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VĀGBHAṬA'S
AṢṬĀÑGA HṚDAYAM

(Text, English Translation, Notes, Appendix and Indices)

Translated by
Prof. K. R. Srikantha Murthy
Principal (Retired)
Government College of Indian Medicine
BANGALORE

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(Sūtra & Śārīra Sthāna)

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JAYALAKSHMI
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Dedicated to the sacred memory
of
my preceptor

Prof. C. Dwarakanath

who
showered on me a paternal affection and insisted on
my literary service to Ayurveda,

Scheme of transliteration

अ=a आ=ā इ=i ई=ī उ=u ऊ=ū ऋ=ṛ

ए=e ऐ=ai ओ=o औ=au अं=aṃ अः=ḥ

क=ka ख=kha ग=ga घ=gha ङ=ṅa

च=ca छ=cha ज=ja झ=jha ञ=ña

ट=ṭa ठ=ṭha ड=ḍa ढ=ḍha ण=ṇa

त=ta थ=tha द=da ध=dha न=na

प=pa फ=pha ब=ba भ=bha म=ma

य=ya र=ra ल=la व=va श=ś

ष=ṣa स=sa ह=ha ळ=ḷa क्ष=kṣa

त्र=tra ज्ञ=jña

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INTRODUCTION

Aṣṭāṅgahṛdaya-quintessence of the eight branches (of Āyurveda) is one of the authoritative treatises on ancient Indian medicine. It had attracted the attention of medical men not only within this country but also of neighbouring countries such as Arabia, Persia, Tibet and Germany. Its popularity is substantiated by the large number of commentaries by Indian scholars and appreciation by the scholars of many other countries. With its beauty and brevity of poetical composition, sequential arrangement of topics, clear description of precepts and practices of medical science and many other merits, it has earned its rightful place as one among the 'Bṛhat trayī'–three great treatises–of Āyurveda. It is an epitome of Āyurveda catering to the needs of the students, scholars and medical practitioners alike.

Nature and contents of the treatise :

Aṣṭāṅgahṛdaya contains six sthānas (sections) each sthāna consisting of varying number of adhyāyās (chapters); the total number of chapters being 120. The text is composed entirely in poetry. The total number of verses is 7120 in the extant edition.[1] In addition there are about 33 verses which have not been commented upon (by Aruṇadatta) hence considered as later interpolations. There are 240 short prose lines also, two at the commencement of each chapter. The sthānās (sections) and their important contents are :—

1. *Sūtrasthāna* :—The first section has 30 chapters dealing with basic doctrines of Āyurveda, principles of health, prevention of diseases, properties of articles of diet and drugs, humoral physiology and pathology, different kinds of diseases and methods of treatment.

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[1] Edited by Harisastry Paradkar, published by Nirnayasagar press, Bombay, 1939 and reprinted by Chaukhambha Orientalia, Varanasi, 1982.

2. *Śarīra sthāna* :—The second section has 6 chapters dealing with embryology, anatomy, physiology, physiognomy, physical and psychological constitutions, auspicious and inauspicious dreams and omens, signs of bad prognosis and of oncoming death.

3. *Nidāna sthāna* :—The third section with 16 chapters describes the causes, premonitory symptoms, charectorestic features, pathogenesis and prognosis of some important diseases coming within the realm of Kāya cikitsā (inner medicine).

4. *Cikitsā sthāna* :—The fourth section has 22 chapters elaborating the methods of treatment of all major organic diseases, including efficacious medicinal recipes, diet and care of the patient.

5. *Kalpa-siddhi sthāna* :—The fifth section has 6 chapters dealing with preparation of recipes, administration of purificatory therapies and management of complications; and principles of pharmacy.

6. *Uttara sthāna* :—The sixth and the last section is devoted to the remaining seven branches of Āyurveda. It has 40 chapters in total; divided as follows, viz. 3 for Bāla cikitsā (paediatrics), 4 for Graha cikitsā (demonology/psychiatry), 17 for Ūrdhvāṅga Cikitsā (diseases of organs in the head) sub-divided again–9 for netra cikitsā (ophtholmology), 2 for karna cikitsā (otology), 2 for nāsa cikitsā (rhinology), 2 for mukha cikitsā (mouth, teeth and throat), and 2 for śiroroga (diseases of the head). Śalya cikitsā (surgery) has 10 chapters; Damṣṭrā (toxicology) has 4; Jarā cikitsā (rasāyana), (rejuvination therapy, geriatrics) and Vṛṣa (vājikarana (virilification therapy, aphrodisiacs) have one chapter each.

Greater portion of the text being devoted to Kāya cikitsā- (inner medicine) is thus conspicuous.

At the beginning of the treatise, the author states "that he is going to describe only such information" as has been revealed by great sages like Ātreya etc."[1] "collecting only the cream of knowledge from numerous texts (written by sages) scattered in the country, this text Aṣṭāñgahṛdaya has been prepared which is neither too brief nor too elaborate".[2] These statements vouchsafe the authenticity and reliability of information contained in the text.

Author :—

Unfortunately the author of Aṣṭāñghṛdaya has not furnished either his name or any other information about himself anywhere in the text. Hence many of the present day scholars-both Indian and European-have been consistently attempting to identify this author but so far no conclusion has been arrived at. All the views are "the most feasable assumptions" only. The following internal and external evidences form the basis for identification.

1. In the concluding verses of the text, the author states "by churning the great ocean of the eight branches of medical science, a great store of nector-the Aṣṭāñgasangraha (name of a treatise) was obtained. From that store, this treatise (Aṣṭāñga hṛdaya) which is more useful, has arisen separately for satisfying the less studious"[3]. By studying this, the person will be able to understand the Sangraha (Aṣṭāñga sangraha)[4].

2. The author of Aṣṭāñgasangraha, has furnished the following information about himself and his work in the concluding verses of that treatise. "There was a great physician by name Vāgbhaṭa, who was my grand-father, I bear his name; from him was born Simhagupta and I am from him (Simhagupta); I was born in the Sindhu country. Having learnt the science from Avalokita, my precepter and much more from my father and after studying a large number of texts on this science, this treatise (Aṣṭāñgasangraha) has been written, suitably classified (arranged into sections, chap-

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1. The statement 'इति हस्माहुरात्रेयादयो महर्षयः' is found at the beginning of every chapter.
2. A. hr. su. 1/4
3. A. hr. utt. 40/80
4. Ibid 40/83

ters etc.)[1]. Elsewhere he states that it has been prepared in such a manner as is suitable to the age[2] (of the author).

3. In some manuscripts of Aṣṭāṅgahṛdaya there is a colophon at the end of Nidāna aud Uttara sthānās which reads as "thus ends the Nidāna sthāna in Aṣṭāṅgahṛdaya samhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta." But the absence of such a colophon at other places and in some other manuscripts, and the use of honorific term "srimad" as a prefix to the author's name have made the present day scholars to doubt the authenticity of the colophon.

4. Commentators on other Āyurveda treatises have quoted verses of Aṣṭāṅgasangraha and of Aṣṭāṅgahṛdaya calling them as 'from Vṛddha Vāgbhata' and "from Laghu/svalpa or (simply) Vāgbhaṭa" respectively.

Based on these points, it is now generally agreed that the author of Aṣṭāṅga hṛdaya is also Vāgbhaṭa. The next problem that has to be solved is whether both Aṣṭāṅga sangraha and Aṣṭāṅgà hṛdaya are authored by one and the same person-Vāgbhaṭa, son of Simhagupta or whether the authors are different persons of the same name. This has been a subject of long discussion and has created two groups of scholars. viz. :—

1. *First group* which considers the author of both the texts as one and the same person-Vāgbhaṭa, son of Simhagupta. This group consists of Caṅdranaṅdana, Iṅdu, Aruṇadatta, Niṣcalkara, Cakrapāṇidatta, Bhaṭṭa Narahari among the ancient commentators, Rudrapārasava, Bhagawat Simhji, Gaṇanath Sen, Hariśāstry parādkar, Yādavaji trivikramji, D. C. Bhattācārya, Swami Lakṣmīrāmji, Hardatta sāstry, editorial board of Caraka Samhita, Jamnagar edition, Nandakisore Sarma, Atrideva Gupta and some others among the present day scholars. The following points form the basis for their opinion.

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1. A. s. Utt. 50/203–204
2. Ibid. su. 1/18.

(a) author's own statement at the end of Aṣṭāṅgahṛdaya that it is born out of Aṣṭāṅgasangraha and written separately for the benefit of the less studious.

(b) specific mention of the name and other personal details of the author at the end of Aṣṭāṅgasangraha and its non-mention in Aṣṭāṅgahṛdaya.

(c) incorporation of a large number of verses without any change from Aṣṭāṅgasangraha into Aṣṭāṅgahṛdaya; similarity in the arrangement of sections, chapters, topics; views on precepts and practices etc. between the two texts; epitomisation and simplification of Aṣṭāṅgasangraha being noticeable in Aṣṭāngahṛdaya.

(d) opinion of the commentators representing the traditional view.

(e) instances in ancient times in India of the same author writing more than one book on the same subject.

2. *Second group* which considers the authors of the two texts as different persons; Vāgbhaṭa, son of Simhagupta as the author of Aṣṭāṅgasangraha (Vāgbhaṭa I) and another Vāgbhaṭa (Vāgbhaṭa II) as the author of Aṣṭāṅgahṛdaya. Dalhaṇa, Vijayarakṣita, Srikaṇṭhadatta, Vṛnda, Hemādri and Sivadāsasena among the commentators, Hoernle, Keith, J. Jolly, P. K. Gode, P. C. Ray, Hariprapannaji, G. N. Mukhyopadhyaya, Priyavrata sarma and some others among the modern scholars are in this group. Their opinion is based on the following points :

(a) commentators have used two distinct terms, viz. Vṛddha Vāgbhata to denote Aṣṭāṅgasangraha and laghu/svalpa (or simply) Vāgbhaṭa to denote Aṣṭāṅgahṛdaya, suggestive of two different authors. This represents the traditional view.

(b) there are many dissimilarities between the two texts on topics such as nature of composition, religious and social beliefs, scientific precepts and practices etc.[1]

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[1] **Priyavrata Sarma–Vāgbhaṭa** Vivecana–pp, 292.

(c) both the texts are almost of the same size and no scholar would waste his time and energy to write more than one book on the same subject; epitomisation and simplification cannot be accepted as made out.

Before aligning with any one of the two groups, it is necessary to have a brief comparison of both the texts.

Aṣṭāñgaangraha	Aṣṭāñgahṛdaya
1. *Nature of composition*	
(a) Archeac style containing both prose and poetry, with difficult words, long sentences.	new style containing only poetry, easily understandable.
(b) furnishes datailed religious practices, social customs and beliefs, etc.	brief narration of religious matters, etc.
(c) verses of Caraka, Susruta and many other ancient texts incorporated, some with slight alterations and others without alterations. Views of many authorities furnished.	large number of verses of Aṣṭāñgasangraha incorporated without any alterations, in addition to those of Caraka, Susruta etc.
2. ***No.** of verses*	
9241 (prose passages and verses together).[1]	7120 (only verses).[2]
3. ***No.** of sthānas (sections)*	
6	6

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[1] This number is that found in edition brought out by Anant Damodar Athavale. Pune–1980. Prose passages long and short, have been serially numbered along with verses.

[2] This is the number found in the edition of Harisastry Paradkar, Bombay and reprinted by Chaukhambha Orientalia, Varanasi–1980.

	Aṣṭāñgasangraha	Aṣṭāñgahṛdaya
4. *No. of Adhyāyas (chapters)*		
(a) Sūtrasthāna —	40	30
(b) Śārīrasthāna —	12	6
(c) Nidāna sthāna —	16	16
(d) Cikitsita sthāna —	24	22
(e) Kalpa siddhi sthāna	8	6
(f) Uttara sthāna	50	40
	150	120
5. *Branchwise break-up in Uttara sthāna :*		
(a) Bāla cikitsā	5	3
(b) Graha cikitsā	5	4
(c) *Ūrdhvāñga cikitsā :*		
(i) netra roga cikitsā	10	9
(ii) karṇa roga	2	2
(iii) nāsā roga	2	2
(iv) mukha roga	2	2
(v) śiro roga	2	2
(d) Śalya cikitsā	11	10
(e) Dāmṣtra (viṣa) cikitsā	9	4
(f) Jarā (rasāyana) cikitsā	1	1
(g) Vṛṣa (vājīkaraṇa) cikitsā	1	1
	50	40

Though there are difficulties in accepting either of the two opinions, I am more inclined to accept that both Aṣṭāñga sangraha and Aṣṭāñgahṛdaya are by one and the same person Vāgbhaṭa, son of Simhagupta.

Again, there are two divergent opinions regarding the order of sequence of these texts. viz., (1) all Indian scholars consider that Aṣṭāñgasangraha is the earlier text and Aṣṭāñga hṛdaya, the later. (2) European scholars consider the Aṣṭāñga hṛdaya is earlier, next an intermediary text and Aṣṭāñga sangraha is the last.[1] Points in support of this view are-Aṣṭāñga hṛdaya was popular in neighbouring countries and has been translated into Arabian and Tibetan languages very early but not Aṣṭāñga sangraha; there are more number of commentaries on Aṣṭāñgahṛdaya and it is included among the Bṛhat trayī-great triad of Āyurveda literature, whereas Aṣṭāñga sangraha does not have these previlages.

With the above two conflicting views, it is better to keep this topic open for some more time anticipating further research.

Aṣṭāñgāvtāra :

Jejjaṭa in his commentary on Caraka samhita mentions another text by name *Aṣṭāñgāvatāra*.[2] Aruṇadatta in his commentary on Aṣṭāñga hṛdaya also mentions this book as another work of the author of Aṣṭāñgahṛdaya.[3]

Niṣcalakarā[4] and Śivadāsasena,[5] in their commentaries have quoted several verses from a text which they have called as "Madhya Vāgbhaṭa". These verses are neither found in Aṣṭāñgasangraha nor in Aṣṭāñgahṛdaya, but closely resemble the verses of these texts. This makes it imperative to accept

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1. Meulenbeld G. J.-Mādhava nidāna and its chief commentaries pp. 423-425
2. Jejjaṭa-Nirañtara pada vyākhyā-Caraka samhita—ci. 1/4.
3. Aruṇadatta-Sarvāñga sundara Vyākhyā-A. hr. ci. 17/19
4. Niścalakara-Ratnaprabhā vyākhyā on Cakradattas cikitsa sangraha.
5. Śivadāsa sena-Tatvabodha vyākhyā on A. hr. utta. 21/5. 22/54

the existence of an intermediary text by Vāgbhaṭa. I think that in all probability, Aṣṭāṅgāvatāra might be the Madhya Vāgbhaṭa.

There are two more books which bear the name Vāhaṭa/ Vāgbhaṭa as their author.

1. *Aṣṭāṅga nighaṇṭu*–the colophon in one ot the manuscripts reads as–"thus ends Aṣṭāṅga nighaṇṭu in Aṣṭāṅga hṛdaya samhita written by srimad Vāhaṭācarya".[1]

The term Vāhaṭa is the prakrit variant of the term Vāgbhaṭa and had been in popular use. Both Jejjaṭa and Iñdu, the commentators have used this term. Aṣṭāṅga nighaṇṭu is a small treatise dealing with synonyms of drugs mentioned in Aṣṭāṅga sangraha.

Priyavrata Śarma who has edited the text with three of its manuscripts, has proved that the work is not that of Vāgbhaṭa, the author of Aṣṭāṅga hṛdaya and it can only be assigned to a later period (8th century AD).[2]

2. *Rasaratna Samuccaya*–the author of this text calls himself as Vāgbhaṭa, son of Simhagupta.[3] There is no similarity between this text and Aṣṭāṅgasangraha and Aṣṭāṅgahṛdayā and no proof of common authorship. Rasaratna samuccaya deals with medical chemistry, chemical pharmacy and treatment of diseases with mercurial and mineral drugs marking the second phase of Rasasastra and assignable to 12th Century AD. The author is proved to be a pseudo–Vāgbhaṭa, a person who has concealed his real name; posterior to the author of Aṣṭāṅga sangraha and Aṣṭāṅga hṛdaya by more than six centuries.

Date of Vāgbhaṭa :

The date of Vāgbhaṭa of Aṣṭāṅgasangraha and Aṣṭāṅga hṛdaya has to be determined on the following evidences :

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[1] (Ms. No. 11297. Tanjore Library) Vide Priyavrata sarma introduction to Aṣṭāṅga nighaṇṭu, Kuppuswami sastry Research Institute, Madras–1973.

[2] Priyavrata sharma–Aṣṭāṅga nighaṇṭu–introduction

[3] Colophon at the end of each chapter.

1. Many recipes found in the Bower MSS are also found in Aṣṭāñga hṛdaya. The Bower MSS is assigned to 4th century AD and Vāgbhaṭa might have borrowed the recipes from it.

2. In Aṣṭāñga hṛdaya, Vāgbhaṭa has quoted verses from that portion of Caraka samhitā which has been supplemented by Driḍhabala, who belongs to about 500. AD. This is the upper limit of the date of Vāgbhaṭa.

3. Bṛhat samhitā of Varāhamihira has a verse which very closely resembles the verse of Aṣṭāñga hṛdaya and most probably taken from it.[1] Varāhamihira lived between 505 and 580 AD. This date is taken as the lower limit for the date of Vāgbhaṭa.

4. Itsing, the chinese travellor in his travel records (671–695 AD), states that 'lately a person collected all the eight branches of medicine, hitherto separate and made them into one bundle'[2]. This in all probabality refers to Vāgbhaṭa.

5. The religious, social and economic conditions described in Aṣṭāñga sangraha and Aṣṭāñga hṛdaya pertain to the early phase of Gupta era of Indian history (5th–7th century AD)

6. Mādhavakara (8th century AD) in his book Rugviniścaya (mādhava nidāna) has quoted many verses from Aṣṭāñga hṛdaya.

7. A sanskrit medical text 'rGuyud bzi' corresponding very closely to Aṣṭāñga hṛdaya has been translated in Tibetan languge during 728–786 AD and is found in the Tanjur collection.[3]

8. Ali. b. Sahl Rabban al–Tabari, a persian physician in his medical treatise called Firdaws al-hikma written in 849–850 AD specifically names Aṣṭāñga hṛdaya (as Astanqhrdy.)[4]

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1. Brihat samhita. 73/3
2. Itsing–a record of Buddhist practices in India-translated by Takakusu. p. 128
3. & 4. Meulenbeld G. J. Mādhavanidāna and its chief commentaries

9. Aṣṭāṅga hṛdaya has been translated into Arabic by the name 'Aṣtankar' during the reign of Khalif Haruu-al-Rashid (773–808 AD).[1]

Taking all these points into consideration, the date of Vāgbhaṭa has been presumed to be 550–600 AD until evidences to the contrary come up.

Other notices of his life :

According to his own statement he was born in Sindh and his preceptor was Avalokita. His father, Simhagupta also must have been a great scholar of Āyurveda and a successful physician earning the title 'Vaidyapati.' A medicinal recipe said to have been compounded by Simhagupta is mentioned by Śodhala in Gadanigraha.[2]

Recently European scholars have postulated that Ravigupta, the author of Siddhasāra, a medical treatise is the brother of Simhagupta. Jejjaṭa the commentator describes Vāgbhaṭa as mahājanhu pati-king of mahajanhu.[3] Niṣcalakara another commentator calls Vāgbhaṭa-a rājariṣi.[4] Based on these D C. Bhattacarya thinks Vāgbhaṭa to have been a king of a small state in Sindh.[5] There is a village by name Majhand about fifty miles to the north of Hyderabad in Karachi district (of Pakistan) which might have been the ancient site. We may also persume that Mahājahnu might be a famous seat of learing and Vāgbhaṭa as its chief. Priyavrata Śarmā opines that Vāgbhaṭa might have moved out of Sindh after its invasion by the sakas and spent his later life at Ujjain then a famous city where geat poets and scholars like Kālidāsa, Varāhmihira and many more resided.[6]

There is another traditional belief that Vāgbhaṭa lived in Kerala in his later life and is the founder of the Aṣṭa Vaidyans-

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1. Sachau-Alberuni's India preface.
2. Śodhala–Gadanigraha-part I pp. 232 (Khadira vataka).
3. Jejjaṭa–Nirañtarapada Vyākhyā.
4. Niscalakara–Ratnaprabhā Vyākhyā.
5. D C Bhattacarya-Date and works of Vāgbhaṭa-the physician ABORI-XX VIII p. 122
6. Priyavrata Śarmā–Vāgbhaṭa vivecana-p. 307

eight families of physicians, one for each of the eight branches of Āyurveda. These families of heriditory physicians depended mainly on Vāgbhaṭa's Aṣṭāñga hṛdaya for the treatment of diseases. Aṣṭāñga hṛdaya was so popular that it used to be learnt 'by heart' not only by the children of these families of physicians but also by children of other brahmin families. Unfortunately no definite records–either epigraphical or literary–has been traced so far in Kerala to substantiate the presence of Vāgbhaṭa there.

The religion to which Vāgbhaṭa belonged is another subject of interesting discussion. One set of scholars argue that Vāgbhaṭa was a Brahmin following the Vedic tradition. The basis for such a view are–mention of Āyurveda as an upaveda of Atharvaveda, performance of propititory and magical rites according to Atharvaveda, advice for the worship of gods–Siva, Sivasuta. Hara, Hari and other divine beings, the cow, the brahmana etc; description of Śiṣyopanayana ceremony, advise not to enter a caitya (Buddhist shrine), not forbidding of meat and alcohol in daily use–all these and many more such are enough to accept him as a Brahmin. Another set of scholars argue that Vāgbhaṭa was a Buddhist as can be decided on the following points–the Buddha is specifically named in the invocatory verse of Aṣṭāñga sangraha and indirectly in that of Aṣṭāñga hṛdaya; Avalokita the preceptor was a renowned Buddhist scholar, mention of names of Aryā Tāra, Parnaśabari, Jina, Jinasuta, Samyaksambuddha, Baiṣajyaguru, etc. are all definitely of Buddhist religion, advice to recite the invocatory hymn before consuming the medicine, advise to follow the madhyama mārga–middle mean–in all the activities, advice to avoid the ten kinds of sinful acts, mention of four kinds of death, Māyurī and mahāmāyurī vidyā (sorcery rites) and many more.

Without much difficulty both these views can be combined together, justifiably also, to accept Vāgbhaṭa to have been born as a Brahmin, studied Vedic literature, following its practices in his early life and in later life embraced Buddhism which was the popular religion then. Hence he has reverence to ancient Vedic precepts and practices, as well as to those of Buddhism. The great scholar Varāhmihira is another example of persons who became Buddhist in later life and exhibited equal respect to both the Hindu and Buddhist religions in their works.

Son and grandson :

Tīsaṭa–author of 'Cikitsākalikā' calls himself as the son of Vāgbhaṭa in the colophon of his book[1] But Vāgbhaṭa's name does not appear among the many authorities mentioned by him in the invocatory verse at the commencement of the text.[2] Tisata's son Cañdraṭa was also a great scholar and author of many books. Among these, his commentary on his father's book Cikitsākalikā is also one. Even Cañdraṭa does not mention the name of Vāgbhaṭa anywhere in it[3]. From internal and external evidences Tīsaṭa and Cañdraṭa are assigned to 10th and 11th Century AD respectively. Hence it is difficult to accept Tīsaṭa as the son and Cañdraṭā as the grandson of Vāgbhaṭa of Aṣṭāñga hṛdaya.

Disciples :

Jejjaṭa in the colophon of his commentary on Caraka samhita calls himself as 'disciple of Vāhaṭa (Vāgbhaṭa).[4] Nīlamegha in his book Tantrayuktivicāra has composed a popular verse in praise of Vāgbhaṭa, in which both Jejjaṭa and Indu are mentioned as the chief disciples of Vāgbhaṭa.[5]

To accept Jejjaṭa as a direct disciple of Vāgbhaṭa, the following difficulties arise–(a) Jejjaṭa quotes verses of Aṣṭāñga hṛdaya stating "as told by Vāgbhaṭa" without any word of reverence such as guru, ācārya, etc. (b) Jejjaṭa belongs to 9th centruy AD and hence far posterior to Vāgbhaṭa.

With regard to Iñdu, similar difficulties are met with. In his commentary on Aṣṭāñga sangraha, he says that there are many commentaries on Aṣṭāñga sangraha before his time,[1] which is suggestive of a long gap of time between him and Vāgbhaṭa. Iñdu's date is taken as 13th century AD. So even Iñdu could not have been a direct disciple of Vāgbhaṭa.

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[1] Tīsaṭa-Cikitsākalikā-
[2] Ibid
[3] Cañdraṭa-Cikitsākalikā Vyākhyā-on the above verse.
[4] Jejjaṭa Nirañtara pada vyākhyā-bharata vākya.
[5] Nilamegha-Tañtrayuktivicara-Invocatory verse.

With all these information about Vāgbhaṭa and most probable presumptions about his identification, date and works etc. Vāgbhaṭa remains an enigma until such time when unquestionable evidences come up by further research.

Commentaries :

Aṣṭāñgahṛdaya has the signal honour of having the highest number of commentaries than any other Āyurveda treatise[2]. Though about thirty commentaries are known most of them are either lost, available partly or remaining in manuscript form in the libraries of India and other countries. Only six are available in print one completely and the remaing partly.

1. The only commentary available in full and in print is *Sarvāñgasundarā* by Aruṇadatta, son of Mṛgāñkadatta.[3] He probably belonged to Bengal and was a great scholar not only in Āyurveda but also in grammer, prosidy and other branches of sanskrit literature. He is identified by some authorities with the lexicographer of the same name. He is assignable to early part of 12th century AD as he is quoted by Hemādri (13th-14th Century AD). His name appears in the commentary of Ḍalhaṇa (11th century AD) but some scholars doubt its cannotation[4], If accepted as true, then the date of Aruṇadatta has to be pushed back to 10th or 11th Century AD.

Sarvāñgasundarā is fairly eloborate, explains the meanings, with the help of grammer, substantiates with quotations from other texts, provides synonyms of drugs and even common names for their identification. With these merits it justifies its name and reflects the erudition of its author. It is quite likely that the author might have derived help from an earlier commentary on Aṣṭānga hṛdaya by Cañdranañdana as there is some similarity between the two.

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[1] Śaśilekhā vyākhyā introductory verses.

[2] Introduction to As. Hri-Harisastry paradkar
Vriddhatrayi-Gurupad Haldar
Vāgbhaṭa Vivecana-Priyavrata sarma

[3] Aruṇadatta-SS Vyākhyā Introductory verses As Hr. Su 1/1

[4] Ḍalhaṇa's Vyākyā-Susruta-Kalpasthāna 1/33

Aruṇadatta is said to have written a commentary on Suśrutasamhita also but it has not been traced so far.

2. *Āyurveda Rasāyana*–is the work of Hemādri, son of Kāmadeva. He was a Maharaṣtra Brahmin belonging to Vatsa gotra. He was the chief minister and advisor (dharmādhikāri, srikaraṇādhipa) to King Mahādeva (1260–71) and his son Rāmacandra (1271–1309), the Yadava rulers of Devagiri[1]. He was a great scholar in all branches of ancient learning especially Dharma Śāstra. He was a prolific writer and has about fourteen books to his credit. Most important among them is the–Caturvarga Ciñtāmaṇi–the magnum opus–dealing with Dharma Śāstra consisting of more than a thousand pages. He was also a patron of learning and maintained many scholars like Kesava Paṇḍita, Bopadeva and others.

Āyurveda Rasāyana–commentary on Aṣṭāñga hṛdaya was written after 'Caturvarga Ciñtāmaṇi' and so is assigned to later half of the 14th century AD. Unfortunately this commentary is not available in full, but available only for Sūtrasthāna, Nidāna sthāna, first six chapters of cikitsā sthāna and all chapters of Kalpa-siddhi sthāna and these have been printed. Hemādri has incorporated the chapters of Kalpasiddhi sthāna into Sūtrastana.[2] While writing the commentary, Hemādri quotes many earlier works such as Kharanāda, Vṛnda, Vangasena etc. but chiefly from Aṣṭāñga sangraha, in addition to Caraka and Susruta. He asserts that he has cleared the doubts on many moot points which the earlier commentators have not decided.[3] He expresses his disagreement with the views of others on many points.

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1. Hemādri–Introductory verses of Āyurveda Rasāyana Vyākhyā.
2. In the extant edition of Astañga hṛdaya, the two sthānās have been separated and printed.
3. Hemādri–Ayurveda Rasāyana Vyākhyā–Introductory verses.

3. *Padārtha Cāndrikā*–is the title of the commentary by Cāndranandana, son of Ravinandana. He was a native of Kashmir and wrote this work at the instance of Sakunadeva, king of Kashmir. He is placed in the 10th century AD.[1]

Padārtha candrika is by far the earliest available commentary on Aṣṭāṅga hṛdaya. It is available in full in manuscript form. Only some portions of it is in print and furnished in the foot note in the extant edition brought out by Hariśāstry Paradkar. Its Tibetan translation is available in full and is included in the Tanjur collection.[2]

Cāndranandana is said to be the author of commentaries on Caraka and Susruta samhitās and also of nighaṇṭu, which is appended to Aṣṭāṅga hṛdaya.

4. *Hṛdaya bodhika (or Hṛdaya bodhinī)*–is by Śridāsa Paṇḍita who belonged to Kerala. He was a desciple of a scholar by name Vāsudeva. Only the first portion of this commentary (Sūtra, śārīra and nidāna sthānās) have been printed. This commentary is brief and furnishes Malayalam equivalents to names of drugs.

Śridāsa Paṇḍita quotes another commentary by name *Vyākhyāsāra* written by student of his own teacher, Vāsudeva. Both Hṛdaya bodhika and Vyākhyāsāra have been provided with a short summary in Malayalam called '*Alpabuddhiprabodhana*' written by a scholar by name Srikaṇṭha.

Śrīdāsapaṇḍita belonged to early part of 14th century and Śrikaṇṭha to the later part of it.[3]

5. *Nidāna cintāmaṇi*–is the commentary on Nidānasthāna of Aṣṭāṅga hṛdaya. It is the work of a scholar by name Ṭoḍaramalla Kānhaprabhu, son of Mahāvaidya Beimdeva Prabhu and Sāmāmbika.[4] He is not to be mistaken for

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1. Meulenbeld, G. J.–Mādhavanidāna and its chief commentaries PP 402
2. Ibid
3. Meulenbeld G. J.–Mādhava nidāna and its chief commentaries PP 430
4 Colophon in the manuscript–Vide introduction to As Hr. Harisastry paradkar.

Todaramalla, the famous minister of emperor Akbar. This commentary has been printed in the foot note of Harishastry paradkar's edition. Its date is not yet decided, most likely it belongs to 14th–15th century AD.

6. *Tatvabodha*–this commentary is only for the Uttarasthāna of Aṣṭāñga hṛdaya by Śivadāsasena, son of Anañtasena, who was the court physician to Barbak Shah, Sultan of Bengal (1457-1474). This commentary was probably written in 1500 AD and is available in print. Sivadāsa has written commentaries on Carakasamhitā (Tatva pradipikā) and Cikitsā sangraha of Cakrapāṇidatta.

7. *Vāgbhaṭa maṇḍana*–by Bhaṭṭa Narahari (or Nṛsimha) is not a commentary on Aṣṭāñga hṛdaya but a compendium intended to defend it from certain allegations. A scholar by name Soura Vidyādhara finds many faults in Aṣṭāñga hṛdaya and abuses its author Vāgbhaṭa. Bhaṭṭanarahari, son of Bhaṭṭa Śivadeva refutes all the allegations of Vidyādhara and defends Vāgbhaṭa. Both the accusor and the defender support their arguments with quotations from other authoritative texts. Thus 'Vāgbhata maṇḍana' is a literary criticism of a high standard and only one of its kind in Āyurveda literature. It is tentatively assigned to 15th century AD. It is being edited by me and going to be published shortly.[1]

Apart from these, the commentaries known to have been written by Bhaṭṭāra Haricandra (600 AD), Himadatta (8th century), Hāṭakāñka (8th century), Jejjaṭa (9th century), Iśvarasena (11th century), Indu (12–13th century), Āśādhara (13–14th century), Udayādityabhaṭṭa (14th century), Bhatta Narahari (15th century), Ramanāthagaṇaka (16th century) and some others have not been traced so far.

Translations :—Aṣṭāñga hṛdaya has been translated into almost all major Indian languages.

It had been translated into Arabic, under the title 'Aṣṭañkar' during the reign of Khalif Harun-al-Rashid (773–808 AD).[2]

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1. Vāgbhaṭa maṇḍana–Ed. K. R. Srikantha Murthy. Pub. Chaukhamba Orientalia.
2. Alberuni's–India–translated by Sachau–Preface. p. 30–32

A medical text called 'rGyud bzi' in Tibetan agreeing very closely with Aṣṭāñga hṛdaya has been translated during the reign of King Khri-Sron-dehu (728-786 or 755-797 AD.) The first five chapters of this Tibetan translation has been rendered into English by Vogel and published in 1965.[1]

Luise Hilgenberg and Willibald Kirfel have translated Aṣṭāñga hṛdaya into German and it was published in 1941.[2]

About this translation :

This is a faithful translation of the text, in simple English. The commentaries of Aruṇadatta and Hemādri have been relied upon to a great extent. No claim of any kind is made by me in this stupendius task except as a faithful translator.

Inspite of best efforts to avoid printing mistakes a few have remained over. Readers are requested to correct these by referring to the 'corrigenda' before undertaking the study.

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I conclude this introduction with the popular verse :

'अयुक्तं यदिह प्रोक्तं प्रमादेन भ्रमेण वा ।
वाक्षोमया दयावन्तः सन्तः संशोधयंतु तम् ॥

349, "*NANDANA*"
16th Cross, Jayanagara
Mysore-570 014 (India)

K. R. SRIKANTHA MURTHY

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[1] Meulenbeld, G. J.–Mādhava Nidāna and its chief commentaries. pp. 644. Bibliography.

[2] Ibid.

AṢṬĀÑGA HṚDAYAM

ŚUTRASTHĀNA

(Section on general principles)

प्रथमोऽध्यायः ।

Chapter–1.

ĀYUṢKĀMĪYA ADHYĀYA (*desire for long life*).

Namaskāra–(*Obeisances.*)

रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान् ।
औत्सुक्यमोहारतिदाञ्जघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ १ ॥

Obeisances be, to that *Apūrva vaidya* (unique/unparallelled/rare physician) who has destroyed, without any residue, (all) the diseases like *rāga* (passion/desire) etc. which are constantly associated (innate/inherent) with and spread all over the body, giving rise to *outṣukya* (anxiety), *moha* (delusion) and *arati* (restlessness). (1)

Notes :—The term "raga *etc.*" includes kama (lust), krodha (anger), lobha (greed), mada (arrogance), matsarga (jealousy), dveṣa (hatred), bhaya (fear) and many such bad emotions.

अथात आयुष्कामीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter–Āyuṣkāmīya (desire for long life), thus said Ātreya and other great sages. 1–a.

आयुः कामयमानेन धर्मार्थसुखसाधनम् ।
आयुर्वेदोपदेशेषु विधेयः परमादरः ॥ २ ॥

Person desirous of (long) life which is the means (instrument) for achieving dharma (righteousness), artha (wealth) and sukha (happiness) should repose utmost faith in the teachings of Āyurveda. 2.

Notes :–*Sukha* includes both *kāma* (desire of sensual enjoyment) and *mokṣa* (salvation). *Dharma*, *artha*, *kāma* and *mokṣa* are known as *Puruṣārthas* (aims or pursuits of life) to be followed by every person. For achieving these, a long and healthy life is essential. By his statement "Thus said Ātreya and other great sages", Vāgbhaṭa, the author of this treatise, desires the readers to note that the opinions found herein are not his own but the teachings of ancient sages only and so the authority and sanctity of these need not be doubted.

Āyurvedāvataraṇā–(origin of Āyurveda)–

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।
सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन् ॥ ३ ॥
तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे ।

Brahman, remembering Āyurveda (the science of life) taught it to Prajāpati, he (Prajāpati) in turn taught it to Aśvin twins, they taught it to Sahasrākṣa (Iñdra), he taught it to Atri's son (Ātreya Punarvasu or Kṛṣṇa Ātreya) and other sages, they taught it to Agniveśa and others and they (agniveśa and other desciples) composed treatises, each one separately. 2–3.

Notes :—The above is a brief narration of origin of Āyurveda according to Caraka saṁhitā, a full account of it is furnished herein :

"Lord Brahman, recalling to his mind the science of life, taught it to Dakṣa (Prajāpati) he taught it to Aśvin twins, who in their turn taught to Indra-the king of the gods. When diseases began to trouble the human beings, the great sages of the world, assembled in the slopes of the Himālaya mountains, and resolved to learn the science of Āyurveda from Indra and bring it to the world for the benefit of living beings. But who would undertake this difficult task of going to heaven and learn the science from Indra ? Sage Bharadvāja, one of the participants of the assembly, volunteered for the task which was very gladly accepted. Bharadvāja went to Indraś abode, learnt the science from him, came back to earth and propounded it to the assenbly. Kṛsṇa Ātreya also known as Punarvasu Ātreya, son of sage Arti, taught this science to six of his disciples, Agniveśa, Bhela, Jatūkarṇa, Parāśara, Hārīta and Kṣārapāṇi-Each one of them wrote a treatise and placed them before their teacher Kṛṣṇātreya and the assembly of the sages. The treatise of Agniveśa was adjudged as the best and was praised even by the gods. It became popular in the world." (Caraka saṁhitā, Sūtrasthāna. Chapter–1.)

The teachings of Kṛṣṇa Ātreya deals mainly with Kāyacikitsā (inner medicine) which is one among the eight branches of Āyurveda, this school is popularly known as *Ātreya sampradāya* or Kāyacikitsā. The treatise written by Agniveśa is avaiable today not in its original form but in its revised version-known as Caraka Samhitā because it was redacted (re-edited) by Caraka muni for the first time. It underwent a second redaction from the pen of Dṛḍhabala. Modern scholars assign Kṛṣṇātreya and Agniveśa to 6th-5th cent. B. C.; Caraka muni to 2nd cent. A. D. and Dṛḍhabala to 4th cent. A. D.

तेभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोच्चयः ॥ ४ ॥
क्रियतेऽष्टाङ्गहृदयं नातिसंक्षेपविस्तरम् ।

From those treatises which are very eloborate (hence difficult to study), only the essence has been collected and this treatise–Aṣṭāñga hṛdaya–prepared which is niether too succinct nor too eloborate. (4)

AṢṬĀÑGA ĀYURVEDA [4](eight branches of *Āyurveda*)–

कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्राजरावृषान् ॥ ५ ॥
अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता ।

Kāya, Bāla, Graha, Ūrdhvāñga, Śalya, Damṣṭrā, Jarā and Vṛṣa–are the eight branches (of Āyurveda) in which treatment (of diseases) is embodied (described)–(5)

Notes--Kāyacikitsā branch deals with the treatment of diseases arising from disorders of digestive activity, known in modern parlance as Inner Medicine; Bāla cikitsā is treatment of diseases of children (paediatrics), Graha cikitsā means treatment of diseases arising from possession by evil spirits, pathogenic micro-organisms etc. and deals mainly with mental diseases (psychiatry). Urdhvāñga cikitsā deals with treatment of diseases of the head inclusive of the eyes (ophthalmology), ears (otology), nose (rhinology), throat (laryngology) and teeth (dentistry).

Śalya cikitsā also known as *śastra cikitsā* deals with treatment of requiring the use of knife (surgery). Damṣṭrā cikitsā is treatment of diseases due to poison (toxicology). Jarā cikitsā also known as Rasāyana chicitsa deals with treatment of diseases of old age (gerientology, geriatrics). Vṛṣa cikitsā deals with treatment of diseases like impotence, sterility etc. and making man sexually strong by the use aphrodisiacs (verification).

Tridoṣāḥ–(*the three doṣās*)–

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥ ६ ॥
विकृताविकृता देहं घ्नन्ति ते वर्तयन्ति च ।

Vāyu (vāta), Pitta and Kapha are the three doṣās, in brief; they destroy and support (sustain, maintain) the body when they are abnormal and normal respectively. (6)

Notes :--The doṣās are material substances present in the body always, they have their own definite pramāṇa (quantity), guṇa (quality) and karma (functions). When they are normal (avikṛta) they attend to different functions of the body and so maintain it. But they have the tendency to become abnormal (vikṛta) undergoing increase (vṛddhi) or decrease (kṣaya) in their quantity, one or more of their qualities and functions. When they become abnormal, they vitiate their places of dwelling–the dhatus (tissues); because of this tendency of vitiation, they are called as doṣās or vitiators. These three–Vāta, pitta and kapha–are more intimately concerned with the body, hence called as śārīraka doṣas in distinction to two mānasa doṣas–the rajas and tamas–which are concerned with the mind. The specific mention of three, as their number is to deny any fourth doṣa as some consider rakta (blood) as the fourth one.

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ॥ ७ ॥

Though present all ove the body, they are found (predominantly) in the region-below, middle and above, respectively, of the area between the heart and the umbilicus. (7a)

Notes :--Doṣās are present in every cell of the body attending to its different functions; they are found predominantly in certain places, viz. vāta in the area below the umbilicus, pitta in the area between the heart and the umbilicus; and kapha in the area above the heart.

वयोहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।

They are predominant, respectively, during the last, middle and first stages of the life (span), the day, the night, and (process of digestion of) the food.

Notes :--Vāta is predominant in old age (after 60 years of age), in the afternoon (between 3 pm. and 7 pm.), late night (2 am. to 6 am.) and at the end of digestion of food. Pitta is predominant in the middle age (between 20 and 60 years), midday (between 11 and 4 p. m.), midnight between 12 and 2 a. m.) and during middle period of digestion. Kapha is predominant in early age (from birth upto 16 years of age), in the forenoon (between 6 a.m. and 10 a.m.), in the early part of the night (between 7 p. m. and 11 midnight) and the early period of digestion.

Agnibhedaḥ (*Kinds of digestive activity*) :–

तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः ॥ ८ ॥

By them (the doṣas) are produced the viṣamāgni, the tikṣṇāgni and the mañdāgni respectively; while samāgni is produced by their equillibrium.

Notes :--*Agni*, literally fire, refers to the fire-like activity in the alimentary canal, responsible for digestion of food. This activity is influenced by the condition of the *doṣas*. When all the three *doṣas* are in equilibrium, the digestion of food will be perfect in all respects and that is *samāgni*-normal digestion; but when the *doṣas* get aggravated (increased) they bring about their own characteristic changes in the digestive activity also. When *Vāta* is aggravated, the digestion becomes irregular, erratic different from time to time and accompanied with flatulance etc., such a digestive activity, is *viṣamāgni*. When Pitta is aggravated the digestive activity is very intense, even large quatities of food get digested very quickly and there is burning sensation, thirst, etc. during digestion; such a condition is *Tīkṣṇāgni*. When *Kapha* is aggravated the digestive activity is very dull, poor, inadequate, even small quantities of food get digested after a long time and there is heavyness of the abdomen, lassitude, etc. during digestion, such a condition is *Mandāgni*. All these three types are abnormal and give rise to many diseases of the causative doṣas.

Koṣṭhabhedāh–(kinds of alimentary tract)–

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ।

Koṣṭha (nature of alimentary tract or nature of bowels) is krūra (hard), mṛdu (soft) and madhya (moderate, medium) by each ot them (doṣas) respectively; it is madhya (medium) even when all the doṣas are equal.

Notes :–With the predominence/aggravation of vāta, the bowel movement is hard (hard scabulous feaces being eliminated with difficulty and not regularly every day); with the predominance of pitta, the bowel is soft (semi-solid or liquid feces, eliminated more than once a day, even drinking of milk produces purgations); with the predominence of kapha bowel is moderate (feces is neither hard solid nor liquid, is eliminated without difficult once a day, regularly). It is so when all the doṣās are in equal proportion. This is the ideal condition and does not give rise to any disease while the former two are abnormal and cause ill-health.

Dehaprakṛti (body constitution)–

शुक्रार्तवस्थैर्जन्मादौ विषेणेव विषक्रिमेः ॥ ९ ॥
तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् ।
समधातुः समस्तासु श्रेष्ठा, निन्द्या द्विदोषजाः ॥१०॥

By them (the doṣās) which are present in the śukra (male seed) and ārtava (female seed) at the time of commencement of life, there arises three kinds of prakṛti (human constitution) just like poisonous worms arise from poison; they (constitutions) are the *hīna* (poor, weak) the *madhya* (medium, moderate) and the *uttama* (best, strong) from each (of the (doṣās) respectively; that constitution arising from equal proportion of all of them (the doṣas) is the *samadhātu* prakṛti, which is ideal; those arising from combination of two doṣās are nindya (denounced).

Notes :—The male seed is the śukrāṇu (spermatazoon) and the female seed is the aṇḍāṇu–(the ovum). Both these unite together (fertilisation) and form the embryo and that is the commencement of life. The male and the female seeds produced in the body of the man and the woman, contain the tridoṣas. At the time of the union of the two seeds the doṣās undergo change in their proportion, either all of them might remain in equal proportion, or any two together might become predominant or any one doṣa only might become predominant. These conditions greatly influence the nature of the embryo in its characteristic features, which becomes known as Prakṛti of man (natural human constitution). Thus seven kinds of prakṛtis get formed, three ekadoṣaja (from any one doṣa seperately), three dvañdvaja or saṁsargaja (from the combination of any two doṣās) and one from sammiśra or sannipāta (from the combination of all the three together in equal proportion). Among them, ekadoṣaja are *hīna* (poor), the saṁsargaja (dvañdvaja) are madhya (moderate) and sammiśra is uttama (best, ideal). Further, even among the ekadoṣaja, the first one (vātaja) is hīna (poor) the second (pittaja) is madhya (moderate), and the third (kaphaja) is uttama (best). The characteristic feature of these prakṛtis (constitutions) has been described in chapter 3 of Śārīra sthāna. The example of poisonous worms is to indicate that though they are born from poison, they donot die of it, but continue to survive, similarly the prakṛti, though formed from the doṣās which are similar to poison, continue to manifest in the person as long as he lives.

Tridosalakṣaṇa–(properties of the three doṣās)–

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।

Rūkṣa (dryness), laghu (light in weight), śīta (coldness), khara (roughness), sūkṣma (subtleness) and cala (movement) are the properties of Anila (vāta).

पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवम् ॥११॥

Sasneha (slight unctousness), tīkṣṇa (penetrating deep), uṣṇa (hot, heat producing), laghu (light in weight), visra (bad smell), sara (free flowing) and drava (liquidity) are the properties of Pitta.

स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।

Snigdha (unctousness), śīta (cold, producing coldness), guru (heavy), manda (slow in action), slakṣṇa (smooth), mṛtsna (slimy) and sthira (stable/static) are the properties of kapha.

Notes :—The above are some of the natural and inherent properties of the doṣās and more information about the doṣās will be found later in chapters. 11 & 12.

संसर्गः सन्निपातश्च तद्द्वित्रिक्षयकोपतः ॥१२॥

Both in their decreased and increased states, the combination of any two doṣās is known as saṁsarga and of all three, as sannipāta. (12.)

Dhātu and mala–(basic tissues and wastes)–

रसासृङ्मांसमेदोऽस्थिमज्जशुक्राणि धातवः ।
सप्त दूष्याः

Rasa (plasma), asṛk (blood), māṁsa (muscles), medas (fat), asthi (bone), majja (bone marrow) and śukra (semen) are the seven dhātu (basic tissues) and are also known is dūṣyās (those that get vitiated by the doṣas).

मला मूत्रशकृत्स्वेदादयोऽपि च ॥१३॥

Malās (waste products) are the mūtra (urine), śakṛt (feces), sweda (sweat) etc. (13.)

Notes :—These will be described again in detail in chapter 11.

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

Vṛddhi (increase) of all of them (doṣās, dhātus and malās) is caused by the use of samāna (similars) and its opposite (decrease) by use of viparīta (dissimilars).

Notes :—Each of the dosas, dhātus, and malas has its own pramāṇa (quantity), guṇās (specific qualities) and karmās (functions), which in its normalcy (sāmya) is conducive to health. They sometimes, undergo vṛddhi (increase) and kṣaya (decrease) in their quantity, one or more of its qualities and functions, which are both known as vaiṣamya (abnormalcy) and which lead on to ill-health, Use of or association with substances, qualities and activities which are similar (same or identical) with the material, qualities and functions of the doṣas, dhātus and malas bring about their increase, whereas the use or association with substances, qualities and activities which are viparīta (dissimilar, opposite) bring about their decrease.

ṢADRASA–(six tastes) :–

रसाः स्वाद्वम्ललवणतिक्तोषणकषायकाः ॥१४॥
षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

Swādu (sweet), amla (sour), lavaṇa (salt), tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) are the six rasās (tastes); they are present in the substances, each one is more strengthening (to the body) in their order of precedence. (14.)

Notes :—Taste is also a guṇa (quality) of every substance, each substance may have one or more tastes, which becomes known when the substance is put on the tongue. The first, clearly recognisable taste is known as Pradhāna rasa (primary taste) and the remaining tastes which are recognised later and mildly are anurasa (secondary taste). In respect of giving strength to the body, kaṣāya (astringent) provides the minium, ūṣaṇa (pungent) a little more and so on, swādu (sweet) providing the maximum.

Alleviation of doṣas by tastes—

तत्राद्या मारुतं घ्नन्ति त्रयस्तिक्तादयः कफम् ॥१५॥
कषायतिक्तमधुराः पित्तमन्ये तु कुर्वते ।

The first three tastes (swādu, amla and lavaṇa) alleviate (mitigate, cause decrease) māruta (vāta); the three starting with tikta (tikta, ūṣaṇa and kaṣāya) alleviate kapha; kaṣāya, tikta and madhura alleviate pitta; whereas the others cause their increase (aggravation of the doṣās). (15.)

Notes :—Madhura is the synonym of swādu (sweet), "others cause increase" is explained as follows., tikta (bitter), ūsṇa (pungent) and kaṣāya (astringent) cause vṛddhi (increase) of vāta; amla (sour), lavaṇa (salt) and kaṭu (pungent) cause increase of pitta; swādu (sweet), amla (sour) and lavaṇa (salt) cause increase of kapha-properties and actions of each taste will be described again in chapter 10.

Dravyabhedah–(kinds of substances) :–

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥१६॥

Dravyās (substances used as food, drugs, etc.) are of three kinds viz. śamana (those which alleviate the doṣās), kopanā (those which aggravate the doṣās) and swasthahita (suitable for health/which help maintain health). (16.)

Virya (*potency*) :-

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

Uṣṇa (heat) and śīta (cold) being the powerful qualities, vīrya (potency of the substances) is also taken to be two.

Notes :--Vīrya is that aspect/factor of the substance which is mainly responsible for the actions of the substance in the human body. More details will be found in chapter 9.

Vipāka (*end product of digestion*) :-

त्रिधा विपाको द्रव्यस्य स्वाद्वम्लकटुकात्मकः ॥१७॥

Vipāka (nature of end product of digestion) is also three-swādu (sweet), amla (sour) and kaṭu (pungent). (17.)

Notes :--More details in chapter 9.

Gurvādi guṇāh (*qualities*) :-

गुरुमन्दहिमस्निग्धश्लक्ष्णसान्द्रमृदुस्थिराः ।
गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः ॥१८॥

Guru (heavy), mañda (slow), hima (cold), snigdha (unctous), ślakṣṇa (smooth), sāñdra (solid), mṛdu (soft), sthira (stable), sūkṣma (minute, subtle) and viśada (non-slimy)–these ten along with their respective opposites–are the twenty gunas (qualities, properties of substances).

Notes :--The above statement can be elaborated as follows :-

Guru (heavy)	×	laghu (light in weight)
Mañda (slow)	×	tīkṣṇa (quick, fast)
Hima (cold)	×	uṣṇa (hot)
Snighda (unctous)	×	rūkṣa (dry)
Ślakṣṇa (smooth)	×	khara (rough)
Sāñdra (solid)	×	drava (liquid)
Mṛdu (soft)	×	kaṭhiṇa (hard)
Sthira (stable)	×	cala (moving, unstable)
Sūkṣma (subtle, small)	×	sthūla (big, gross)
Viśada (non slimy)	×	picchila (slimy).

Roga–arogya karaṇa (*cause of disease and health*):-

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः ।
सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥१९॥

Hīna (inadequate, poor), mithyā (improper, perverse) and ati (excess), yoga (association, contact, union) of kāla (season), artha (objects of senses) and karma (activities, functions) are the chief causes of diseases; whereas their samyak yoga (proper contact, association) is the chief cause of health. (19)

Notes :—This will be described in detail in chapter 12.

Roga–(disease)–

रोगस्तु दोषवैषम्यं, दोषसाम्यमरोगता ।

Roga (disease) is (the effect of) disequilibrium of the doṣās while health is (the result of) the equilibrium of the doṣās.

Notes :—Each of the doṣās possessing its specific quantity, qualities and functions is known as its sāmya (equilibrium) whereas increase (vṛddhi) and decrease (kṣaya) in its quantity, one or more of its qualities and functions are known as its vaiṣamya (disequilibrium).

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥२०॥

Roga (disease) is said to be of two kinds, Nija (organic, arising from the body itself) and āgantu (traumatic, arising from external causes). 20.

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

Their (of diseases) adhiṣṭhāna (seat, nidus, residence) is also two : kāya (the body) and manas (the mind).

Mānasika doṣah–(doṣās of the mind) :–

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥२१॥

Rajas and tamas are enumerated as the doṣās of the manas (mind). 21.

Notes :—*Satva, rajas* and *tamas* are known as the three mahaguṇās, they are primary or natural qualities responsible for creation of all the substances of the world and said to be present in every one of them and concerned with intellegence stuff. Out of them, satva is considered to be pure and not having any bad effect, whereas the other two are bad and having bad effects. Hence *rajas* and *tamas* are considered as the doṣās of the mind, when they become increased above the specific limit.

Rogi-roga parīkṣā–(examination of the patient):–

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् ।

The rogi (patient) should be examined by darṣana (inspection) sparśana, (palpation) and praśna (interrogation).

रोगं निदानप्राग्रूपलक्षणोपशयाप्तिभिः ॥२२॥

Roga (disease) should be examined by its nidāna (causes, aetiology), prāgrūpa (prodromata, premonitory symptoms), lakṣaṇa (specific signs and symptoms, clinical features), upaśaya (diagnostic tests) and āpti (samprāpti) (pathogenesis).

Notes :—These will be explained in detail in chapter 1 of Nidāna sthāna.

Deśabhedāh-(kinds of habitat) :-

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।
जाङ्गलं वातभूयिष्ठमनूपं तु कफोल्बणम् ॥२३॥
साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

Deśa (habitat), in this science, is said to be of two kinds-bhūmi (deśa)-region of land and deha (deśa)-the body. Bhūmi deśa-land region is of three kinds viz, jāñgala-which is predominant of vāta, ānūpa which is predominant of kapha and sādhāraṇa which has all the malas (doṣas) in normal condition. 23.

Notes :—Jāñgala region is arid or desert-like land with no mountains or hills, has less vegetation, poor water resources and is more breezy. Ānūpa is marshy land with more of water, more vegetation, very less of sunlight and heat. Sādhāraṇa is the moderate type with few mountains, hills, moderate water, vegetation and sunlight.

Kalabhedāh-(kinds of time) :-

क्षणादिर्व्याध्यवस्था च कालो भेषजयोगकृत् ॥२४॥

Kāla (time) which is relevent to the (administration and selection of) drug (or therapies) is of two kinds-viz. that (time) commencing with kṣaṇa (moment) etc., and that of the stages of the disease. (24).

Notes :—Kṣana is the minimum unit of time measurement and is equalent to the time required for winking of the eyelid once or uttering of one letter of the alphabet; kāṣṭhā, kalā, nāḍika, muhūrta, yāma, ahorātra, pakṣa, māsa, ṛtu, ayana and saṁvatsara-are the successive units. knowledge of this external time is essential for collection of drugs at appropriate period, preparation of recipes, administration to the patient etc. The disease develops in the body in different successive stages and not all of a sudden; each stage has its own characteristic signs and symptoms, recognition of each stage helps the physician to assess the strength of the disease and decide the appropriate drug and therapy required for that stage, hence the necessity of two kinds of time.

Auṣadha bhedāh–(kinds of therapies) :–

शोधनं शमनं चेति समासादौषधं द्विधा ।

Auṣadha (medicaments, therapies) is, in brief, of two kinds–śodhana (*purifictiory*) and śamana (palliative).

Notes :—Śodhana is the method of eliminating the aggravated doṣās from the dody forcebly, thus purifying it. Śamana, on the other hand, is to mitigate the aggravated doṣas within the body itself.

शरीरजानां दोषाणां क्रमेण परमौषधम् ।।२५।।
बस्तिर्विरेको वमनं तथा तैलं घृतं मधु ।

For the doṣas of the body, basti (enemata), vireka (purgations) and vamana (emesis) are the best therapies respectively; likewise are taila (oil), ghṛta (ghee, butterfat) and madhu (honey). 25.

Notes :—Administration of different kinds of medicinal enemas is best for mitigating vāta, producing purgations is for pitta and vomittings is for kapha; use of medicated oils (both internally and externally) is ideal for mitigating vāta, ghee for mitigating pitta and honey for kapha.

धीधैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ।।२६।।

Dhī (descrimination), dhairya (courage, strong will) and ātmādi vijñāna (knowledge of the soul etc.) are the ideal therapies for the mind. 26.

Notes :—Dhī is the ability of the person to decide good and bad, dhairya is ability to adhere to the good, avoid the bad, and withstand difficulties with strong will; ātmādi vijñana is possessing or obtaining correct knowledge of the soul, of the aims and pursuits of the present life as well as of future life etc., in other words, a philosophical view of human life. These are especially of great value in the treatment of mental disorders.

Cikitsā pādāḥ–(four limbs of treatment) :–

भिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।
चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम् ।।२७।।

The physician, the attendent (nurse), the drug and the patient–are the four limbs of treatment; each one has four (good) qualities. 27.

दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिर्भिषक् ।

The physician must be efficient, having learnt the science in all its meanings (implications) from a preceptor, must have witnessed the therapies (gained practical experience) and pure/clean (in body, mind and speech).

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥२७॥

The drug should be suitable for preparing many recipes, possess many good qualities (taste and other properties), endowed with virtues (genuine, not defective) and suitable (to be used in different condition of the doṣās, in different diseases and different types of persons). 28.

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।

The attendent (nurse) should be attached (affectionate, faithful to the patient), clean (in body, mind and speech), efficient in work and intellegent.

आढ्यो रोगी भिषग्वश्यो ज्ञापकः सत्त्ववानपि ॥२९॥

The patient should be wealthy, obedient to the physician, having good memory (capable of remembering and explaining events connected with probable causes, symptoms, etc.) and of strong will (capable of with standing strain of therapies etc.). 29.

Rogabhedāḥ–(kinds of diseases) :–

(साध्योऽसाध्य इति व्याधिर्द्विधा, तौ तु पुनर्द्विधा ।
सुसाध्यः कृच्छ्रसाध्यश्च, याप्यो यश्चानुपक्रमः ॥ १ ॥)
सर्वौषधक्षमे देहे यूनः पुंसो जितात्मनः ।
अमर्मगोऽल्पहेत्वग्ररूपरूपोऽनुपद्रवः ॥३०॥
अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदि ।
ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः ॥३१॥

Disease is of two kinds–sādhya (curable) and asādhya (incurable), they are again of two kinds–susādhya (easily curable) and kṛchra sādhya (curable with difficulty), yāpya (controllable) and anupakrama (not responding to any therapy, fatal.).

Sādhyāsādhya lakṣaṇa–(features of curability and incurability)–

Diseases which are present in persons capable of withstanding all kinds of therapies, in adults, in males, in those who are self-controlled; which are not affecting (involving) vital organs, which have few/mild causes, premonitory symptoms and specific features; which are uncomplicated (having no secondary diseases or very troublesome symptoms etc.) which are dissimilar in respect of doṣās, dūṣyās (tissues), deśa (habitat), ṛtu (season) and prakṛti (body constitution); which have the four limbs of treatment in excellent condition; which have very favourable planetary influence; which have arisen from any one doṣa, which are seen manifesting in one disease pathway and which are of recent onset–are susādhya (easily curable). 30,

शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदः ।

Diseases which require the use of sharp instruments etc. in treatment. and also those which have mixture of factors (enumerated in the previous verses) are kṛcchra sādhya (curable with difficulty).

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये ॥३२॥

Diseases which persist till the remainder of life, but can be controlled with continuous good regimen (of drugs, food, activities etc.) and which possess qualities of the those (easily curable) diseases are yāpya (controllable). 32.

अनुपक्रम एव स्यात्स्थितोऽत्यन्तविपर्यये ।
औत्सुक्यमोहारतिकृद् दृष्टरिष्टोऽक्षनाशनः ॥३३॥

Diseases which have features entirely opposite (of curable diseases), which have stayed long (involving all the important tissues and vital organs), which have produced anxiety (fear of death), delusion and restlessness; which are presenting fatal signs and which cause loss of sense organs (sensory functions) are anupakrama (which require no therapy, fit to be rejected, sure to cause death). 33.

त्यजेदार्तं भिषग्भूपैर्द्विष्टं तेषां द्विषं द्विषम् ।
हीनोपकरणं व्यग्रमविधेयं गतायुषम् ॥३४॥
चण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम् ।

The physician should reject the patient (refuse treatment to) who is hated by the physician and the king (or government) and who hates them; who hates himself (dejected in life), who is not having the equipments and other facilities required for treatment, who is busy with other activities (not having the required attention, leisure etc. towards the treatment), who is disobedient (to the physician), whose life is coming to an end, who is of evil mind (violent, destructive), who is afflicted with great grief, who is full of fear, who is ungrateful and who thinks himself to be a physician (in respect of deciding drug, therapies, food, activities etc). 34.

Adhyāya sañgraha–(chapters of the treatise) :–

तन्त्रस्यास्य परं चातो वक्ष्यतेऽध्यायसङ्ग्रहः ॥३५॥

Further on, shall be the enumeration of the (names of) chapters of this treatise;

आयुष्कामदिनर्त्वीहारोगानुत्पादनद्रवाः ।
अन्नज्ञानान्नसंरक्षामात्राद्रव्यरसाश्रयाः ॥३६॥
दोषादिज्ञानतद्भेदतच्चिकित्साद्युपक्रमाः ।
शुद्ध्यादिस्नेहनस्वेदरेकास्थापननावनम् ॥३७॥
धूमगण्डूषदृक्सेकतृप्तियन्त्रकशस्त्रकम् ।
शिराविधिः शल्यविधिः शस्त्रक्षाराग्निकर्मिकौ ॥३८॥
सूत्रस्थानमिमेऽध्यायास्त्रिंशत्

1. Āyuṣkāmīya (desire for long life), 2. dinacaryā (daily regimen), 3. ṛtucaryā (seasonal regimen), 4. rogānutpādanīya (prevention of diseases), 5. dravadravya vijñāniya (knowledge of liquid materials), 6. annasvarūpa vijñānīya (knowledge of nature of foods), 7. annarakṣā (protection of food), 8. mātrāśitīya (determination of quantity of food), 9. dravyādi vijñānīya (knowledge of substances etc.), 10. rasabhedīya (classification of tastes), 11. doṣādi vijñānīya (knowledge of doṣās etc.), 12. doṣabhedīya (classification of doṣās etc.), 12. doṣapakramaṇīya (treatment of doṣās), 14. dvividohpakramaṇīya (the two kinds of treatments) 15. śodhanādi gaṇa sañgraha (collection of purificatory drugs etc.), 16 sneha vidhi (oleation therapy), 17. swedavidhi (sudation therapy), 18. vamanavirecana vidhi (emesis and purgation therapy), 19. bastividhi (enema therapy), 20. nasya vidhi (nasal medication therapy), 21. dhūma pāna vidhi (inhalation of fume therapy), 22. gaṇḍuṣādi vidhi (mouth gargle and such other therapies), 23. āścyotana-añjana vidhi (eye-wash and such other therapies), 24. tarpaṇa-puṭapāka vidhi (therapies for the eyes), 25. yantravidhi (use of blunt intruments and appli-

ances), 26. śastravidhi (use of sharp instruments etc.), 27. sirāvyadha vidhi (venesection), 28. ṣalyāharaṇavidhi (removal of foreign bodies), 29. śastrakarma vidhi (surgical procedures) and 30. kṣārāgnikarma vidhi (caustic alkali and fire cautary therapies these thirty chapters form the Sūtrasthāna.). 36–38½

शारीरमुच्यते ।
गर्भावक्रान्तितद्व्यापदङ्गमर्मविभागिकम् ॥३९॥
विकृतिर्दूतजं षष्ठम्

1. Garbhāvakrāñti (formation of the embryo), 2. garbhavyāpt (disorders of pregnant woman and the new born), 3. aṅgavibhāga (human body and its parts), 4. marmvibhāgīya (classification of vulnerable spots), vīkṛti vijñānīya (knowledge of bad prognostic features), 6. dūtādi vijñānīya (knowledge of the messenger etc.)–these six form the Śārīrasthāna. 39.

निदानं सार्वरोगिकम् ।
ज्वरासृक्श्वासयक्ष्मादिमदाद्यर्शोतिसारिणाम् ॥४०॥
मूत्राघातप्रमेहाणां विद्रध्याद्युदरस्य च ।
पाण्डुकुष्ठानिलार्तानां वातास्रस्य च षोडश ॥४१॥

1. Sarvaroga nidāna (causes and methods of diagnosis of all diseases, 2. jwara nidāna (diagnosis of fevers), 3. raktapitta, kāsa nidāna (diagnosis of bleeding diseases and cough), 4. śwāsa, hidhmā nidāna (diagnosis of dyspnoea and hiccup), 5. rājayakṣmādi nidāna (diagnosis of tuberculosis etc.), 6. madātyaya nidāna (diagnosis of alcoholic intoxication), 7. arśo nidāna (diagnosis of piles), 8. atisāra-grahaṇīroga nidāna (diagnosis of diarrhoea and deuodenal disorders), 9. mūtraghāta nidāna (diagnosis of suppression of urine), 10. prameha nidāna (diagnosis of diabetes), 11. vidradhi, *etc.* (gulma), nidāna (diagnosis of abscess, hernia and abdominal tumors), 12. udara nidāna (diagnosis of enlargement of the abdomen), 13. pāṇḍuroga (śopha-visarpa) nidāna (diagnosis of anaemia, dropsy, and erysepelas), 14. kuṣṭha (śvitra kṛmi) nidāna (diagnosis of leprosy, leucoderma and worms), 15. vātavyādhi

nidāna (diagnosis of diseases caused by vāta, nervous diseases) and 16. vātāsra nidāna (diagnosis of gout)—these sixteen chapters form the Nidāna sthāna. (40–41).

चिकित्सितं ज्वरे रक्ते कासे श्वासे च यक्ष्मणि ।
वमौ मदात्ययेऽर्शःसु, विशि द्वौ, द्वौ च मूत्रिते ॥४२॥
विद्रधौ गुल्मजठरपाण्डुशोफविसर्पिषु ।
कुष्ठश्वित्रानिलव्याधिवातास्रेषु चिकित्सितम् ॥४३॥
द्वाविंशतिरिमेऽध्यायाः

1. Jvara cikitsā (treatment of fevers), 2. raktapitta cikitsā (treatment of bleeding disease), 3. kāsa cikitsā (treatment of cough), 4. śvāsa-hidhmā cikitsā (treatment of dyspnoea and hiccup), 5. rājayakṣmādi cikitsā (treatment of tuberculosis etc.), 6. chardi hṛdroga–tṛṣṇā cikitsā (treatment of vomiting, heart diseases and thirst), 7. madātyāyādi cikitsā (treatment of alcoholic intoxication etc.), 8. arśas cikitsā (treatment of piles), 9. atīsāra cikitsā (treatment of diarrhoea), 10. grahaṇīdoṣa cikitsā (treatment of disorders of the deuodenum), 11. mūtrāghāta cikitsā (treatment of suppression of urine), 12. prameha cikitsā (treatment of diabetes), 13. vidradhi-vṛddhi cikitsā (treatment of abscess and hernia), 14. gulma cikitsā (treatment of abdominal tumour), 15. udara cikitsā (treatment of enlargement of the abdomen), 16. pāṇḍuroga cikitsā (treatment of anaemia), 17. śwayathu chikitsā (treatment of dropsy), 18. visarpa cikitsā (treatment of herpes), 19. kuṣṭha cikitsā (treatment of leprosy and other skin disorders), 20. śvitra-krimi cikitsā (treatment of leucoderma and worms), 21. vāta-vyādhi cikitsā (treatment of diseases caused by vāta-nervous diseases), 22. vātāśonita cikitsā (treatment of gout)–these twenty two chapters form the cikitsā sthāna. ($42–43\frac{1}{2}$)

कल्पसिद्धिरतः परम् ।
कल्पो वमेर्विरेकस्य तत्सिद्धिर्बस्तिकल्पना ॥४४॥
सिद्धिर्बस्त्यापदां षष्ठो द्रव्यकल्पः

1. Vamanakalpa (recipes for emesis therapy), 2. virecana kalpa (recipes for purgation therapy), 3. vamana-vyāpatsiddhi

(management of complications of emesis and purgation therapies, 4. bastikalpa (recipes for enema therapies), 5. bastivyāpatsiddhi (management of complications of enema therapy), 6. dravyakalpa (nature of medicinal recipes etc.). these six chapters form the Kalpasiddhi sthāna (44).

अत उत्तरम् ।

बालोपचारे तद्व्याधौ तद्ग्रहे, द्वौ च भूतगे ॥४५॥
उन्मादेऽथ स्मृतिभ्रंशे, द्वौ द्वौ वर्त्मसु सन्धिषु ।
दृक्तमोलिङ्गनाशेषु त्रयो, द्वौ द्वौ च सर्वगे ॥४६॥
कर्णनासामुखशिरोव्रणे, भङ्गे भगन्दरे ।
ग्रन्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथग्द्वयम् ॥४७॥
विषे भुजङ्गे कीटेषु मूषकेषु रसायने ।
चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥४८॥

1. Bālopacaraṇīya (care of children), 2. bālāmaya pratiṣedha (prevention of diseases of children), 3. bālagraha pratiṣedha (prevention of seizures in children), 4. bhūta vijñanīya (knowledge about evil spirits etc.), 5. bhūta pratiṣedha (dispelling of evil spirits), 6. unmāda pratiṣedha (prevention of insanity), 7. apasmāra pratiṣedha (prevention of epilespy), 8. vartmaroga vijñānīya (diagnosis of the diseases of the eyelids), 9. vartmaroga pratiṣedha (treatment of diseases of the eyelids), 10. sañdhisitāsita roga vijñanīya (diagnosis of eye-joints, sclera and cornea), 11. sañdhisitāsita roga pratiṣedha (treatment ofdiseases of eye-joints scleara and cornea), 12. driṣṭiroga vijñānīa (diagnosis of diseases of vision), 13. timira pratiṣedha (treatment of blindness), 14. liñganāṣa pratiṣedha (treatment of disorders of lens), 15. sarvākṣiroga vijñānīya (diagnosis of diseases affecting the entire eye). 16. sarvāksiroga pratiṣedha (treatment of diseases affecting the entire eye.), 17. karṇaroga vijñānīya (diagnosis of diseases of the ear), 18. karṇa roga pratiṣedha (treatment of diseases of the ear), 19 nāsā roga vijñānīya (diagnosis of diseases of the nose), 20. nāsā roga pratiṣedha (treatment of diseases of the nose), 21. mukharoga vijñānīya (dignosis of diseases of the mouth), 22. mukha roga pratiṣedha(treatment of diseases of the mouth),23.śiro roga vijñānīya(diagnosis of the disease sof head),

24. śiro roga pratiṣedha (treatment of diseases of the head.), 25. vraṇapratiṣedha (treatment of ulcers),26. sadyovraṇa pratiṣedha (treatment of traumatic wounds), 27. bhagna pratiṣedha (treatment of fractures), 28. bhagañdara pratiṣedha (treatment of fistula-in-ano), 29. grañthi-arbuda-ślīpada apacī-nāḍī vijñānīya (diagnosis of tumors, cancer, filariasis, goitre and sinus ulcers), 30. grañthi-arbuda-ślīpada-apacī-nāḍī pratiṣedha (treatment of tumors, cancer, filariasis, goitre and sinus ulcers), 31. kṣudra roga vijñānīya (diagnosis of minor diseases), 32. kṣudra roga pratiṣedha (treatment of minor diseases), 33. guhya roga vijñānīya (diagnosis of veneral diseases), 34. guhyaroga pratiṣedha (treatment of veneral diseases), 35. viṣa pratiṣedha (treatment of diseases due to poisons), 36. sarpaviṣa pratiṣedha (treatment of snakebite), 37. kīṭa-lūtadi viṣa pratiṣedha (treatment of bites of insects, spiders etc.), 38. mūṣika-alarka viṣa pratiṣedha (treatment of bites of mouse, rabid dog, etc.), 39. rasāyana vidhi (rejuvinatory therapies) and 40. bījapoṣaṇa vidhi (nourishment of reproductive tissue or aphrodisiac therapy)—these forty chapters form the Uttara sthāna (45-48).

इत्यध्यायशतं विंशं षड्भिः स्थानैरुदीरितम् ॥४९॥

Thus there are, one hundred and twenty chapters, divided into six sections. (49.)

इति श्रीवैद्यपतिसिंहगुप्तसूनुवाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the chapter known as Āyuṣkāmīya, the first of sūtrasthāna in Aṣṭāṅgahṛdaya saṃhitā-composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

DINACARYĀ ADHYĀYA–(Daily regimen)

अथातो दिनचर्याध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the Dinacaryā adhyāya-chapter on daily regimen; thus said Ātreya and other great sages.

Prātaruthāna–(getting up in the morning) :-

ब्राह्मे मुहूर्त उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः ।

The healthy person should get up (from bed) during brāhma muhūrta, to protect his life. 1.a.

Notes **:—The last three hours of the night (from 3 a. m. to 6 a. m.) is known as Brāhma muhūrta, because it is the best time for study and obtain brahma or knowledge.**

Dañtadhāvana–(cleaning of the teeth) :-

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥ १ ॥
अर्कन्यग्रोधखदिरकरञ्जककुभादिजम् ।
प्रातर्भुक्त्वा च मृद्वग्रं कषायकटुतिक्तकम् ॥ २ ॥
कनीन्यग्रसमस्थौल्यं प्रगुणं द्वादशाङ्गुलम् ।
भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन् ॥ ३ ॥

Contemplating on the condition of his body, the person should next, attend to ablutions, (after eliminating the urine and faeces), Then after, he should clean his teeth with twigs of arka, nyagrodha, khadira, karañja, kakubha, etc. which are astringent, pungent, and bitter in taste; they (twigs) should be of the size of the tip of the little finger in thickness and twelve aṅgulās (fingers breadth) in length and straight, its top made like a soft brush (by chewing), the teeth should be cleaned without hurting the gums. 2–3.

नाद्यादजीर्णवमथुश्वासकासज्वरार्दिती ।
तृष्णास्यपाकहृन्नेत्रशिरः कर्णामयी च तत् ॥ ४ ॥

Persons suffering from indigestion, vomitting, dyspnoea, cough, fever, facial paralysis, thirst, ulcerations of the mouth, diseases of the heart, eyes, head and ears, should not make use of the tooth brush (for cleaning the teeth). 4.

Notes :—Forbidding the tooth brush does not mean that these persons should not clean their teeth at all. They should make use of soft powder of other drugs instead of twigs.

Añjana (collyrium to the eyes) :-

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् ।

Sauvīrāñjana is good for the eyes, hence it should be used (as eyesalve) daily.

चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥ ५ ॥
योजयेत्सप्तरात्रेऽस्मात्स्रावणार्थं रसाञ्जनम् ।

The eye is full of tejas (light) and has risk of troubles especially from ślesman (kapha); hence rasāñjana should be used once a week, to drain it (kapha) out. 5.

Notes :—Sauvīrāñjana is the ore of antimony sulphide, available as shining black pebbles in the river bed of sauvira country (modern Afghanisthan and Beluchisthan). A kind of collyrium (eye-salve, kajal) was being prepared from this ore along with some other plant products and used in ancient times both as a medicine and a cosmetic. Rasāñjana is prepared from the decoction of dāruharidrā (Berberis aristāta). It is an irritant and so used to produce more lacrimation.

ततो नावनगण्डूषधूमताम्बूलभाग्भवेत् ॥ ६ ॥

Afterwards, the person should make use of nävana (nasal drops), gaṇḍūṣa (mouth gargles), dhūma (inhalation of smoke), and tāmbūla (chewing of betel leaves). 6.

Tāmbūla sevana-(betel-chewing) :-

ताम्बूलं क्षतपित्तास्ररूक्षोत्कुपितचक्षुषाम् ।
विषमूर्च्छामदार्तानामपथ्यं शोषिणामपि ॥ ७ ॥

Tāmbūla (betel-chewing) is unsuitable (harmful) to those suffering from wounds, bleeding diseases, dryness and redness of the eyes, poisoning, unconsciousness, intoxication and even from consumption.

Notes :—Tāmbula (betel chewing or pān-chewing) is an ancient custom in our country. Vāgbhaṭa in Aṣṭāñga sañgraha prescribes two betel leaves, one small sized arecanut, little quantities of slaked lime and extract of khadira (known as kāca, katthā, etc.) as the ideal combination.

Fragrant substances like cordamum, cloves, etc. are also permitted in other texts, but none of the ancient texts mention tobacco, and such other intoxicating substances to be mixed with betels This custom of chewing tobacco or using it in other forms like snuff, smoking (of bidi, cigarrette etc.) came into vogue during the Muslim rule in India. Chewing of betel leaves, arecanut, lime and other fragrant substances has defenite medicinal properties and so beneficial for health; chewing of tobacco along with betel leaves is injurious to health and is the chief cause for cancer of the lips, tongue and throat.

Abhyañga–(oil-massage) :–

अभ्यङ्गमाचरेन्नित्यं, स जराश्रमवातहा ।
दृष्टिप्रसादपुष्ट्यायुःस्वप्नसुत्वक्त्वदार्ढ्यकृत् ॥ ८ ॥
शिरःश्रवणपादेषु तं विशेषेण शीलयेत् ।
वर्ज्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्ध्यजीर्णिभिः ॥ ९ ॥

Abhyañga (oil-massage and bath) should be resorted to daily, it wards off old age, exertion and (aggravation of) vāta; bestows good vision, nourishment to the body, longlife, good sleep, good and strong (healthy) skin. It should be done specially to the head, ears and feet.

It should be avoided by persons suffering from aggravation of kapha, who have (just) undergone purificatory therapies (like emesis, purgations etc.) and who are suffering from indigestion. 8-9.

Notes :--Abhyañga is anointing the head and body with medicated oil, massaging them mildly and then taking bath with warm water. It is very beneficial not only for the healthy but also for persons suffering from disorders of the nervous system etc.

Vyāyāma (exercise) :–

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः ।
विभक्तघनगात्रत्वं व्यायामादुपजायते ॥१०॥

Lightness (of the body), ability to do (hard) work, keen digestion, depletion of (excess) fat, stable and distinct physique accrue from vyāyāma (physical exercises). 10.

वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ।

Persons suffering from diseases of vāta and pitta; children, the aged and those having indigestion should avoid it.

अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः ॥११॥
शीतकाले वसन्ते च, मन्दमेव ततोऽन्यथा ।

Persons who are strong and who indulge in fatty foods (daily); in cold seasons and spring (season) should do it (exercise) to half of their strength (capacity) only; while others (and in other seasons) should do it mildly. 11.

Notes :—Half the capacity of the person is understood by appearance of perspiration on his forehead, nose, axilla, joints of the limbs and feeling of dryness of the mouth.

तं कृत्वाऽनुसुखं देहं मर्दयेच्च समन्ततः ॥१२॥

After doing it (exercises) all the parts of the body should be massaged comfortably. 12.

तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः ।
अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥१३॥

Thirst, emaciation, severe dyspnoea (difficult or excess breathing), bleeding diseases, exhaustion, feeling of debillty (even without any work), cough, fever and vomitting are caused by excess of exercise. 13.

व्यायामजागराध्वस्त्रीहास्यभाष्यादि साहसम् ।
गजं सिंह इवाकर्षन् भजन्नतिविनश्यति ॥१४॥

Those who indulge daily in too much of physical exercise, keeping awake at nights (loss of sleep), walking long distances, sexual intercourse, too much of laughing, speaking and such other strenuous activities perish, just as a lion, after vanquishing an elephant. 14.

Notes :–The lion though vanquishes and kills the elephant, dies soon after wards due to severe strain and consequent exhaustion. This simili is to impress upon avoiding excess of physical work.

Udvartana–(massage) :–

उद्वर्तनं कफहरं मेदसः प्रविलायनम् ।
स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥१५॥

Udvartana (massaging the body with soft, fragrant powders) mitigates kapha, liquifies the fat, produces stability (compactness, strength) of the body parts and excellence of the skin. 15.

Snāna–(bath) :-

दीपनं वृष्यमायुष्यं स्नानमूर्जाबलप्रदम् ।
कण्डूमलश्रमस्वेदतन्द्रातृड्दाहपाप्मजित् ॥१६॥

Snāna (bath) improves appetite, sexual vigour, span of life, valour (enthusiasm) and strength; removes itching, dirt, exhaustion, sweat, stupor, thirst, burning sensation and sin. 16.

उष्णाम्बुनाऽधःकायस्य परिषेको बलावहः।
तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम् ॥१७॥

Pouring warm water over the body bestows strength, but the same over the head, makes for loss of strength of the hair and eyes. 17.

स्नानमर्दितनेत्रास्यकर्णरोगातिसारिषु ।
आध्मानपीनसाजीर्णभुक्तवत्सु च गर्हितम् ॥१८॥

Bath is contra-indicated for those suffering from facial paralysis, diseases of the eyes, mouth and ears, diarrhoea, flatulence, pīnasa (discharge of foul smelling liquid from the nose), indigestion and who have just taken food. 18.

Sadvṛtta (good conduct) :-

जीर्णे हितं मितं चाद्यान्न वेगानीरयेद्बलात्।
न वेगितोऽन्यकार्यः स्यान्नाजित्वा साध्यमामयम् ॥१९॥

Person should take food after digestion (of the previous meal), that which is suitable (to him) and in limitted quantity; urges of the body should not be initiated (prematurely) by force; should not be engaged in other works when the urges are patent; not do anything (administration of drugs, therapies etc.) without treating the curable diseases (first). 19.

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः।
सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत् ॥२०॥

All (human) activities are meant for the happiness of all the living beings; such happiness is based on dharma (righteousness, right moral conduct); hence every person should adopt (follow) righteoustness always. 20.

भक्त्या कल्याणमित्राणि सेवेतेतरदूरगः।

Friends should be served with affection and good deeds (beneficial acts) whereas others (foes, wicked persons) should be kept at a distance. 21.

हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥२१॥
सम्भिन्नालापं व्यापादमभिध्यां दृग्विपर्ययम्।
पापं कर्मेति दशधा कायवाङ्मानसैस्त्यजेत् ॥२२॥

Hiṁsā (causing injury, torture etc.) steyā (stealing, robbing), anyathākāma (unlawful sex activity), paiśunya (abusive or harsh speech), anṛta vacana (scloding, speaking untruth); saṁbhinna ālāpa (speech causing dissension, seperation, breaking of company), vyāpāda (quarrel, intention of harming), abhidyā (jealousy, not tolerating good of others) and dṛgviparyayā (finding fault, misunderstanding, faithlessness etc. with scriptures, elders etc.)–these ten sins pertaining to the body, speech and mind should be avoided. 21–22.

Notes :--Of the ten sins, the first three pertain to the body, next four to the speech and the last three to the mind.

अवृत्तिव्याधिशोकार्ताननुवर्तेत शक्तितः ।

Those who have no means of livlihood, who are suffering from diseases and who are afflicated with grief should be helped (to get over their troubles) to the utmost exent.

आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥२३॥

Even the insects and ants should be treated (with compassion and kindness (just as oneś ownself). 23.

अर्चयेद्देवगोविप्रवृद्धवैद्यनृपातिथीन् ।

God, cow, brāhmaṇa, elders, the physician, king and guests should be worshipped.

विमुखान्नार्थिनः कुर्यान्नावमन्येत नाक्षिपेत् ॥२४॥

Beggers should not be disappointed, abused or objected. 24.

उपकारप्रधानः स्यादपकारपरेऽप्यरौ ।
सम्पद्विपत्स्वेकमना, हेतावीर्ष्येत्फले न तु ॥२५॥

One should be very helpful even to his foes, even though they are not helpful. One should maintain a single mind (balanced mind) during (the period of) wealth as well as during (period of) calamity. One should be envious of the cause (of wealth, happiness, well-being etc. of others) but not be jealous of the effect (money, happiness etc.). 25.

काले हितं मितं ब्रूयादविसंवादि पेशलम् ।

One should speak appropriate to the occasion, with words which are good, in brief, which is not untrue and which is pleasing.

पूर्वाभिभाषी, सुमुखः सुशीलः करुणामृदुः ॥२६॥
नैकः सुखी, न सर्वत्र विश्रब्धो, न च शङ्कितः ।
न कश्चिदात्मनः शत्रुं नात्मानं कस्यचिद्रिपुम् ॥२७॥
प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ।

One should start conversing (with others) first, with a pleasant face; should be virtuous, kind and soft (mild), should not be comfortable and happy alone (should make others also like himself); should neither believe everybody nor suspect everyone; should not reveal that some one is his foe, and that he is an enemy of some one else; should not make public the insults he had and the disaffection towards the master (his own insults from his master or of his master towards him).

जनस्याशयमालक्ष्य यो यथा परितुष्यति ॥२८॥
तं तथैवानुवर्तेत पराराधनपण्डितः ।

Keeping in mind the nature of the people, one should deal with them in such manner as best pleasing to them, becoming well-versed in the art of adoring others. 26–28.

न पीडयेदिन्द्रियाणि न चैतान्यतिलालयेत् ॥२९॥

The sense organs should neither be troubled (strained) very much nor should they be coaxed (fondled) very much. 29.

त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन् ।

One should not engage himself in occupations which are devoid of the three pursuits [dharma (righteousness), artha, (wealth) and kāma (pleasure)]; should carry on the occupation without going contrary to them (dharma and kāma).

अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ॥३०॥

In all dealings (activities), one should adopt the middle mean only (avoiding the extremes). 30.

नीचरोमनखश्मश्रुर्निर्मलाङ्घ्रिमलायनः
स्नानशीलः सुसुरभिः सुवेषोऽनुल्बणोज्ज्वलः ॥३१॥

One should cut his hair, nails, and mustaches (not allow them grow long), keep his feet and orifices of waste materials (ears, nose, eyes, urethra and anus) clean; take bath daily, put on scents and good dress which is not superfluous but is pleasant to look at.

धारयेत्सततं रत्नसिद्धमन्त्रमहौषधीः ।
सातपत्रपदत्राणो विचरेद्युगमात्रदृक् ॥३२॥
निशि चात्ययिके कार्ये दण्डी मौली सहायवान् ।

One should always wear precious stones, potent hymns and herbs (kept inside amulets) on the person (body), one should walk holding an umbrella, putting on foot-wear and looking straight to a distance of four arms length in front of himself; in case of urgent work at nights, one should go equipped with a baton, head-dress and an assistant. 32.

चैत्यपूज्यध्वजाशस्तच्छायाभस्मतुषाशुचीन् ॥३३॥
नाक्रामेच्छर्करालोष्टबलिस्नानभुवो न च ।

One should not invade (trample / set foot on / traverse / occupy) on the shade of a holy tree on which deities reside (or a Buddhist shrine), materials (or men) of worship, banner and unholy things, heap of ash, husk and dirt, (excreta etc.), sand dunes, boulders, places of bali (offering to gods, demons etc.) and bathing.

नदीं तरेन्न बाहुभ्यां, नाग्निस्कन्धमभिव्रजेत् ॥३४॥
सन्दिग्धनावं वृक्षं च नारोहेद्दुष्टयानवत् ।

One should not swim across rivers with arms, should not walk facing huge fire, should not travel in a risky boat, not climb a tree doubtful of strength; or ride on a vehicle of bad condition. 34.

नासंवृतमुखः कुर्यात्क्षुतिहास्यविजृम्भणम् ॥३५॥

One should not sneeze, laugh or yawn without covering his mouth. 35.

नासिकां न विकुष्णीयान्नाकस्माद्विलिखेद्भुवम् ।
नाङ्गैश्चेष्टेत विगुणं, नासीतोत्कटकश्चिरम् ॥३६॥

One should not blow his nose (except for forcing out the dirty excretion); not scratch the ground without any reason, not do ugly movements of the parts of the body and not sit on ones own heels for a long time. 36.

देहवाक्चेतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत् ।
नोर्ध्वजानुश्चिरं तिष्ठेत्

One should stop the activities of the body, of speech and of the mind before getting exhausted; should not keep his knees above for long period (keeping erect the legs folded at the knees while sleeping or standing on the hands keeping the legs up etc.). 37.

नक्तं सेवेत न द्रुमम् ॥३७॥
तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान् ।
सूनाटवीशून्यगृहश्मशानानि दिवाऽपि न ॥३८॥

One should not reside at night on trees, meeting place of three roads, (or place where people assemble for recreation), vicinity of a holy tree (or a Buddhist shrine), meeting place of four roads and a temple, (house of god). One should not reside even during daytime, in a place of slaughter, a forest, haunted house and burial ground. 38.

सर्वथेक्षेत नादित्यं, न भारं शिरसा वहेत् ।
नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि च ॥३९॥

One should not gaze at the sun for long time, not carry heavy weight on his head, not see continuously objects which are minute, shining, dirty and unpleasant. 39.

मद्यविक्रयसन्धानदानादानानि नाचरेत् ।

One should not engage in selling, brewing, distributing free or receiving (for drinking) of wine.

पुरोवातातपरजस्तुषारपरुषानिलान् ॥४०॥
अनृजुः क्षवथूद्गारकासस्वप्नान्नमैथुनम् ।
कूलच्छायां नृपद्विष्टं व्यालदंष्ट्रिविषाणिनः ॥४१॥
हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः ।
सन्ध्यास्वभ्यवहारस्त्रीस्वप्नाध्ययनचिन्तनम् ॥४२॥
शत्रुसत्रगणाकीर्णगणिकापणिकाशनम् ।
गात्रवक्त्रनखैर्वाद्यं हस्तकेशावधूननम् ॥४३॥
तोयाग्निपूज्यमध्येन यानं धूमं शवाश्रयम् ।
मद्यातिसक्तिं विश्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजेत् ॥४४॥

The person should avoid the direct breeze, sunlight, dust, snow (dew), hard breeze (whirlwind etc.); should not sneeze, belch, cough, sleep, dine or copulate in improper postures;

should avoid the shade of a scaffold, places hated by the king (or government), campany of wild animals, biting animals and those with horns; of mean, wicked (uncivilised), and very intellegent persons; avoid quarrel with good men; avoid taking foods, copulation, sleeping, study and recaptulation in the two sañdhyās (the time of meeting of the night and sunrise, of the sunset and the night); avoid the food given by enemies, given during sacrificial ceremony, (that offered by large group of donors of different castes), that given by prostitutes and merchants; one shoulds not make sound with the body parts, mouth and nails, nor shake the hand and hairs; should not move in between two (recepticles of) water, fire and the worshipful; should avoid the smoke of a cadaver; too much indulgence, in wine (drinking), believing and independence for women. 40–44.

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।
अनुकुर्यात्तमेवातो लौकिकेऽर्थे परीक्षकः ॥४५॥

For an intellegent person the whole world is a teacher, hence one should imitate the world after carefully considering their meaning (and effects) of such actions. 45.

आर्द्रसन्तानता त्यागः कायवाक्चेतसां दमः ।
स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्व्रतम् ॥४६॥

Compassion with all living beings, granting of gifts, controlling the activities of the body, speech and mind; feeling of selfishness in the interests of others (looking after the interest of others as his own) these are sufficient rules of good conduct (moral behaviour) 46.

नक्तंदिनानि मे यान्ति कथम्भूतस्य सम्प्रति ।
दुःखभाङ्न भवत्येवं नित्यं सन्निहितस्मृतिः ॥४७॥

He, who constantly thinks of (reviews, examines) how his day and night are passing (and adopts the right way only) will never become a victim of sorrow. 47.

इत्याचारः समासेन, यं प्राप्नोति समाचरन् ।
आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान् ॥४८॥

Thus was enumerated, in brief, the rules of good conduct; he who adopts it will (surely) attain long life, health, wealth, reputation and also the eternal world. 48.

Notes :—These are only a few of rules of right conduct, many more are enunciated in the Dharmaśāstra texts which should be referred to for details; some of the do's and dont's are in practice while some have disappeared. As centuries roll on, many changes take place in all aspects of the society, political, religious, philosophical, ethical, etc. Some of the precepts and practices relevent and good in the past may be irrelevant and even bad for the present day, while some others will continue to be relevant for all times. The spirit and the principles of health behind every rule of right conduct is to be given importance to and followed, if necessary with suitable changes. They should not be practised blindly as routine rites, descretion to select the ideal ones, is the need of the hour and not total adoption or rejection blindly.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Dinacaryā, the second in sūtrasthāna of Aṣṭāñga hṛdaya saṁhita composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter–3

ṚTU CARYĀ ADHYĀYA (Seasonal regimen)

अथात ऋतुचर्याध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Ṛtucaryā-seasonal regimen; thus said Ātreya and other great sages. 1.

Ṣaḍṛtus–(six seasons) :–

मासैर्द्विसंख्यैर्माघाद्यैः क्रमात् षडृतवः स्मृताः ।
शिशिरोऽथ वसन्तश्च ग्रीष्मो वर्षाशरद्धिमाः ॥ १ ॥
शिशिराद्यास्त्रिभिस्तैस्तु विद्यादयनमुत्तरम् ।
आदानं च, तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

With every two māsa (months) commencing with māgha, are the six ṛtus (seasons) śiśira, vasanta, grīṣma, varṣā, and hima (hemanta) successively; the three commencing with śiśira (śiśira, vasanta, and grīṣma) form the Uttarāyaṇa (northern solastice); also known as Ādāna kāla because the sun takes away the strength of the people daily. 1-2

Notes :—The months and seasons can be explained as follows :—

Māgha and Phālguna	Śiśira ṛtu
(mid-January to mid-March)	(cold, dewy season)
Caitra and Vaiśākha	Vasanta ṛtu
(mid-March to mid-May)	(spring season)
Jyeṣṭha and Āṣāḍha	Grīṣma ṛtu
(mid-May to mid-July)	(summer season)

The above three ṛtus (seasons) form uttarāyaṇa (northern solastice) or Ādānkāla (debilitating period).

Śrāvaṇa and Bhādrapada	Varṣā ṛtu
(mid July to mid-September)	(rainy season)
Āśvayuja and Kārtika	Śarat ṛtu
(mid-September to mid-November)	(autumn season)
Mārgaśīrṣa and Pauṣa	Hemanta ṛtu
(mid-November to mid-January)	(winter season)

These three ṛtus form Dakṣiṇāyaṇa (southern solastice) or visarga kāla (strengthening period).

Uttarāyaṇa (northern solastice) :-

तस्मिन् ह्यत्यर्थतीक्ष्णोष्णरूक्षा मार्गस्वभावतः ।
आदित्यपवनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥ ३ ॥
तिक्तः कषायः कटुको बलिनोऽत्र रसाः क्रमात् ।
तस्मादादानमाग्नेयम्

Because of the nature of the path, both the sun and wind become very strong (powerful) and dry during this ayana (uttarāyaṇa) and take away all the cooling qualities of the earth; tikta (bitter), kaṣāya (astringent) and kaṭuka (pungent) tastes are more powerful respectively (in the three successive ṛtus), hence this ādāna kāla is āgneya (predominantly fire-like in nature). 3–4

Notes :—Tikta (bitter taste) is powerful in śiśira (cold, winter season), kaṣāya (astringent) in vasanta (spring) and kaṭu (pungent) in grīṣma (summer).

Dakṣiṇāyana-(southern solastice) :-

ऋतवो दक्षिणायनम् ॥ ४ ॥
वर्षादयो विसर्गश्च यद्बलं विसृजत्ययम् ।
सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः ॥ ५ ॥
मेघवृष्ट्यनिलैः शीतैः शान्ततापे महीतले ।
स्निग्धाश्चेहाम्ललवणमधुरा बलिनो रसाः ॥ ६ ॥

The three ṛtus commencing with varṣā (varṣā, śarat and hemanta) from the Dakṣiṇāvana (southern solastice) and visarga kāla-the period in which the sun releases the strength of the people; because the moon is more powerful and the sun loses his strength, the earth becomes cooled of the heat of sunlight by (the effect of) clouds, rain and cold wind; the unctous tastes–amla (sour), lavaṇa (salt) and madhura (sweet)-are powerful (respectively) during this period. (5-6)

Notes :—Amla (sour) is powerful during varṣā (rainy season), lavaṇa (salt) during śarat (autumn season) and madhura (sweet) during hemanta (winter season).

शीतेऽग्र्यं वृष्टिघर्मेऽल्पं बलं मध्यं तु शेषयोः ।

In śītakāla (cold sesson comprising of hemanta and śiśira (winter and dewy seasons) the strength of the people will be maximum, during vṛṣṭi and gharma (rainy and hot seasons comprising of varṣā and griṣma ṛtus) it will be poor (minimum) and in the remaining seasons, it will be medium (moderate), 6½.

Hemañta ṛtucaryā–(regimen during winter) :–

बलिनः शीतसंरोधाद्धेमन्ते प्रबलोऽनलः ॥ ७ ॥
भवत्यल्पेन्धनो धातून् स पचेद्वायुनेरितः ।
अतो हिमेऽस्मिन्सेवेत स्वाद्वम्ललवणान्रसान् ॥ ८ ॥

In hemanta, the people are strong, the anala (fire in the alimentary tract *vis a vis* digestive activity) becomes powerful because it gets obstructed (from spreading out) by the cold (in the atmosphere). It begins to digest the tissues (of the body) supported (helped) by vāyu (vāta in the body); so in this hemanta (winter), use of (substances of) sweet, sour and salt tastes should be made. 7–8.

दैर्घ्यान्निशानामेतर्हि प्रातरेव बुभुक्षितः ।
अवश्यकार्यं सम्भाव्य यथोक्तं शीलयेदनु ॥ ९ ॥
वातघ्नतैलैरभ्यङ्गं मूर्ध्नि तैलं विमर्दनम् ।
नियुद्धं कुशलैः सार्धं पादाघातं च युक्तितः ॥१०॥

As the nights are longer, persons feel hungry in the (early) morning itself, so after attending to oblutions, they should resort to the regimen as enumerated in abhyañga (oil-bath over the head and body) procedure with medicated oil with vāta alleviating property; mūrdha-taila (bathing the head with more of oil), mild massaging of the body, wrestling with the skilled (wrestlers) to half of his strength and judicious trampling of the body (by experts in that art). 9–10.

कषायापहृतस्नेहस्ततः स्नातो यथाविधि ।
कुङ्कुमेन सदर्पेण प्रदिग्धोऽगुरुधूपितः ॥११॥
रसान् स्निग्धान् पलं पुष्टं गौडमच्छसुरां सुराम् ।
गोधूमपिष्टमाषेक्षुक्षीरोत्थविकृतीः शुभाः ॥१२॥
नवमन्नं वसां तैलं, शौचकार्ये सुखोदकम् ।
प्रावाराजिनकौशेयप्रवेणीकौचवास्तृतम् ॥१३॥
उष्णस्वभावैर्लघुभिः प्रावृतः शयनं भजेत् ।
युक्त्याऽर्ककिरणान् स्वेदं पादत्राणं च सर्वदा ॥१४॥

After these, the oil (covering the head and body) should be removed by washing with astringent (decoctions, powders etc.) and bathing; then fine paste/powder of kuṁkuma (keśara) and darpa (kastūri) should be applied, the body exposed to the fumes of aguru; meat soup mixed with fats, meat of fattened (well nourished) animals, wine prepared with jaggery (molassess) suppernatant portion of surā and surā as such, should be made use of; food prepared from the flour of wheat, black-gram, products of sugarcane and of milk, food prepared from freshly harvested corn, muscles, fat and edible oils should be partaken as food; warm water should be used for oblutions, thick sheet made of cotton, leather, silk, wool or bark of trees which are light in weight should be used during sleep; exposure to sunlight, and fire should be resorted to judiciously; foot-wear should be worn always. 11–14.

पीवरोरुस्तनश्रोण्यः समदाः प्रमदाः प्रियाः ।
हरन्ति शीतमुष्णाङ्ग्यो धूपकुङ्कुमयौवनैः ॥१५॥

Women who have well developed thighs, breasts and buttocks, who are enchanting and exhilarated by the use of fragrant fumes, scents and youthfulness and thus made warm in their body, and who are liked, drive away the cold (by their embrace etc.)

अङ्गारतापसन्तप्तगर्भभूवेश्मचारिणः ।
शीतपारुष्यजनितो न दोषो जातु जायते ॥१६॥

Persons who spend their time residing in houses kept warm by fire, in inner most apartment encircled with others, or in underground chambers, will not be affected by the disorders (diseases) due to cold and dryness. 16.

Śiśira ṛtu-caryā–(regimen during dewy season) :–

अयमेव विधिः कार्यः शिशिरेऽपि विशेषतः ।
तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥१७॥

Even in śiśira (cold, dewy season) the same regimen (as described above) should be adopted more intensly for during this period cold is severe and dryness more, being the effects of ādāna kāla (the forthcoming semester). 17.

Vasanta ṛtu caryā-(regimen during spring) :–

कफश्चितो हि शिशिरे वसन्तेऽर्कांशुतापितः ।
हत्वाऽग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥१८॥
तीक्ष्णैर्वमननस्याद्यैर्लघुरूक्षैश्च भोजनैः ।
व्यायामोद्वर्तनाघातैर्जित्वा श्लेष्माणमुल्बणम् ॥१९॥
स्नातोऽनुलिप्तः कर्पूरचन्दनागुरुकुङ्कुमैः ।
पुराणयवगोधूमक्षौद्रजाङ्गलशूल्यभुक् ॥२०॥
सहकाररसोन्मिश्रानास्वाद्य प्रिययाऽर्पितान् ।
प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥२१॥
सौमनस्यकृतो हृद्यान्वयस्यैः सहितः पिबेत् ।
निर्गदानासवारिष्टसीधुमार्द्वीकमाधवान् ॥२२॥
शृङ्गबेराम्बु साराम्बु मध्वम्बु जलदाम्बु च ।

Kapha which has undergone increase in śiśira (cold seasons) becomes liquified by the heat of the sun in vasanta (spring), diminishes the agni (digestive activity in the alimentary tract), and gives rise to many diseases; hence it (kapha) should be controlled quickly, by resorting to strong emesis, nasal medication and other therapies, and also by foods which are easily digestable and dry (moisture-free, fat-free), physical exercises, (dry) massage and mild trampling. Having thus vanquished (mitigated) the kapha, the person should take bath, anoint the body with the paste of karpūra, candana, aguru, and kuṁkuma, make use of old yava (barley) godhūma (wheat), kṣaudra (honey), meat of animals of desert-like land, and meat roasted in fire as food; drink the juice of mango-fruit mixed with fragrant substances, in the company of friends, getting it served by the beloved (women) which has been made more pleasant by the sweet scent of their body and the grace of their lily-like eyes; the drink, thereby producing satisfaction to the mind and heart. He should also make use of unspoiled beverages such as āsava (fermented infusion), ariṣṭa (fermented decoction), sīdhu (fermented sugarcane juice), mārdvīka (fermented grape juice), mādhava (honey water) or water boiled with śṛṅgavera or sārāmbu (extract of trees such as asana, candana etc.) or water mixed with honey, or water boiled with jalada (mustā). 18–22.

दक्षिणानिलशीतेषु परितो जलवाहिषु ॥२३॥
अदृष्टनष्टसूर्येषु मणिकुट्टिमकान्तिषु ।
परपुष्टविघुष्टेषु कामकर्मान्तभूमिषु ॥२४॥
विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु ।
गोष्ठीकथाभिश्चित्राभिर्मध्याह्नं गमयेत्सुखी ॥२५॥

The person should spend his midday happily in the company of friends engaged in pleasant games, pastimes, story-telling etc., in forests (or gardens) which have cool breeze from south direction, with plenty of reservoirs of water all around, invisible or poor sunlight, the land covered with shining crystals, with the cuckoo every where making pleasant sounds and engaged in love-play, with trees of different kinds of beautiful and sweet smelling flowers,. 23–25.

गुरुशीतदिवास्वप्नस्निग्धाम्लमधुरांस्त्यजेत् ।

Foods which are hard to digest and cold, sleeping at daytime, foods which are fatty, sour and sweet should be avoided. 25½.

Grīṣma ṛtucaryō–(regimen during summer) :–

तीक्ष्णांशुरतितीक्ष्णांशुर्ग्रीष्मे संक्षिपतीव यत् ॥२६॥
प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते ।
अतोऽस्मिन्पटुकट्वम्लव्यायामार्ककरांस्त्यजेत् ॥२७॥

In grīṣma (summer) the sun rays become powerful, day after day and appears to be destructive (of all things); śleṣman (kapha) decreases day by day and vāyu (vāta) increases consequently, hence in this season use of things which are salt, pungent, and sour (in taste) (as food), physical exercises and exposure to sunlight, should be avoided. 26–27

भजेन्मधुरमेवान्नं लघु स्निग्धं हिमं द्रवम् ।
सुशीततोयसिक्ताङ्गो लिह्यात्सक्तून् सशर्करान् ॥२८॥

Foods which are sweet, light (easy to digest), fatty, cold and liquid should be taken; partake cornflour mixed with very cold water and suger after taking bath in cold water.

मद्यं न पेयं, पेयं वा स्वल्पं, सुबहुवारि वा ।
अन्यथा शोषशैथिल्यदाहमोहान् करोति तत् ॥२९॥

Madya (wine) should not be taken; if very necessary, taken in very little quantity, or diluted with more quantity of water; otherwise, (taken in large doses) it will cause emaciation, debility, burning sensation and delusion.

कुन्देन्दुधवलं शालिमश्नीयाज्जाङ्गलैः पलैः ।
पिबेद्रसं नातिघनं रसालां रागखाण्डवौ ॥३०॥
पानकं पञ्चसारं वा नवमृद्भाजने स्थितम् ।
मोचचोचदलैर्युक्तं साम्लं मृन्मयशुक्तिभिः ॥३१॥
पाटलावासितं चाम्भः सकर्पूरं सुशीतलम् ।

Rice (boiled) white like kunda flower and the moon should be eaten along with meat of animals of desert-like land.

Rasa (meat juice) which is not very thick, rasâlā (curds churned and mixed with pepper powder and sugar), rāga (syrup which is sweet, sour and salty) and khāṇḍava (syrup which has all the tastes, prepared with many substances), pānaka pañcasāra, (syrup prepared with drākṣā, madhuka, kharjūra, kāśmarya, and parūṣaka fruits all in equal quantities, cooled and added with powder of patra, tvak, elā etc.) and kept inside a fresh mud pot, along with leaves of plaintain and coconut trees, and made sour (fermented) should be drunk in jugs (mugs) of mud or shell; very cool water kept in mud pot along with flowers of pāṭalā and karpūra should be used for drinking.

शशाङ्ककिरणान् भक्ष्यान् रजन्यां भक्षयन् पिबेत् ॥३२॥
ससितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

Eatables known as śāśañka kiraṇa (hollow, finger-like, fried pastry made of corn flour) should be taken at night; buffaloes milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

अभ्रङ्कषमहाशालतालरुद्धोष्णरश्मिषु ॥३३॥
वनेषु माधवीश्लिष्टद्राक्षास्तबकशालिषु ।
सुगन्धिहिमपानीयसिच्यमानपटालिके ॥३४॥
कायमाने चिते चूतप्रवालफललुम्बिभिः ।
कदलीदलकह्लारमृणालकमलोत्पलैः ॥३५॥
कोमलैः कल्पिते तल्पे हसत्कुसुमपल्लवे ।
मध्यंदिनेऽर्कतापार्तः स्वप्याद्धारागृहेऽथवा ॥३६॥
पुस्तस्त्रीस्तनहस्तास्यप्रवृत्तोशीरवारिणि ।

Daytime should be spent in forests having tall trees reaching the sky such as śāla, tāla etc. which obstruct the hot rays of the sun, or in houses around which bunches of flowers and grapes are hanging from their creepers; sheets of cloth spreading sweet scented water, are arranged (to fan the air), bunches of tender leaves and fruits of cūta (mango) hanging all around; sleep on soft bed prepared with petals of flowers of kadalī, kalhāra, mṛṇāla, etc. with fully bloosomed flowers suspended at all places, or spend the day remaining inside the house cooled by water fountains, water being scented with uśīra, coming out from the well shaped breasts, hands and mouth (of statues) and thereby get rid of the heat of the sun.

निशाकरकराकीर्णे सौधपृष्ठे निशासु च ॥३७॥
आसना स्वस्थचित्तस्य चन्दनार्द्रस्य मालिनः ।
निवृत्तकामतन्त्रस्य सुसूक्ष्मतनुवाससः ॥३८॥
जलार्द्रास्तालवृन्तानि विस्तृताः पद्मिनीपुटाः ।
उत्क्षेपाश्च मृदूत्क्षेपा जलवर्षिहिमानिलाः ॥३९॥
कर्पूरमल्लिकामाला हाराः साहरिचन्दनाः ।
मनोहरकलालापाः शिशवः सारिकाः शुकाः ॥४०॥
मृणालवलयाः कान्ताः प्रोत्फुल्लकमलोज्ज्वलाः ।
जङ्गमा इव पद्मिन्यो हरन्ति दयिताः क्लमम् ॥४१॥

At nights, person should sleep on the terrace having good moonlight. Exhaustion (due to heat of the day) of the person, who is of balanced mind will be relieved by, anointing the body with paste of candana, wearing garlands, avoidance of sexual activities, wearing of very light and thin dress, by fanning with fans made of leaves of tāla or large leaves of padminī (lily) made wet; syringes sprinkling cool water softly, garlands of flowers of karpūra, mallikā, and of pearls and beads of haricandana (white sandal paste), children, sārika (mynah bird) and śuka (parrot) talking pleasantly; beautiful women wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby. 41.

Varṣa ṛtu-caryā–(regimen during rainy season) :–

आदानग्लानवपुषामग्नि सन्नोऽपि सीदति ।
वर्षासु दोषैर्दुष्यन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥४२॥

सतुषारेण मरुता सहसा शीतलेन च ।
भूबाष्पेणाम्लपाकेन मलिनेन च वारिणा ॥४३॥
वह्निनैव च मन्देन, तेष्वित्यन्योऽन्यदूषिषु ।
भजेत्साधारणं सर्वमूष्मणस्तेजनं च यत् ॥४४॥

In varṣā (rainy season) the agni (digestive activity) though weak in persons, debilitated by the ādankāla (summer) undergoes further decrease and gets vitiated by the doṣas. They (doṣas) get aggravated by the (effect of) hanging, thick clouds full of water, cold wind having snow, blowing suddenly; water getting dirty because of rain, warmth of the earth and sourness, and the poor strength of digestive activity the doṣas start vitiating one another (and cause many diseases). Hence all general methods (which mitigate the doṣas) and measures to enhance the digestive activity should be adopted. 42–44.

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।
जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरन्तनम् ॥४५॥
मस्तु सौवर्चलाढ्यं वा पञ्चकोलावचूर्णितम् ।
दिव्यं कौपं शृतं चाम्भो भोजनं त्वतिदुर्दिने ॥४६॥
व्यक्ताम्ललवणस्नेहं संशुष्कं क्षौद्रवल्लघु ।

After undergoing purifactory therapies (vamana, virecana) the person should also be administered āsthāpana (decoction enema therapy). He should use old grains for food, meat-juice processed with spices etc., meat of animals of desert-like lands, soup of pulses, wine prepared from grapes and fermented decoctions, which are old or mastu (whey, thin water of curds) processed with more of souvarcala and powder of pañcakola, should be used. Rain water or water from deep wells, well boiled should be used for drinking. On days of no sunlight at all, the food should be predominantly sour, salty and fatty, dry, mixed with honey and easily digestable. 45–46½

अपादचारी सुरभिः सततं धूपिताम्बरः ॥४७॥
हर्म्यपृष्ठे वसेद्बाष्पशीतशीकरवर्जिते ।

Persons should not move about on foot (move only on vehicles), use perfumes, expose his clothes to fragrant fumes, dwell in upper stories of the house, devoid of heat, cold and snow.

नदीजलोदमन्थाहःस्वप्रायासातपांस्त्यजेत् ॥४८॥

River water, udamantha (beverage prepared with flour of corns mixed with ghee), sleeping at daytime, exertion and exposure to sun should be avoided. 48.

Śarat ṛtu caryā–(regimen during autumn) :–

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः ।
तप्तानां सञ्चितं वृष्टौ पित्तं शरदि कुप्यति ॥४९॥
तज्जयाय घृतं तिक्तं विरेको रक्तमोक्षणम् ।

In persons who have become accustomed to the cold of varṣa (rainy season), getting exposed suddenly to the warm rays of the sun, the pitta, which has undergone increase in their bodies during varṣa (rainy season) becomes greatly aggravated (increased) during śarat (autumn). In order to get over it, tikta ghṛta (medicated ghee recipe described in the treatment of kuṣṭha chapter 19 of Cikitsā sthāna), purgation therapy and blood letting should be resorted to. 49½.

तिक्तं स्वादु कषायं च क्षुधितोऽन्नं भजेल्लघु ॥५०॥
शालिमुद्ग सिताधात्रीपटोलमधुजाङ्गलम् ।

When hungry (greatly) the person should take foods which are of bitter, sweet and astringent tastes, and easily digestable such as śāli (rice), mudga (green-gram), sitā (sugar), dhātri (āmalaka), paṭola, madhu (honey), and meat of animals of desert-like lands. 50½.

तप्तं तप्तांशुकिरणैः शीतं शीतांशुरश्मिभिः ॥५१॥
समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम ।
शुचि हंसोदकं नाम निर्मल मलजिज्जलम् ॥५२॥
नाभिष्यन्दि न वा रूक्षं पानादिष्वमृतोपमम् ।

The water which gets heated by the hot rays of the sun during day and gets cooled by the cool rays of the moon during night, for many days continuously, which has been de-poisoned (detoxicated) by the rise of the star Agastya, which is pure, uncontaminated and capable of mitigating the malas (doṣās) is known as Haṁsodaka. It is neither abhiṣyandi (producing more secretions or moisture inside the minute channels so as to block them) nor dry (causing dryness by non-production of sufficient moistness in the channels), such water is like amṛta (nector) for drinking and other purposes. 51–52.

चन्दनोशीरकर्पूरमुक्तास्रग्वसनोज्ज्वलः ॥५३॥
सौधेषु सौधधवलां चन्द्रिकां रजनीमुखे ।

Evenings should be spent on the terraces of houses which are white (by painting), annointing the body with the paste of candana, uśīra, and karpūra, wearing garlands of pearls and shinning dress and enjoying the moonlight.

तुषारक्षारसौहित्यदधितैलवसातपान् ॥५४॥
तीक्ष्णमद्यदिवास्वप्नपुरोवातान् परित्यजेत् ।

Exposure to snow (mist), indulgence in alkaline substances, satiation with hearty meal, use of dadhi (curds), taila (oil), vasā (muscle-fat), exposure to sunlight, strong liquors, sleeping at day time and the eastern breeze-should be avoided (in this season). 54½.

शीते वर्षासु चाद्यांस्त्रीन् वसन्तेऽन्त्यान् रसान्भजेत्
स्वादुं निदाघे, शरदि स्वादुतिक्तकषायकान् ।
शरद्वसन्तयो रूक्षं शीतं घर्मघनान्तयोः ॥५६॥
अन्नपानं समासेन विपरीतमतोऽन्यदा ।

During śita (hemanta and śiśira-winter and dewy season) and varṣā (rainy season) the first three rasas (tastes such as sweet, sour and salt) should be made use of especially; the last three rasas (tastes such as bitter, pungent and astringent); during vasanta (spring season), svādu (sweet) during nidāgha (summer); and swādu, tikta and kaṣāya (sweet, bitter and astringent) during śarat (autumn); the food and drink should be dry (moistureless, fatless) during śarat and vasanta (autumn and spring), and cold during gharma (summer) and ghanānta (end of rainy season) and its opposite (i.e. hot) in other (seasons). 55–56.

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृतौ ॥५७॥

The habit of using all the (six) tastes every day is ideal (for maintenance of health) except during special seasons, when particular tastes suitable to the respective season should be used more. 57.

Ṛtusandhi–(interseasonal period) :–

ऋत्वोरन्त्यादिसप्ताहावृतुसन्धिरिति स्मृतः ।
तत्र पूर्वो विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥५८॥
असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥५९॥

The seven days at the end and commencement of ṛtus (seasons) is known as Ṛtusañdhi (inter seasonal period). During that period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted (gradually); sudden discontinuance or sudden adoption gives rise to discases caused by asātmya (non-habituation). 58–59½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter-named Ṛtucayrā, the third of sūtrasthāna of Aṣṭāñga hṛdaya saṁhitā composed by śrīmad Vāgbhaṭa son of sri vaidyapati Simhagupta.

* * *

चतुर्थोऽध्यायः ।

Chapter–4.

ROGĀNUTPĀDANĪYA–(Prevention of diseases)

अथातो रोगानुत्पादनीयाध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Rogānutpādanīya-(prevention of origin of diseases);–thus said Ātreya and other great sages.

Adhāraṇīya vega (urges not to be suppressed) :–

वेगान्न धारयेद्वातविण्मूत्रक्षवतृट्क्षुधाम् ।
निद्राकासश्रमश्वासजृम्भाश्रुच्छर्दिरेतसाम् ॥ १ ॥

Urges of flatus, faeces, urine, sneeze, thirst, hunger, sleep, cough, breathing on exertion, yawn, vomitting and of semen, should not be suppressed (by force as a habit). 1.

Adhovāta rodha–(suppression of flatus) :–

अधोवातस्य रोधेन गुल्मोदावर्तरुक्क्लमाः ।
वातमूत्रशकृत्सङ्गदृष्ट्यग्निवधहृद्गदा ॥ २ ॥

Suppression of the urge of flatus, will give rise to abdominal tumor, upward movement inside the alimentary tract, pain (in the abdomen), exhaustion (even without exertion) obstruction to the elimination of flatus, urine and feces, loss of vision, loss of digestive capacity and diseases of the heart. 2.

Purīsa rodha–(suppression of faeces) :–

शकृतः पिण्डकोद्वेष्टप्रतिश्यायशिरोरुजः ।
ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥ ३ ॥
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

Suppression of the urge of faeces gives rise to pain in the calves, running in the nose, headache, upward movement of air (belchings), cutting pain in the rectum, oppression in the region of the heart, vomitting of faeces and diseases mentioned earlier (under suppression of flatus). 3.

Mutrarodha–(suppression of urine) :–

अङ्गभङ्गाश्मरीबस्तिमेढ्रवंक्षणवेदनाः ॥ ४ ॥
मूत्रस्य रोधात्पूर्वे च प्रायो रोगाः

By the suppression of the urge of urine arise, cutting pain all over the body, formation of urinary stones, severe pain in the urinary bladder, penis and groin, and also the diseases mentioned earlier (under suppression of flatus and faeces). 4.

तदौषधम् ।
वर्त्यभ्यङ्गावगाहाश्च स्वेदनं बस्तिकर्म च ॥ ५ ॥
अन्नपानं च विड्भेदि विड्रोधोत्थेषु यक्ष्मसु ।
मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥ ६ ॥
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।
अवपीडकमेतच्च संज्ञितं,

For these (diseases arising from suppresssion of flatus, feces and urine) the treatment are rectal wicks (suppositories), oil massage and bath, immersion bath, tub bath, sudation therapy and enema therapy. In diseases due to suppression of faeces, foods and drinks which help its elimination (laxatives and purgatives) are to be used. In diseases caused by suppression of urine, drinking of ghee (as per procedure of oleation therapy described in chapter 16) before breakfast is ideal. So also, drinking ghee in the maximum dose at the end of digestion of food of both the midday and the night which is known as avapidaka sneha should be resorted to. 5–7.

Udgārarodha–(suppression of belching) :–

धारणात्पुनः ॥ ७ ॥
उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः ।
आध्मानकासहिध्माश्च हिध्मावत्तत्र भेषजम् ॥ ८ ॥

Suppression of the (urge of) belching produces loss of taste (or of appetite), tremors, feeling of obstruction in the (region of) heart and chest, flatulence, cough and hiccup, treatment for this, is similar to that of hiccup. 8.

Kṣavathurodha–(suppression of sneezing) :–

शिरोर्तीन्द्रियदौर्बल्यमन्यास्तम्भार्दितं क्षुतेः ।
तीक्ष्णधूमाञ्जनाघ्राणनावनार्कविलोकनैः ॥ ९ ॥
प्रवर्तयेत्क्षुतिं सक्तां स्नेहस्वेदौ च शीलयेत् ।

Headache, debility (lack of keenness) of the sence organs, stiffness of the neck (wry neck) and facial paralysis arise from suppression of sneezing. (Treatment for these is) inducing sneezing by strong (medicinal) inhalations, collyria, snuff, gazing at the sun etc., and oleation and sudation (therapies), 9.

Tṛṣārodha–(suppression of thirst) :–

शोषाङ्गसादबाधिर्यसम्मोहभ्रमहृद्गदाः ॥१०॥
तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ।

Suppression of (urge of) thirst will give rise to emaciation, debility of the body, deafness, loss of consciousness (delusion), giddiness and heart diseases; for this, all kinds of cold measures (cold food, drinks, bath, use of drugs of cold potency etc.) is ideal. 10.

Kṣudrodha–(suppression of hunger) :–

अङ्गभङ्गारुचिग्लानिकार्श्यशूलभ्रमाः क्षुधः ॥११॥
तत्र योज्यं लघु स्निग्धमुष्णमल्पं च भोजनम् ।

Cutting pain in the body, loss of taste (or appetite), debility, emaciation, pain in the abdomen and giddiness (result from suppression of the urge of hunger). These should be treated with food which is easy to digest, fatty, warm and little in quantity, 11.

Nidrārodha–(suppression of sleep) :–

निद्राया मोहमूर्धाक्षिगौरवालस्यजृम्भिकाः ॥१२॥
अङ्गमर्दश्च, तत्रेष्टः स्वप्नः संवाहनानि च ।

Suppression of sleep causes delusion, feeling of heavyness of the head and eyes, lassitude, too many yawnings and squeezing pain all over the body. Good sleep and mild massaging are the ideal treatments. 12.

Kāsarodha–(suppression of cough) :–

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ॥१३॥
शोषो हिध्मा च, कार्योऽत्र कासहा सुतरां विधिः ।

Suppression of cough causes its increase, difficulty in breathing, loss of taste (or appetite), heart diseases, emaciation and hiccup. For these, all treatments which relieve (or cure) cough should be done. 13.

Śramaśvāsa rodha–(suppression of heavy respiration) :–

गुल्महृद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् ॥१४॥
हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः ।

Tumors of the abdomen, heart diseases and delusion result from suppression of heavy breathing after sternous work. Taking rest (not doing any physical activity) and therapies which mitigate vāta are the ideal treatments for these. 14.

Jṛmbhārodha–(suppression of yawning) :–

जृम्भायाः क्षववद्रोगाः, सर्वश्चानिलजिद्विधिः ॥१५॥

Suppression of yawning leads to the same diseases enumerated under suppression of sneezing and remedy for them are all the therapies which mitigate vāta. 15.

Aśrurodha–(suppression of tears) :–

पीनसाक्षिशिरोहृद्रुङ्मन्यास्तम्भारुचिभ्रमाः ।
सगुल्मा बाष्पतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥१६॥

Running in the nose, pain in the eyes, head and heart, stiffness of the neck, loss of taste (or appetite), giddiness and abdominal tumors arise from control of tears. Good sleep, drinking wine and hearing of pleasant stories are the treatments. 16.

Vamathurodha–(suppression of vomitting) :–

विसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः ।
सकासश्वासहृल्लासव्यङ्गश्वयथवो वमेः ॥१७॥
गण्डूषधूमानाहारा रूक्षं भुक्त्वा तदुद्वमः ।
व्यायामः स्रुतिरस्रस्य शस्तं चात्र विरेचनम् ॥१८॥
सक्षारलवणं तैलमभ्यङ्गार्थं च शस्यते ।

Visarpa (herpes), rashes on the skin, leprosy (and other skin diseases), irritation in the eyes, pallor (anaemia), fevers, cough, oppression in the chest (nausea) pigmented patches on the face and swelling (dropsy) arise from suppression of vomitting. Mouth gargles, inhalations, fasting, eating dry foods, and then inducing vomitting, exercises, blood letting, and purgations are the treatment. Oil mixed with alkalies and salts is ideal for oil massage and bath. 17-18.

Śukrarodha (suppression of semen) :–

शुक्रात्तत्स्रवणं गुह्यवेदनाश्वयथुज्वराः ॥१९॥
हृद्व्यथामूत्रसङ्गाङ्गभङ्गवृद्ध्यश्मषण्ढताः ।
ताम्रचूडसुराशालिबस्त्यभ्यङ्गावगाहनम् ॥२०॥
बस्तिशुद्धिकरैः सिद्धं भजेत्क्षीरं प्रियाः स्त्रियः ।

Suppression of semen produces its discharge (constantly), pain and swelling of the genitals, fever, discomfort in the (region of) the heart, obstruction to micturition, cutting pain in the body, vṛddhi (inguinal and scrotal hernia), urinary stones and impotence. These should be treated with food containing poultry, surā (beer) and rice, enema therapy, oil massage, immersion bath (tub-bath), milk processed with drugs which clean the bladder; and loving women (copulation). 19–20.

तृट्शूलार्तं त्यजेत् क्षीणं विड्वमं वेगरोधिनम् ॥२१॥

Those persons who are habituated to suppression of urges and having thirst and pain in the abdomen, emaciation and faecal vomitting should be rejected. 21.

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।
निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥२२॥
ततश्चानेकधा प्रायः पवनो यत्प्रकुप्यति ।
अन्नपानौषधं तस्य युञ्जीतातोऽनुलोमनम् ॥२३॥

All diseases arise from (premature) initiation (by force) and suppression (control by force) of the urges of the body.

For those common diseases arising from these acts specific treatments were enumerated so far. In others of different kinds, usually pavana (vāta) gets aggravated, hence they should be treated with foods, drinks and therapies which clear the passages (of vāta) and help its downward movement.

Dhāraṇīya vega–(urges to be controlled) :–

धारयेत्तु सदा वेगान् हितैषी प्रेत्य चेह च ।
लोभेर्ष्याद्वेषमात्सर्यरागादीनां जितेन्द्रियः ॥२४॥

He who is desirous of happiness here (in this life) and hereafter (life in the other world) should control the urges of greed, envy, hatred, jealosy, love (desire), etc, and gain control over his sense organs. 24.

Śodhana cikitsā praśamsā–(importance of purifactory therapies):–

यतेत च यथाकालं मलानां शोधनं प्रति ।
अत्यर्थसञ्चितास्ते हि क्रुद्धाः स्युर्जीवितच्छिदः ॥२५॥

All out efforts should be made to clear out the malās (doṣās and waste products) at appropriate times. Too much of their accumilation leads to their aggravation and even cutting short of life itself (death). 25.

दोषाः कदाचित्कुप्यन्ति जिता लङ्घनपाचनैः ।
ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः ॥२६॥

The doṣās which are mitigated by laṅghana and pācana therapies might sometimes become aggravated (again) but those which are cleared (expelled out) by samśodhana (purificatory) therapies will not get aggravated again. 26.

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥२७॥

The physician who knows the proper time of every therapy (śodhana or purifactory) should administer them in proper procedure and proper degree, later on administer appropriate effective rejuvinators (tonics) and aphrodisiacs. 27.

Bheṣajakṣapita cikitsā–(treatment for those debilitated by purifactory therapy) :–

भेषजक्षपिते पथ्यमाहारैर्बृंहणं क्रमात् ।
शालिषष्टिकगोधूममुद्गमांसघृतादिभिः ॥२८॥
हृद्यदीपनभैषज्यसंयोगाद्रुचिपक्तिदैः ।
साभ्यङ्गोद्वर्तनस्नाननिरूहस्नेहबस्तिभिः ॥२९॥

For those emaciated (debilitated) by therapies, it is ideal to give them nourishing foods such as śāli (rice), śaṣṭika (rice which matures in sixty days), godhūma (wheat) mudga (green-gram), māṁsa (meat), ghṛta (ghee, butterfat) etc., medicines which are good to the heart (or mind) which increase hunger combined together to improve the taste and digestive. capacity; oilmassage (and bath), simple massage, bath, decoction enema and oil-enema therapies. 28–29.

तथा स लभते शर्म सर्वपावकपाटवम् ।
धीवर्णेन्द्रियवैमल्यं वृषतां दैर्घ्यमायुषः ॥३०॥

By these, they will obtain happiness (health), keenness of all the pāvaka (fire-like activities of the body), improved intellegence, clarity of colour (complexion) and sensory perceptions, sexual vigour and long life. 30.

Notes :—Pāvaka is agni or fire-like agent in the body, they are of thirteen kinds, viz. one jāṭharāgni or koṣṭhāgni (digestive activity present in the alimentary tract), five bhūtāgni (one of each bhūta), also present in the alimentary tract and helping the digestion of food material of their respective bhūta predominance) and seven dhātvagni (one in each dhātu responsible for dhātu pariṇāma-tissue metabolism). Health depends upon the proper quantity, qualities and functions of these agni (fire-like activity), any abnormality leads to origin of diseases.

Āgañturoga–(traumatic diseases) :–

ये भूतविषवाय्वग्निक्षतभङ्गादिसम्भवाः ।
रागद्वेषभयाद्याश्च ते स्युरागन्तवो गदाः ॥३१॥

Those diseases produced by bhūta (evil spirits, bacteria, parasites, insects and other living beings), viṣa (poisons), air (hurricane, cyclone), agni (fire, electricity, radiation etc.) kṣata (injury, wounds etc.), bhañga (fracture of bones) etc., as also those due to rāga (desire, lust), dveṣa (hatred), bhaya (fear) etc. are all known as Āgantu-diseases (arising from external causes). 31.

Sarvaroga sāmānya cikitsā–(general treatment for all diseases) :–

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥३२॥
अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम् ।
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥३३॥
अनुत्पत्त्यै समासेन विधिरेषः प्रदर्शितः ।
निजागन्तुविकाराणामुत्पन्नानां च शान्तये ॥३४॥

Avoidance of improper activities (of the body, mind and speech by willful transgression of rules), control of the senses, remembering previous experiances (and acting rightly), good knowledge of the land (habitat), time (season, age) and the self (and their importance to health), adherence to rules of good (moral) conduct, conduct of propitiary rites as prescribed in the Atharva veda, worshipping of malevalent planets, not touching (not coming in contact directly) the bhūtās (evil spirits, bacteria, insects and other creatures)–these are in brief, enumerated here, as the plan (means, methods) to prevent the onset of diseases-both nija (organic) and āgantu (traumatic)–and also for the cure (or relief) of those (diseases) which have already arisen. 32–34.

शीतोद्भवं दोषचयं वसन्ते विशोधयन् ग्रीष्मजमभ्रकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान्न जातु ॥३५॥

The accumilation of doṣas arising from cold (season) should be expelled out during vasanta (spring); that arīsing from grīṣma (summer) should be expelled during abhrakāla (varṣā-rainy season); that arising from varṣā (rainy season) be expelled during ghanātyaya (śarad-autumn) expeditiously and effectively. By this, people will not become victims of diseases born (by the effect) of the seasons. 35.

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः ॥३६॥

He, who indulges daily in healthy foods and activities, who descriminates (the good and bad of everything and then acts wisely), who is not attached (too much), to the objects of the senses, who develops the habit of charity, of considering all as equal (requiring kindness), of truthfulness, of pardoning and keeping company of good persons only, becomes free from all diseases. 36.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Rogānutpādanīya, the fourth in Sūtrasthāna of Aṣṭāñgahṛdaya saṁhitā of śrīmad Vāgbhaṭa son of srī vaidyapati Simhagupta.

पञ्चमोऽध्यायः

Chapter–5.

DRAVADRAVYA VIJNANĪYA (Knowledge of liquid materials)

अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter, Dravadravya vijñanīya–knowledge of liquid materials; thus said Ātreya and other great sages.

अथ तोयवर्गः

Toya varga–(group of waters)

Gaṅgāmbu–(rain water) :–

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिप्रबोधनम् ।
तन्वव्यक्तरसं मृष्टं शीतं लघ्वमृतोपमम् ॥ १ ॥
गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्केन्दुमारुतैः ।
हिताहितत्वे तद्भूयो देशकालावपेक्षते ॥ २ ॥

Enlivening, satiating, comforting (healthy) to the heart (mind), refreshing, stimulating the intellect, thin, of imperceptable tastes, slightly sweet, cold (coolant), easily digestable nectorlike in property/effect, are the properties of gaṅgāmbu (rain water) which has fallen from the sky, coming in contact with sunlight, moonlight and wind. Its good or bad, depends chiefly on the region and season. 1–2.

Notes :—The properties described above are those of rain water collected in a clean vessel directly, a little while after the commencement of rain, especially so when there is bright sunlight. It should be consumed within a few hours as it loses its properties by storing. It is not good in all seasons. In olden days rain water used to be pure and so good for health, but not so now-a-days. With the increasing industrialisation, the atmosphere has become contaminated with poisonous gases, fumes and dust, so the rain water coming down form the clouds gets polluted to a great extent, because of this only we hear of sour rain, salty rain, crimson rain etc. frequently. Use of such polluted rain water for drinking is not good for health.

येनाभिवृष्टममलं शाल्यन्नं राजते स्थितम् ।
अक्लिन्नमविवर्णं च तत्पेयं गाङ्गम्

Only that rain water which makes the boiled rice kept in a clean silver plate neither too moist nor change its colour is to to considerd as good for drinking. 2½.

Sāmudrāṁbu–(seawater) :–

अन्यथा ॥ ३ ॥
सामुद्रं, तन्न पातव्यं मासादाश्वयुजाद्विना ।

All other kinds of water are called samudra (sea water), they should not be used for drinking except during āśvayuja (September-October/autumn season). 3.

Notes :—The terms gaṅgāmbu (also called aindrāṁbu) and sāmudrāṁbu also denote potable (pure-drinkable) water and unpotable (contaminated, unsuited for drinking) respectively. Durng āśvayuja month there will be the appearance of Agastya nakṣatra (the star canopus) which is said to remove the poisonous properties of water and other things of the earth, hence permission to use other kinds of water also for drinking during this season.

ऐन्द्रमम्बु सुपात्रस्थमविपन्नं सदा पिबेत् ॥ ४ ॥
तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत् ।
शुचिपृथ्वसितश्वेते देशेऽर्कपवनाहतम् ॥ ५ ॥

Rain water, collected in a good (clean) vessel and which has not become changed (in colour taste, touch etc.), should be used for drinking always. In its absence, the water of the earth, which resembles rainwater (in all its qualities) collected from places which are clean. and vast, having black or white soil, and exposed to sunlight and breeze.

Duṣṭajala–(contaminated water) :–

न पिबेत्पङ्कशैवालतृणपर्णाविलास्तृतम् ।
सूर्येन्दुपवनादृष्टमभिवृष्टं घनं गुरु ॥ ६ ॥
फेनिलं जन्तुमत्तप्तं दन्तग्राह्यतिशैत्यतः ।
अनार्तवं च यद्दिव्यमार्तवं प्रथमं च यत् ॥ ७ ॥
लूतादितन्तुविण्मूत्रविषसंश्लेषदूषितम् ।

The water which is dirty, being mixed with slush, algae, weeds and leaves, which is not exposed to sunlight and wind, which is a mixture of old and fresh, which is thick, heavy (not easily digestable), frothy, containing worms, hot (by nature), causes tingling of teeth by being very cold, that rainwater which is unseasonal or though seasonal that of the first rain, (before the appearance of Agastya nakṣatra), that contaminated with the webs, saliva, urine, faeces of spider etc., and such other poisonous materails, should not be used for drinking. 6–7½.

Nadījala–(river water) :–

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥ ८ ॥
पथ्याः समासात्ता नद्यो विपरीतास्त्वतोऽन्यथा ।

Stated briefly, the water of the rivers which flow into the western ocean (Arabian sea), which are swift and which have pure water (uncontaminated) is good for health, where as it is opposite (bad for health), if it is otherwise. 8.

Notes :—The term "if otherwise" means water of rivers which flow into the eastern ocean (Bay of Bengal), which are slow and whose water is contaminated, is bad for health.

उपलास्फालनाक्षेपविच्छेदैः खेदितोदकाः ॥ ९ ॥
हिमवन्मलयोद्भूताः पथ्यास्ता एव च स्थिराः ।
कृमिश्लीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥१०॥

The water of rivers arising from Himālaya and Malaya mountains, and which get churned up well by dashing against rocks are good for health, whereas the same water if gets stagnated (and gets contaminated) gives rise to worms (intestinal parasites), filariasis, diseases of the heart, throat and head. 9–10.

प्राच्यावन्त्यपरान्तोत्था दुर्नामानि, महेन्द्रजाः ।
उदरश्लीपदातङ्कान्, सह्यविन्ध्योद्भवाः पुनः ॥११॥
कुष्ठपाण्डुशिरोरोगान्, दोषघ्न्यः पारियात्रजा ।
बल पौरुषकारिण्यः, सागराम्भस्त्रिदोषकृत ॥१२॥

Water of rivers of the Prācya (gauḍa), Avanti (mālwa) Aparāñta (koñkaṇa) countries produces piles (haemorrhoids); of those arising from Mahendra mountains cause enlargement of the abdomen and filariasis; those arising from Sahya and Vindhya mountains produces leprosy (and other skin disease) anaemia and diseases of the head; of those arising from Pariyātra, mitigate the (aggravated) doṣās, bestow strength and sexual vigour, the water of the sea causes vitiation of all the three doṣās. 11–12.

Notes :—Prācya or gauḍa deśa comprises of central Bengal and parts of Orissa. Avañti or Malwa country was round about the modern city of Ujjain. Aparāñta or koñkaṇa comprises of Goa, Karwar and North Kanara districts of Karnataka. Mahendra mountain is the northern part of the eastern ghats, (the whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra parvata). Sahya is the southern range of the Western Ghats. Vindhyās are mountain ranges of central India. Pāriyātra is the western part of the Vindhya mountains.

विद्यात्कूपतडागादीन् जाङ्गलानूपशैलतः ।

The water of kūpa (deep well), taḍāga (artificial pond) etc., should be considerd to be similar (in qualities and properties) to those of the desert, marshy and mountains (respactively). 12½.

Jalapāna varja–(avoiding of drinking water) :–

नाम्बु पेयमशक्त्या वा स्वल्पमल्पाग्निगुल्मिभिः ॥१३॥
पाण्डूदरातिसारार्शोग्रहणीशोषशोथिभिः ।
ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थोऽपि चाल्पशः ॥१४॥

Water should not be consumed or consumed in very little quantity, if unavoidable due to debility, by those suffering from poor digestive function, tumors of the abdomen, anaemia, enlargement of the abdomen, diarrhoea, haemorrhoids, diseases of the duodenum, consumption or dropsy. Exceptin śarad (autumn) and nidāgha (summer) even healthy persons should drink less quantity of water (in all other seasons). 13–14.

Jalapāna phala–(effects of drinking water) :–

समस्थूलकृशा भुक्तमध्यान्तप्रथमाम्बुपाः ।

Persons who drink water in the middle, at the end and at the commencement of the meal, will remain normal, become stout and emaciated respectively.

Śītajala (cold water) :–

शीतं मदात्ययग्लानिमूर्च्छाच्छर्दिश्रमभ्रमान् ॥१५॥
तृष्णोष्णदाहपित्तास्रविषाण्यम्बु नियच्छति ।

Cold water relieves alcoholic intoxication, exhaustion, fainting, vomitting, debility (fatigue), giddiness, thirst, heat (of the sun) burning sensation, aggravation of pitta, rakta and poison. 15

Uṣṇajala-(warm water) :–

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् ॥१६॥
हिध्माध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।
कासामपीनसश्वासपार्श्वरुक्षु च शस्यते ॥१७॥

Hot (warm) water stimulates hunger, helps digestion, good for the throat, easily digestable, cleanses the urinary bladder, relieves hiccup, flatulence, aggravation of anila (vāta) and śleṣman (kapha); is ideal on the days of purifictory therapy and for those suffering from nascent fevers, cough, āma (accumulation of undigested materials), running in the nose, dyspnoea and pain in the flanks. 16–17.

अनभिष्यन्दि लघु च तोयं क्वथितशीतलम् ।
पित्तयुक्ते हितं दोषे, व्युषितं तत्रिदोषकृत् ॥१८॥

Water which has been boiled and then cooled is not going to increase the moisture inside the body, too much is easily digestable and ideal for the doṣas associated with pitta. Water which has been kept overnight (so become statle) causes (aggravation of) all the three doṣās. 18.

Nārikelodaka-(coconut water) :–

नारिकेलोदकं स्निग्धं स्वादु वृष्यं हिमं लघु ।
तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥१९॥

Nārikelodaka (coconut water) :–is unctous, sweet, aphrodisiac, coolant, easily digestable, relieves thirst, (aggravation of) pitta and anila (vāta), increases hunger and cleanses the urinary bladder. 19.

वर्षासु दिव्यनादेये परं तोये वरावरे ।
इति तोयवर्गः ।

During varṣā (rainy season) rain water is best and river water least. (in their qualities and fitness for drinking). 19½

Kṣira varga–(group of milk and milk products) :–

अथ क्षीरवर्गः ।

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् ॥२०॥
वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम् ।
प्रायः पयः

Generally milk is sweet in taste and also at the end of digestion, unctous, invigourating, increases the dhātus (tissues of the body), mitigates vāta and pitta, is aphrodisiac, increases ślesman (kapha) not easily digestable and coolant. 20–21.

Gokṣira–(cow's milk) :–

अत्र गव्यं तु जीवनीयं रसायनम् ॥२१॥
क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम् ।
श्रमभ्रममदालक्ष्मीश्वासकासातितृट्क्षुधः ॥२२॥
जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।

Cow's milk promotes long life, is rejuvinator, good for those emaciated after injury (especially to the chest), increases intelligence, strength and breast milk; helps easy movement of the bowels and cures exhaustion, dizziness toxicity, inauspiciousness, dyspnoea, (increased respiration), cough, severe thirst and hunger, long standing fevers, dysurea and bleeding diseases. 21½–22.

Māhiṣi kṣira–(buffalo's milk) :–

हितमत्यग्न्यनिद्रेभ्यो गरीयो माहिषं हिमम् ।२३॥

Māhiṣa-kṣira (buffalo's milk) is good for those suffering from very powerful digestive activity and from loss of sleep, is not easily digestable and is cold (in potency). 23.

Aja kṣira–(goat's milk) :–

अल्पाम्बुपानव्यायामकटुतिक्ताशनैर्लघु ।
आजं शोषज्वरश्वासरक्तपित्तातिसारजित् ॥२४॥

Ajā (kṣira)–goat's milk is easily digestable because of the goat drinking little quantities of water, doing more physical exercise, and eating food which is of pungent and bitter tastes; it cures consumption (pulmonary tuberculosis), fevers, dyspnoea, bleeding diseases and diarrhoea. 24.

Uṣṭra kṣīra (camel's milk) :–

ईषद्रूक्षोष्णलवणमौष्ट्रकं दीपनं लघु ।
शस्तं वातकफानाहकृमिशोफोदरार्शसाम् ॥२५॥

Ouṣṭraka (milk of camel)–is slightly non-unctous, hot (in poteney), salty, increases hunger and easily digestable. It is good for mitigating vāta and kapha, distention of the abdomen, (intestinal), worms, dropsy, enlargement of the abdomen and heamorrhoids. 25.

Mānuṣa kṣīra–(human milk) :–

मानुषं वातपित्तासृगभिघाताक्षिरोगजित् ।
तर्पणाश्च्योतनैर्नस्यैः

Mānuṣa kṣīra (human milk-breast milk), relieves (aggravation of) vāta, pitta and asṛk (blood), cures traumatic wounds, and diseases of the eye by use in the form of tarpaṇa (bathing the eye) aścyotana (eye drops) and nasya (nasal drops). 26,

Avika kṣīra–(ewe's milk) :–

अहृद्यं तूष्णमाविकम् ॥२६॥
वातव्याधिहरं हिध्माश्वासपित्तकफप्रदम् ।

Avikṣīra (ewe's milk) is not good to the heart (mind), is hot (in potency), cures diseases of vāta origin, gives rise to hiccup, dyspnoea, increase of pitta and kapha. 26½.

Hastikṣīra–(elephant's milk) :–

हस्तिन्याः स्थैर्यकृत्

Hastinī kṣīra (elephant's milk) is strengthening. 26½

Ekaśapha kṣīra–(milk of single hoofed animals) :–

बाढमुष्णं त्वैकशफं लघु ॥२७॥
शाखावातहरं साम्ललवणं जडताकरम् ।

Milk of single hoofed animals (like horse, donkey, etc.) is very hot (in potency), cures vāta disorders localised in the śākhās, (blood and other tissues), is slightly sour and salt and causes lassitude (lazyness).

पयोऽभिष्यन्दि गुर्वामं, युक्त्या शृतमतोऽन्यथा ॥२८॥
भवेद्गरीयोऽतिशृतं, धारोष्णममृतोपमम् ।

Uncooked milk is abhiṣyañdi (produces excess secretion in the tissue pores and causing their blockage) and not easily digestable, that which is properly cooked is opposite in its qualities; too much of boiling makes it very hard for digestion. Milk drawn from the udder (nipple) direct into the mouth is similar to nector.

Dadhi–(curds/soured milk/coagulated milk) :–

अम्लपाकरसं ग्राहि गुरूष्णं दधि वातजित् ॥२९॥
मेदःशुक्रबलश्लेष्मपित्तरक्ताग्निशोफकृत् ।
रोचिष्णु शस्तमरुचौ शीतके विषमज्वरे ॥३०॥
पीनसे मूत्रकृच्छ्रे च, रूक्षं तु ग्रहणीगदे ।
नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न ॥३१॥
नामुद्गसूपं नाक्षौद्रं तन्नाघृतसितोपलम् ।
न चानामलकं नापि नित्यं नो मन्दमन्यथा ॥३२॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्डुभ्रमप्रदम् ।

Dadhi is sour both in taste and also at the end of digestion, water absorbent (causing constipation), hard to digest, hot (in potency), mitigates vāta, increases fat, semen, strength, śleṣma (kapha), pitta, rakta, agni (digestive activity), produces oedema (dropsy), improves taste (or appetite), is ideal for use in loss of taste, intermittant fever associated with cold (rigors), chronic rhinitis, dysurea; devoid of its fat, it is ideal in diseases of the duodenum.

It should not be eaten at nights, not made hot, not in spring, summer, and autumn; even in other seasons, without the addition of soup of mudga (green-gram), kṣaudra (honey), ghṛta (ghee, butterfat), sitopala (sugar candy) and āmalaka; it should not be partaken daily nor when it is not well formed, othewise it will cause fever, bleeding diseases, visarpa (herepes), kuṣtha (leprosy and other skin diseases), pāṇḍu (anaemia) and bhrama (giddiness). 29–32.

Takra–(butter milk removed of its fat) :–

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ॥३३॥
शोफोदराशोंग्रहणीदोषमूत्रग्रहारुचीः ।
प्लीहगुल्मघृतव्यापद्गरपाण्ड्वामयान् जयेत् ॥३४॥

Takra (buttermilk) is easily digestable, astringent and sour in taste, kindles hunger, mitigates kapha and vāta, and cures dropsy, enlargement of the abdomen, haemorrhoids, duodenal diseases, dysurea, loss of taste (appetite), enlargement of spleen, abdominal tumor, complications arising from excess consumption of ghee (during oleation therapy), artificial poisons and anaemia. 33–34.

Notes :—Hemadri, the commentator, clarifies, that takra is mathita dadhi (well churned curd/coagulated milk), it is of two kinds, sajala (mixed with water) and ni jala (unmixed with water); sajala (water diluted) is again of two kinds, sasneha (with fat) and asneha (without fat), the properties mentioned above are of asneha takra (devoid of fat).

Mastu (whey/watery part of curds) :–

तद्वन्मस्तु सरं स्रोतःशोधि विष्टम्भजिल्लघु ।

Mastu (watery part of curds) is similar (to takra) in properties helps easy movement of bowels, cleanses the channels and relieves constipation.

Navanīta (*butter*) :–

नवनीतं नवं वृष्यं शीतं वर्णबलाग्निकृत ॥३५॥
सङ्ग्राहि वातपित्तासृक्क्षयार्शोर्दितकासजित् ।
क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ॥ ६॥

Fresh navanīta (buttur) is aphrodisiac, cold (in potency), improves colour (complexion of the skin), strength and digestion, absorbs water, cures disorders of vāta, pitta, asṛk (blood), consumption, haemorrhoids, facial paralysis and cough; butter obtained from milk is water absorbent, cures bleeding diseases and disease of the eye. 35–36.

Ghṛta–(*ghee/butter fat*) :–

शस्तं धीस्मृतिमेधाग्निबलायुः शुक्रचक्षुषाम् ।
बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् ॥३७॥

क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ।
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥३८॥
स्नेहानामुत्तमं शीतं वयसः स्थापनं परम् ।
सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ॥३९॥

Ghṛta is ideal for improving intellegence; memory, ingeneity, keenness of digestion, longlife, semen (sexual vigour), and eye sight, for children, the aged, those who desire more children, tenderness of the body, and pleasant voice, for those suffering from emaciation as a result of injury to chest (lungs), parīsarpa (herpes), injury from weapons, and fire, disorders of vāta and pitta origin, poison, insanity, consumption, inauspicious activity (witchcraft, etc.) and fevers; is best among fatty materials (for oleation and other therapies), cold (in potency), best for retaining of youth; capable of giving a thousand good effects by a thousand kinds of processing. 37–39.

मदापस्मारमूर्च्छायशिरःकर्णाक्षियोनिजान् ।
पुराणं जयति व्याधीन् व्रणशोधनरोपणम् ॥४०॥

Purāṇa ghṛta (ghee old by ten years), cures intoxication, epilepsy, fainting, diseases of the head, ear, eye and vagina; cleanses and heals of the wounds. 40.

बल्याः किलाटपीयूषकूर्चिकामोरणादयः ।
शुक्रनिद्राकफकरा विष्टम्भिगुरुदोषलाः ॥४१॥

Kilāṭa, pīyūṣa, kūrcīka, moraṇa, etc. are strengthening, increase the semen, sleep and kapha, cause constipation, heavy (hard to digest) and aggravate the dosas. 41.

Notes :—Kilāṭa is the solid portion obtained after heating curds or buttermilk, pīyūṣa is the milk of cow which has just given birth to a calf, upto a period of about three days or till the milk becomes thin; kūrcika is the solid portion obtained after heating buttermilk while moraṇa (or morata) is the sour, thin liquid portion.

गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाविसम्भवे ।
इति क्षीरवर्गः ।

Milk and ghee obtained from cows milk are best (in properties) and these obtained from ewe's milk, the least. 41½.

Ikṣu varga–(group of sugarcane juice and its products)

Ikṣurasa guṇāh–(properties of sugarcane juice) :–

अथेक्षुवर्गः ।

इक्षोः सरो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ॥४२॥
वृष्यः शीतोऽस्रपित्तघ्नः स्वादुपाकरसो रसः ।

Juice of sugar cane is sara (laxative), heavy (hard to degest), unctous, stoutening the body, cause increase of kapha and urine, is aphrodisiac, cold in potency, cures bleeding diseases, sweet in taste and also at the end of digestion. 42.

सोऽग्रे सलवणो, दन्तपीडितः शर्करासमः ॥४३॥
मूलाग्रजन्तुजग्धादिपीडनान्मलसङ्करात् ।
किञ्चित्कालं विधृत्या च विकृतिं याति यान्त्रिकः ॥४४॥
विदाही गुरुविष्टम्भी तेनासौ

The roots, shoots and worm infested parts of the cane being crushed together, the juice getting mixed with dirty materials (dust etc.), and lapse of little time in between (crushing and consuming the juice) because of these, the cane juice taken out from machines get spoiled and causes burning sensation during digestion, is not easily digestable and causes constipation. 43–44.

तत्र पौण्ड्रकः ।
शैत्यप्रसादमाधुर्यैर्वरस्तमनु वांशिकः ॥४५॥

The pouṇḍraka variety of cane is best in view of its coolant, effect, thinness and more sweetness of its juice; next to it is the vāmśika variety. 45.

शतपर्वककान्तारनैपालाद्यास्ततः क्रमात् ।
सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विदाहिनः ॥४६॥

Next are the śataparvaka, kāñtāra, naipāla etc., in respective order, are slightly alkaline and astringent in taste, hot in potency and cause burning sensation slightly. 46.

Phāṇita–(hālf-cooked molasses, unrifined treacle) :–

फाणितं गुर्वभिष्यन्दि चयकृन्मूत्रशोधनम् ।

Phāṇita (half-cooked molasses) is heavy (hard to digest), abhiṣyañdi (increasing the secretions in the tissue pores and blocking them), causes mild increase (of the doṣās) and cleanses the urine (by increasing its quantity).

Guḍa–(jaggery/molasses/treacle) :–

नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृद्गुडः ॥४७॥
प्रभूतकृमिमज्जासृङ्मेदोमांसकफोऽपरः ।

Guḍa (jaggary, molasses) washed well (made white and purified by some process) does not cause great increase of śleṣman (kapha), (causes slight increase); helps easy elimination of urine and faeces; the other one (which is not washed and purified) causes appearances of worms greatly (inside the intestines) and disorders of bone-marrow, blood, fat, muscles, tissues and also of kapha.

हृद्यः पुराणः पथ्यश्च, नवः श्लेष्माग्निसादकृत् ॥४८॥

That which is old is good to the heart and suitable for health that which is fresh, causes increase of kapha and weakens digestive activity. 47–48.

Matsyañḍikādi–(brown sugar etc.) :–

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहाः ।
मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥४९॥

Matsyañḍika (brown sugar), khaṇda (sugar candy) and sitā (white crystalline sugar) in their succeeding order are better (than guḍa-jagger/treacle), are aphrodisiac, good for the emaciated and the wounded, cure bleeding diseases and aggravation of vāta. 49.

Yāsa śarkara :–

तद्गुणा तिक्तमधुरा कषाया यासशर्करा ।

Yasa śarkarā (sugar prepared from yavaśāka plant) is similar in properties to sugar but is bitter-sweet and astringent in taste. 49½.

दाहतृट्छर्दिमूर्छासृक्पित्तघ्न्यः सर्वशर्कराः ॥५०॥

All sugars cure burning sensation, thirst, vomitting, fainting, and bleeding diseases. 50.

शर्करेक्षुविकाराणां फाणितं च वरावरे ।

Among the products of sugarcane juice, sugar is the best and phāṇita (half-cooked molasses) is the least. 50½.

Maḍhu–(honey) :–

चक्षुष्यं छेदि तृट्श्लेष्मविषहिध्मास्रपित्तनुत् ॥५१॥
मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित् ।
व्रणशोधनसन्धानरोपणं वातलं मधु ॥५२॥
रूक्षं कषायमधुरं, तत्तुल्या मधुशर्करा ।

Madhu (honey) is good for the eyes (vision), breaks up hard masses, relieves thirst, ślesma (increases kapha), poison, hiccup, bleeding diseases, diabetes, leprosy (and other skin diseases), worms, vomitting, dyspnoea, cough, diarrhoea; cleanses, unites and heals wounds, aggravates vāta, is non-unctous and slightly astringent and sweet in taste; madhu śarkarā (solidified honey) is similar to it (honey) in properties and actions. 51–52½.

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ॥५३॥

Honey, kills, if used after heating it, and by those suffering from great heat, used during hot season, hot country or with hot foods. 53.

प्रच्छर्दने निरूहे च मधूष्णं न निवार्यते ।
अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ॥५४॥

इतीक्षुवर्गः ।

But honey does not cause any harm when used warm (mixed with warm water) for producing vomitting or for administration of nirūha (decoction enema) because it comes out of the body before it undergoes digestion. 54.

Notes :—Honey is the sweet liquid prepared by bees for their own use but robbed by man. There are many varieties of bees, different in size, colour and habitat. Some dwell in forests and build their home (hive) attached to the branches of tall trees, some build them inside the crevices of the trees, roofs of tall buildings, inside the cracks of the walls etc., generally large and medium sized, brown coloured bees build big hives while small sized, slightly blackish bees build their home inside the crevices, hollows of trees and buildings. The bees hop from flower, suck the sweet nectar, store them for some time in a special sac inside their mouth. After they come back to their hive in the evening, they bring out the sweet nectar and deposit it inside the small chambers of the hive, thus they build up a store of ready food for their own use in rainy season. Man lured by the sweetness of honey, drives away the bees forcebly and collects the honey, daring even the strong poisonous sting of the enraged bees. Now-a-days bee keeping has come into practice, wooden hives are provided to them in side the garden and honey collected periodically without harming the bees or being harmed by them.

Honey is a very sweet, thick liquid, varying in colour from dark brown to light yellow The sweetnes and thickness show variations depending upon the region, type of flowers bees feed on, the season and the variety of the bees. Honey is a mixture of nectar and pollen of flowers. It contains 20.06% of water, 71 4% of carbohydrate (in the form of two sugars-dextrose and lavulose), 0.38% of protein, small quantities of formic acid, and vitamin B. It is used as a sweetening agent along with foods and drinks, it is also used as a vehicle for administration of medicines, as a supplementary diet and as a medicine in many diseases. It can be used daily by all, irrespective of age, or sex, but in little quantities either as such without adding anything, or along with other articles of food. It is necessary to use genuine honey always and reject the spurious and adultrated honey which are sold cheap in the market. Genuine honey is slightly transparent, clear liquid without any precipitate at the botom of the bottle, and forms a uniform solution when poured into clean water.

Taila varga-(group of oils and other fats) :-

अथ तैलवर्गः ।

तैलं स्वयोनिवत्तत्र मुख्यं तीक्ष्णं व्यवायि च ।
त्वग्दोषकृदचक्षुष्यं सूक्ष्मोष्णं कफकृन्न च ॥५५॥
कृशानां बृंहणायालं स्थूलानां कर्शनाय च ।
बद्धविट्कं कृमिघ्नं च संस्कारात्सर्वरोगजित् ॥५६॥

Tailas (oils) are generally similar (in properties) to their source (oil seed), of them the chief is that of tila (sesamum).

Oil of sesamum possesses the properties like penetrating deep into the tissues, and spreading throughout the body fast; it produces diseases of the skin, is bad to the eyes, capable of entering into even minute pores, hot in potency, not increasing kapha, it makes lean persons fatty and fat persons lean, is constipating, kills worms; with appropriate processing, it cures all diseases. 55–56.

Notes :—In ancient times in India, oil of sesamum was the chief edible oil and used both for cooking as well as for the treatment of diseases. The term 'taila' specially means the oil of tila (sesamum) and used in that sense itself at all places, in all the ancient books of Āyurveda (and even of sanskrit literature) unless specified differently. The use of sesamum oil for cooking is gradually becoming less in recent times and oil of groundnuts (peanuts), cocoanut, mustard, rape seeds, soyabean, sunflower etc. have been brought to use. In the context of Āyurveda, it is sesamum oil only that should be used for internal administration of medicated oils. Many other kinds of oils of medicinal value are described further on.

Oil of Eraṇda–(castor oil) :–

सतिक्तोषणमैरण्डं तैलं स्वादु सरं गुरु ।
वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥५७॥
रुक्शोफौ च कटीगुह्यकोष्ठपृष्ठाश्रयौ जयेत् ।
तीक्ष्णोष्णं पिच्छिलं विस्रं, रक्तैरण्डोद्भवं त्वति ॥५८॥

Castor oil is bitter, pungent and sweet in taste, sara (laxative), hard to digest, cures enlargement of the scrotum, (hernia), abdominal tumors, diseases caused by vāta and kapha, enlargement of abdomen, intermittant fevers, pain and swellings of the waist, genitals, abdomen and back, is capable of penetrating deep, hot in potency and bad in smell.

Oil of red variety of castor seeds is still more penetrating, hot in potency and sticky and has a bad smell. 57–58.

Notes :—Castor oil is used for medicinal purposes to produce purgation to relieve pains and reduce swelling etc. it is an efficient Vātahara drug (mitigates the increased vāta) and so very useful in many diseases.

Sarṣapa taila–(mustard oil) :

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् ।
लघु पित्तास्रकृत् कोठकुष्ठार्शोव्रणजन्तुजित् ॥५९॥

Sarṣapa taila (mustard oil) is pungent, hot in potency, penetrating deep, mitigates (reduces) kapha, semen and anila (vāta), easily digestable, produces bleeding diseases, rashes on the skin, leprosy and other skin diseases, haemorrhoids, ulcers, and worms (bacteria etc.). 59.

Akṣa taila (oil of vibhītaka) :–

आक्षं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

Akṣa taila–oil obtained from seeds of vibhītaka is sweet, cold in potency good for the hair, hard to digest, mitigates pitta and anila (vāta).

Nimba taila–(neem oil) :–

नात्युष्णं निम्बजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥६०॥

Nimba taila is not very hot (slightly hot) in potency, bitter, destroys worms (becteria, etc.) leprosy and other skin diseases and mitigates kapha. 60.

Uma–kusumbha taila–(linseed oil and safflower oil) :–

उमाकुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

Taila of umā (linseed) and kusumbha are hot in potency, produce diseases of the skin, aggravate kapha and pitta.

Vasā-majjā-medas–(muscle-fat, marrow and fat) :–

वसा मज्जा च वातघ्नौ बलपित्तकफप्रदौ ॥६१॥
मांसानुगस्वरूपौ च, विद्यान्मेदोऽपि ताविव ।

इति तैलवर्गः ।

Vasā (muscle-fat) and majjā (bone-marrow) mitigate vāta, cause increase of strength, pitta and kapha and similar in properties with the meat of animals from which they are obtained. Even the fat should also be understood as similar to them (muscle-fat and marrow). 61.

Madya varga–(group of wines) :–

अथ मद्यवर्गः ।

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥६२॥
सस्वादुतिक्तकटुकमम्लपाकरसं सरम् ।
सकषायं स्वरारोग्यप्रतिभावर्णकृल्लघु ॥६३॥
नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तास्रदूषणम् ।
कृशस्थूलहितं रूक्षं सूक्ष्मं स्रोतोविशोधनम् ॥६४॥
वातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ।

Madya (wines, all alcoholic beverages generally) in general, stimulate digestion, help taste, penetrate deep, hot in potency, give satisfaction (mental) and nourishment (to the body) slightly sweet, bitter and pungent in taste, sour at the end of digestion, laxative, slightly astringent, confer good voice, health, intellegence, colour and complexion; easily digestable, beneficial to those having loss of sleep or excess sleep for both lean and stout persons; is non-viscid, capable of entering through minute pores and cleansing them, mitigate vāta and kapha, all these if used judiciously; but used otherwise, they act like poison. 62–64½.

गुरु तद्दोषजननं नवं, जीर्णमतोऽन्यथा ॥६५॥
पेयं नोष्णोपचारेण न विरिक्तक्षुधातुरैः ।
नात्यर्थतीक्ष्णमृद्वल्पसम्भारं कलुषं न च ॥६६॥

Fresh ones are hard to digest; make for increase of all the doṣās, whereas old ones are opposite of this; they should not be used hot or with hot comforts, not by persons who are having purgations (or had purgative therapy) and who are hungry; wines which are very strong or very weak, which are very clear (like water) or very turbid and those which are spoilt, should not be used for drinking. 65–66.

Notes :—The term 'madya' refers to all types of alcoholic beverages in general, the practice of preparing and drinking alcoholic beverages is very ancient in our country going as far back as the times of Ṛgveda (3000 B. C.). Drinking many kinds of wines, sometimes alone, some times in groups and in assemblies was very common then, so also even today. Alcoholic beverages produce exhilaration and a sort of mental exuberance. Hence their popularity, and also as a tonic for health. But the good effects are slight compared to the quantity required to produce them. So people go on increasing the quantity of the drink day after day and finally become addicted to it, so greatly, that it is impossible to be without it even for a few hours. Large quantities of such drinks produce many abnormalities in the various organs and their functions and cause incurable diseases and even death. Having understood this, ancient scholars prescribed many rules and regimen for taking alcoholic drinks in order to protect the health, such as, that it should be little, to be taken after food and not on empty stomach, taken in the company of good friends and not alone, and many others. Followed strictly, these will avoid much of the bad effects of such drinks. Judicious use of alcoholic drinks is somewhat good to the body and mind but its injudicious use is definitely injurious just like poison.

Sura (beer) :—

गुल्मोदरार्शोग्रहणीशोषहृत् स्नेहनी गुरुः ।
सुराऽनिलघ्नी मेदोऽसृक्स्तन्यमूत्रकफावहा ॥६७॥

Surā cures abdomininal tumors, enlargement of the abdomen, heamorrhoids, duodenal diseases and consumption, is lubricating, hard to digest, mitigates vāta, causes increase of fat, blood, milk, urine and kapha. 67.

Notes :—Surā is prepared by fermenting a mixture of water, flour of rice, jaggery (treacle) etc., somewhat like the beer of the present day.

Vibhītaka surā–

तद्गुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ।
शूलकासवमिश्वासविबन्धाध्मानपीनसान् ॥६८॥
नातितीव्रमदा लघ्वी पथ्या बैभीतकी सुरा ।
व्रणे पाण्ड्वामये कुष्ठे न चात्यर्थं विरुध्यते ॥६९॥

Surā prepared from vibhītika is not very intoxicating, is easily digestable, good for health; not so harmful, (as other wines) in wounds, anaemia, and leprosy and other skin diseases. 69.

(*yava surā*) :–

विष्टम्भिनी यवसुरा गुर्वी रूक्षा त्रिदोषला ।

Surā prepared from yava (barley) causes constipation, is not easily digestable, non-unctous and aggravates all the three doṣās. 61½.

Ariṣṭa–(*fermented decoctions*) :–

यथाद्रव्यगुणोऽरिष्टः सर्वमद्यगुणाधिकः ॥७०॥
ग्रहणीपाण्डुकुष्ठार्शः शोफशोषोदरज्वरान् ।
हन्ति गुल्मकृमिप्लीह्नः कषायकटुवातलः ॥७१॥

Ariṣṭa (fermented decoctions) when used as intoxicating drink possesses properties of the materials from which it is prepared, and is more intoxicating of all alcoholic beverages; it cures disease of the duodenum, anaemia, leprosy and other skin diseases, haemorrhoids, dropsy, consumption, enlargement of the abdomen, fever, abdominal tumors, worms (intestinal parasites) and disorders of the spleen; is astringent, pungent and aggravates vāta. 70–71.

Mārdvika–(*wine prepared from grapes*) :–

मार्द्वीकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् ।
अल्पपित्तानिलं पाण्डुमेहार्शःकृमिनाशनम् ॥७२॥

Mārdvīka (wine prepared from grapes) is scarificient good to the heart (or mind), not very hot in potentcy, sweet, sara (laxative), causes slight increase of pitta and anila (vāta), cures anaema, diabetes, haemorrhois and worms (intestinal parasites). 72.

Khārjūra–(wine prepared from dates) :–

अस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु ।

Khārjūra–(wine prepared from dates)–is inferior in proerties (than of grapes), aggravates vāta, and hard for digestion. 73.

शार्करः सुरभिः स्वादुहृद्यो नातिमदो लघुः ॥७३॥

Śārkara–(wine prepared by using sugar) :–

is sweet smelling, sweet in taste, good for the heart (or mind), not very intoxicating and easily digestable.

सृष्टमूत्रशकृद्वातो गौडस्तर्पणदीपनः ।

Gouḍa (prepared by using molasses/treacle) produces elimination of urine, faeces and flatus, is nourishing and increasing hunger. 73½.

Sīdhu–(wine of sugarcane juice) :–

वातपित्तकरः सीधुः स्नेहश्लेष्मविकारहा ॥७४॥
मेदःशोफोदरार्शोघ्नस्तत्र पक्वरसो वरः ।

Sīdhu (prepared from fermenting sugarcane juice) aggravates vāta and pitta, decreases lubrication and diseases of śleṣman (kapha), obesity, dropsy, enlargement of the abdomen and haemorrhoids; that prepared by cooking sugarcane juice is best. 74.

Madhvāsava–(wine prepared from honey) :–

छेदी मध्वासवस्तीक्ष्णो मेहपीनसकासजित् ॥७५॥

Madhvāsava (wine prepared from honey) breaks up hard masses (of kapha etc), penetrates deep, cures diabetes, chronic nasal catarrh and cough. 75.

Śukta–(wine prepared from tubers) :–

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् ।
भृशोष्णतीक्ष्णरूक्षाम्लं हृद्यं रुचिकरं सरम् । ७६॥
दीपनं शिशिरस्पर्शं पाण्डुहृक्क्रिमिनाशनम् ।

Śukta (wine prepared from roots and tubers) increases the moisure of blood, pitta and kapha, expels vāta in downward directions, very hot in potency, is penetrating, causes dryness, sour, good to the heart (or mind), increases taste (appetite), is sara (laxative), enhances hunger, is cold to touch, cures anaemia, diseases of the eye and worms. 76.

गुडेक्षुमद्यमार्द्वीकशुक्तं लघु यथोत्तरम् ॥७७॥

Śukta prepared by using jaggery, sugarcane, honey and grapes are easily digestable in their successive order,

Āsava (fermented infusion) :-

कन्दमूलफलाद्यं च तद्वद्विद्यात्तदासुतम् ।

Āsava prepared by using tubers, roots, fruits etc, is similar (in properties with that of śukta).

शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु ॥७८॥

Āsava prepared by using śāṇḍākī (balls of fried paddy mixed with spices, dried in sun and then deep fried in oil) and by other material (such as oil-cakes etc) which have turned sour by lapse of time are appetisers and easily digestable.

Dhānyāmla :-

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत्स्पर्शशीतलम् ।
श्रमक्लमहरं रुच्यं दीपनं बस्तिशूलनुत् ॥७९॥
शस्तमास्थापने हृद्यं लघु वातकफापहम् ।
एभिरेव गुणैर्युक्ते सौवीरकतुषोदके ॥८०॥
कृमिहृद्रोगगुल्मार्शःपाण्डुरोगनिबर्हणे ।
ते क्रमाद्वितुषैर्विद्यात्सतुषैश्च यवैः कृते ॥८१॥

Dhānyāmla (liquor prepared by fermenting the water in which rice and such other grains, pulses etc. have been slightly cooked or merely washed) is purgative, penetrating, hot in potency, aggravates pitta, cold to touch, relieves fatigue and exhaustion, increases appetite and hunger, cures pain of the urinary bladder, ideal for use as āsthāpana (decoction enema), good to the heart, easily digestable, mitigates vāta and kapha.

Sauvīraka and Tuṣodaka also possess similar properties, cure worms, heart disease, abdominal tumor, haemorrhoids and anaemia. These are prepared from dehusked yava (barley) and yava with husk respectively. 79–81.

Notes :—Śukta, dhānyamla, sauvīraka, tuṣodaka etc. were in use in olden days and are not prepared in the present day. Beer, brandy, whisky, rum, gin, champagne, etc. are the popular alcholic drinks of today. Country

liquors like toddy and arrack are popular with the poor people. The percentage of alcohol varies in each of them ranging from 20% to 80%.

Those containing less amount of alcohol (less than 15%) act as stimulents and do not cause intoxication when used in moderate doses. More the alcohol, greater is the intoxication, risk of addiction and consequent ill-health etc.

Mūtra varga–(group of urine) :–

मूत्रं गोऽजाविमहिषीगजाश्वोष्ट्रखरोद्भवम् ।
पित्तलं रूक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥८२॥
कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।
गुल्मारुचिविषश्वित्रकुष्ठार्शांसि जयेल्लघु ॥८३॥

Mūtra (urine) of cow, goat, sheep, buffalo, elephant, horse, camel and donkey–are going to aggravate pitta, are non-unctous, penetrating deep, hot in potency, pungent with salt as its secondary taste and cure worms, dropsy, abdominal enlargement, flatulence, colic, anaemia, aggravation of kapha and anila (vāta), abdominal tumours, loss of taste (or appetite), poison, leucoderma, leprosy, (and other skin diseases) and haemorrhoids, and are easily digestable. 82–83

Notes :–Urine, though a waste product of the body has many medicinal properities, which had been recognised by the ancients and so was used both internally and externally. Cow's urine is used more commonly than of other animals, probably because of the special sanctity attached to the cow in this country.

Urine is composed mainly of water with little quantitiey of urea, uric acid, salts (phospates, oxalates of sodium, calcium etc.) and some hormones, the proportion of these varying from one animal to the other, and by many other factors also.

तोयक्षीरेक्षुतैलानां वर्गैर्मद्यस्य च क्रमात् ।
इति द्रवैकदेशोऽयं यथास्थूलमुदाहृतः ॥८४॥

Thus, were described, so far, in brief, the groups of liquid substances such as that of water, milk, sugarcane juice, oils and wines (as also of urine). 84.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्रवद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter called Dravadravya vijñāniya, the fifth of sūtrasthāna of Aṣṭānghṛdaya saṁhitā composed by srimad Vāgbhata, son of sri vidyāpati Siṁhagupta.

षष्ठोऽध्यायः ।

Chapter—6

ANNASVARŪPA VIJÑANĪYA (Nature of food materials) :–

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Annasvarūpa Vijñanīya (knowledge of nature of food materials); thus said Ātreya and other great sages. 1.

Śūkadhānya varga (group of corns with spike) :–

अथ शूकधान्यवर्गः ।

रक्तो महान् सकलमस्तूर्णकः शकुनाहृतः ।
सारामुखो दीर्घशूको रोध्रशूकः सुगन्धिकः ॥ १ ॥
पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ ।
काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥ २ ॥
लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरुकाः ।
पतङ्गास्तपनीयाश्च ये चान्ये शालयः शुभाः ॥ ३ ॥

Rakta, mahān, kalama, tūrṇaka, śakunāhṛta, sārāmukha, dīrghaśūka, rodhraśūka, sugandhika, puṇḍra, pāṇḍu, puṇḍarīka, pramoda, gaurasārivā, kāñcana, mahiṣa, śūka, dūṣaka, kusumāṇḍaka, lāṅgala, lohavāla, kardama, śītabhīru, pataṅga, tapanīya,–these and other varieties of śāli (rice) are suitable (as food). 1–3.

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः ।
कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥ ४ ॥

They are sweet in taste and at the end of digestion, unctous, aphrodisiac, cause constipation and little quantity of faeces, have astringent as secondary taste, good for health, easily digestible, diuretic and cold in potency. 4.

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा ।
महांस्तमनु कलमस्तं चाप्यनु ततः परे ॥ ५ ॥

Among the above varieties and even among the śūka dhānyas (grains which have sharp spike at their front) the rakta (red) variety is best, it relieves thirst and mitigates all the three doṣās, next inferior to that is mahān variety, next to that is kalama and so on in their order (of succession). 5.

यवका हायनाः पांसुबाष्पनैषधकादयः ।
स्वादूष्णा गुरवः स्निग्धाः पाकेऽम्लाः श्लेष्मपित्तलाः ॥ ६ ॥
सृष्टमूत्रपुरीषाश्च पूर्वं पूर्वं च निन्दिताः ।

Yavaka, hāyana, pāṃsuvāpya and naiṣadha, varieties (of rice) are sweet, hot in potency; are hard to digest, unctous, sour at the end of digestion, increase kapha and pitta, help elimination of urine and faeces easily. These are bad in their reverse order (of enumeration). 6–7 a.

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ॥ ७ ॥
षष्टिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः ।
ततः क्रमान्महाव्रीहिकृष्णव्रीहिजतूमुखाः ॥ ८ ॥
कुक्कुटाण्डकलावाख्यपारावतकशूकराः ।
वरकोद्दालकोज्ज्वालचीनशारददर्दुराः ॥ ९ ॥
गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः ।

Ṣaṣṭika (the paddy which matures in sixty days) is best among vrīhi (paddy); is unctous, constipating, easily digestable, sweet, mitigates the three doṣās, stays long inside the body (alimentary tract), cold in potency; it is of two kinds–goura (white) and asita-goura (blackish-white). Next inferior (to ṣaṣṭika) is mahāvrīhi, next to that is kṛṣṇavrīhī and the others such as jatūmukhā, kukkuṭāṇḍaka, lāvāka, pārāvataka, śūkara, varaka, uddālaka, ujvala, cīna, śārada, dardura, gañdhanā and kuruviñda. 7 b–10 a.

स्वादुरम्लविपाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥१०॥
बहुमूत्रपुरीषोष्मा, त्रिदोषस्त्वेव पाटलः ।

The other varieties of rice are sweet in taste and sour at the end of digestion, cause increase of pitta and are hard to digest, makes for increase of urine, faeces and body temperature. Pāṭala kind of rice aggravates all the three doṣās. 10 b–11 a.

Notes :—The different varieties of rice mentioned here are either not clearly recognisable or even hard to find now-a-days as majority of them have been replaced by high yeilding, new strains, each kind has regional charactors and not grown uniformaly throughout the country. The kind of rice which is easily digestable, having sweet taste and pleasant smell has to be selected for daily use.

Tṛṇadhānya varga–(group of grains produced by grass like plants) :-

कङ्गुकोद्रवनीवारश्यामाकादि हिमं लघु ॥११॥
तृणधान्यं पवनकृल्लेखनं कफपित्तहृत् ।

Kañgu, kodrava, nīvāra, śyāmāka and other tṛṇadhānya (grains produced by grass like plants) are cold in potency, easily digestable, increase vāta, scarificient and mitigate kapha and pitta. 11.

भग्नसन्धानकृत्तत्र प्रियङ्गुर्बृंहणी गुरुः ॥१२॥
कोरदूषः परं ग्राही स्पर्शे शीतो विषापहः ।

Of them, priyañgu, especially, helps in the unification of broken parts (fractures of bones), makes the body stout and is hard to digest; koradūṣa efficiently stops discharge of fluids from the body, cold to touch and antipoisonous.

रूक्षः शीतो गुरुः स्वादुः सरो विड्वातकृद्यवः ॥१३॥
वृष्यः स्थैर्यकरो मूत्रमेदःपित्तकफान् जयेत् ।
पीनसश्वासकासोरुस्तम्भकण्ठत्वगामयान् ॥१४॥

Yava (barley) is dry, cold in potency, hard to digest, sweet, sara (laxative), helps formation of faeces and flatus, aphrodisiac, gives stamina, reduces the urine, body fat, pitta and kapha, cures chronic nasal catarrh, dyspnoea, cough, urusthamba (stiffness of the thigh), diseases of the throat and skin. 13 b–14.

न्यूनो यवादनुयवः रूक्षोष्णो वंशजो यवः ।

Anuyava (a small sized barley) is inferior in qualities to yava; venu yava (seeds of bāmboo) is non-unctous and hot in potency. 15 a.

वृष्यः शीतो गुरुः स्निग्धो जीवनो वातपित्तहा ॥१५॥
सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ।
पथ्या नन्दीमुखी शीता कषायमधुरा लघुः ॥१६॥

Godhūma (wheat) is aphrodisiac, cold in potency, hard to digest, unctous, nourishing, mitigates vāta and pitta, unites the broken parts (fracture), sweet in taste, gives strength and is sara (laxative).

Nandīmukha (veriety of wheat) is good for health, cold in potency, astringent sweet in taste and easily digestable. 16.

इति शूकधान्यवर्गः ।

Thus ends the group of grains which have spike.

Notes :--Yava and Anuyava are the big and small varieties of barley, Venuyava is the seeds of bamboo tree which is used rarely as food.

Śiṁbīdhānya varga–(group of legumes or pulses) :–

अथ शिम्बीधान्यवर्गः ।

मुद्गाढकीमसूरादि शिम्बीधान्यं विबन्धकृत् ।
कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥१७॥
मेदःश्लेष्मास्रपित्तेषु हितं लेपोपसेकयोः ।

Mudga (green gram), āḍhaki (tur), masūra (lentil) and other varieties belong to the group called śiṁbīdhanya (those having pods/legumes). They produce constipation, astringent-sweet in taste, absorb water, pungent after digestion, cold in potency, easily digestable, mitigate fat, kapha, asra (blood) and pitta, suited for use as external application and bathing the body parts etc. 17–18 a.

वरोऽत्र मुद्गोऽल्पचलः, कलायस्त्वतिवातलः ॥१८॥
राजमाषोऽनिलकरो रूक्षो बहुशकृद्गुरुः ।

Among them, mudga (green gram) is best, it causes mild increase of cala (vāta); kalāya (round pea) causes great increase of vāta; rājamāṣa (bigsized blackgram) also increases vāta and dryness, produces more faeces and is hard to digest. 18.

उष्णाः कुलत्थाः पाकेऽम्लाः शुक्राश्मश्वासपीनसान् ॥१९॥
कासार्शःकफवातांश्च घ्नन्ति पित्तास्रदाः परम् ।

Kulattha (horse gram) is hot in potency, sour at the end of digestion, cures diseases of semen, urinary stones, dyspnoea, chronic nasal catarrh, cough, haemorrhoids, aggravation of kapha and vāta and especially gives rise to bleeding diseases. 19.

निष्पावो वातपित्तास्रस्तन्यमूत्रकरो गुरुः ॥२०॥
सरो विदाही दृक्शुक्रकफशोफविषापहः ।

Niṣpāva (flat bean) aggravates vāta, pitta, rakta, stanya (breast milk) and mūtra (urine), is not easily digestable, is sara (laxative), causes burning sensation, decreases vision, semen, kapha, swelling and effect of poisons. 20.

माषः स्निग्धो बलश्लेष्ममलपित्तकरः सरः ॥२१॥
गुरूष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

Māṣa (black gram) is unctous, increases strength, kapha, faecal matter and pitta, is laxative, not easily digestable, hot in potency, mitigate anila (vāta), sweet in taste, causes increase and elimination of semen greatly. 21.

फलानि माषवद्विद्यात्काकाण्डोलात्मगुप्तयोः ॥२२॥

Fruits of kākāṇḍola and ātmaguptā are similar (in properties) to māṣa. 22.

उष्णस्त्वच्यो हिमः स्पर्शे केश्यो बल्यस्तिलो गुरुः ।
अल्पमूत्रः कटुः पाके मेधाऽग्निकफपित्तकृत् ॥२३॥

Tila (sesanum) is hot in potency, good for the skin, cold on touch, good for hairs, strengthening, not easily digestable, produces little quantity of urine, pungent at the end of digestion and increases intellegence, digestive function, kapha and pitta. 23.

स्निग्धोमा स्वादुतिक्तोष्णा कफपित्तकरी गुरुः ।
दृक्शुक्रहृत्कटुः पाके, तद्वद्बीजं कुसुम्भजम् ॥२४॥

Seeds of uma (linseed) is unctous, sweet-bitter in taste, hot in potency, causes kapha and pitta, hard to digest, destroys vision and semen, pungent at the end of digestion. Similar are the seeds of kusumbha. 24.

माषोऽत्र सर्वेष्ववरो, यवकः शूकजेषु च ।

Māṣa (black gram) in the group of śimbīja (legumes) and yavaka (small barley) in the group of śūkaja (cereals) are very inferior.

नवं धान्यमभिष्यन्दि, लघु संवत्सरोषितम् ॥२५॥
शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिभर्जितम् ।

Fresh grains (just harvested) are abhiṣyañdi (causes excess exudation from tissue pores and block them by it), those old by one year are easily digestable, those which grow quickly, those which are removed of their husk, those that are properly fried are also easily digestable. 25.

इति शिम्बीधान्यवर्गः ।

Thus ends the group of śimbī dhānyās. (legumes).

Kṛtānna varga–(group of prepared foods) :–

अथ कृतान्न (पक्वान्न) वर्गः ।

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥२६॥
यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ।
तृड्ग्लानिदोषशेषघ्नः पाचनो धातुसाम्यकृत् ॥२७॥
स्रोतोमार्दवकृत्स्वेदी सन्धुक्षयति चानलम् ।

Maṇḍa, peyā, vilepī and odana are more easily digestable in their preceding order of enumeration. out of them, maṇḍa is the best for its causing easy movement of faeces and flatus, relieving thirst and exhaustion, residues of doṣās (which might have remained over even after purificatory therapies); it helps digestion, restores the normalcy of the tissues, causes softness of the channels (and tissue pores), perspiration and kindles the digestive activity. 26–27½.

Notes :—Maṇḍa, peya, vilepī and odana are preparations of rice or other grains cooked in water. The thin fluid resembling water, drained out immediately after boiling is known as maṇḍa; slightly thicker to maṇḍa but still only liquid is peyā; the next stage with more of solid grain and less of fluid is called vilepī and the last stage which is solid without fluid portion is known as odana. The solid one, the odana-is easily digestable, its earlier one the vilepi is more easily digestable, its previous one the peyā is still more and the first one the maṇḍa is still better digestable than peyā.

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ॥२८॥
मलानुलोमनी पथ्या पेया दीपनपाचनी ।

Peyā relieves hunger, thirst, exhaustion, debility, diseases of the abdomen and fevers, it causes easy elimination of faeces, good for all, kindles appetite and helps digestion. 28.

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ॥२९॥
व्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनाम् ।

Vilepī withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite, ideal for all, especially for those suffering from ulcers, eye diseases, those who have been administered purifactory therapies, who are weak and who have been given fats for drinking as part of oleation therapy. 29.

सुधौतः प्रस्रुतः स्विन्नोऽत्यक्तोष्मा चौदनो लघुः ॥३०॥
यश्चाग्नेयौषधक्वाथसाधितो भृष्टतण्डुलः ।
विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥३१॥

Odana prepared with grains which have been washed well, in which the entire water has evoporated and which is devoid of hot fumes is easily digestable; likewise that prepared along with addition of decoction of medicinal substances of hot potency or that prepared with fried grains are also easily digestable; the opposite of these, that prepared with addition of milk, mutton etc., are not easily digestable.

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ।

In this manner, the effects of the grain, kind of processing, admixtures, quantity and other aspects should all be determined (by experiance). 30–31½.

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहा रसः ॥३२॥

Māṁsa rasa (meat soup) is stoutening the body, gives satisfaction (nourishment), aphrodisiac, good for the eye (vision) and cures ulecers. 32.

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम् ।

Mudgasūpa (soup of green gram) is good for health, for those who have undergone purifactory therapies and for those suffering from ulcers, diseases of the throat and eyes. 32½.

वातानुलोमी कौलत्थो गुल्मतूनीप्रतूनिजित ॥३३॥

Kulatth. soup (soup of horse gram) produces downward movement of vāta and relieves abdominal tumor, tūnī and pratitūni (pains of the urinary bladder.) 33.

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् ।
शाण्डाकीवटकं दृग्घ्नं दोषलं ग्लपनं गुरु ॥३४॥

Eatables prepared from tila (sesamum), piṇyāka (residue of sesamum after the oil is taken out), dried leafy vegetables, germinated grains, śāṇḍākīvaṭaka (balls of fried rice dried in sun and then fried in oil) destroy eyesight, increase the doṣās, cause debility and are hard to digest. 34.

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

Rasālā (curds or yoghart, churned by hand and added with powder of pepper and sugar) is stoutening, aphrodisiac, unctous, strengthening and appetiser.

श्रमक्षुत्तृट्क्लमहरं पानकं प्रीणनं गुरु ॥३५॥
विष्टम्भि मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ।

Pānaka (syrup) relieves exhaustion, hunger, thirst and fatigue, gives satisfaction, hard to digest, stays long in the stomach, is diuretic and good to the heart (or the mind). Its properties are same as that of the material from which it is prepared. 35.

लाजास्तृट्छर्द्यतीसारमेहमेदःकफच्छिदः ॥३६॥
कासपित्तोपशमना दीपना लघवो हिमाः ।

Lājā (fried paddy) relieves thirst, vomitting, diarrhoea, diabetes, obesity, mitigates kapha, cough and pitta, increases appetite, easily digestable and cold in potency. 36.

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥३७॥

Pṛthuka (parboiled and flaked paddy) is hard to digest, strengthening increases kapha, stays long in the stomach (causing indigestion). 37.

धाना विष्टम्भिनी रूक्षा तर्पणी लेखनी गुरुः ।

Dhāna (fried barely and other grains) stays long in the stomach causing indigestion, is dry, satisfying, scarifying, and hard to digest.

सक्तवो लघवः क्षुत्तृट्श्रमनेत्रामयव्रणान् ॥३८॥
घ्नन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।
नोदकान्तरितान्न द्विर्न निशायां न केवलान् ॥३९॥
न भुक्त्वा न द्विजैश्छित्त्वा सक्तूनद्यान्न वा बहून् ।

Saktu (corn flour) is easily digestible, relieves hunger, thirst, fatigue, eye diseases and wounds, is nutritious and taken as a drink gives strength immediately.

They should not be eaten without drinking water in between, not twice in a day, not at nights, not solely (without other kinds of foods) not after meals, not by hard chewing and not too much in quantity. 38–39.

Notes :—Lājā is prepared by frying paddy, pṛthuka is prepared by boiling paddy for a short while and pounding it with pestle in a morter dhāna is made by frying barely which is soaked in water and saktu is flour either raw or fried.

Many tasty eatables are prepared from the flour of rice and other cereals, horsegram, bengal-gram and other legumes, with addition of spices, sour and fragrant substances, some of them are boiled in water, some are steamed, some are fried in oil etc., vegetables like onions, brinjals, banana etc. are also iused in some preparations. These are usually consumed as side-dishes or snacks in between meals. However in view of their difficult digestability, some warnings have been enumerated above.

पिण्याको ग्लपनो रूक्षो विष्टम्भी दृष्टिदूषणः ॥४०॥
वेसवारो गुरुः स्निग्धो बलोपचयवर्धनः ।
मुद्गादिजास्तु गुरवो यथाद्रव्यगुणानुगाः ॥४१॥

Piṇyāka produces giddiness, dryness, indigestion and vitiates vision. Vesavāra is not easily digestable, is unctous, increases strength and builds the body, that prepared from greengram and others is hard to digest and possess properties similar to the material from which it is prepared. (41)

Notes :—Piṇyāka is the residue of sesamum, groundnut and other oil seeds, after taking out all the oil from them, Vesavāra is meat, cut into minute bits, added with spices like pepper, ginger etc, and roasted or fried. Vegetable vesavāra is prepared with flour of pulses of various kinds, added with spices etc

कुकूलकर्परभ्राष्ट्रकन्द्वङ्गारविपाचितान् ।
एकयोनींल्लघून्विद्यादपूपानुत्तरोत्तरम् ॥४२॥

Eatables cooked by steaming, baked on hot mud or iron pan, in a vessel kept over a oven, inside a hearth and baked by placing on burning coal directly are easily digestable in the successive order of their enumeration. Similarly the eatables prepared from any one kind of grain by any of these methods of cooking. 42.

इति कृतान्न (पक्वान्न) वर्गः ।

Thus ends the group of prepared foods.

Notes :—Eatables prepared by steaming them are easily digestable, those baked on hot pan is more easily digestable, those cooked in a vessel kept on a stove or oven is still better, those prepared by placing inside a oven and closed is still more better and those baked by placing on burning coal is most easily digestable than all others. Those prepared by any one kind of grain, in any one of these methods is easily digestable than a similar one prepared from another kind of grain.

अथ मांसवर्गः ।

Mamsa varga–(group of meats) :–

हरिणैणकुरङ्गर्क्षगोकर्णमृगमातृकाः ।
शशशम्बरचारुष्कशरभाद्या मृगाः स्मृताः ॥४३॥

Mṛga varga (deer etc.) :–Hariṇa (antelope, fawn) kurañga (a kind of deer), ṛksa (white footed antelope), gokarṇa (deer antelope), mṛgamātrika (red coloured harelike deer), śaśa (hare, rabbit), śambara (deer with branched horns), caruṣka (gazelle) sarabha ? etc. are known as mṛga 43.

Notes :—These are different kinds of deer, antelope and bucks. Some of them are having horns, some are hornless, all of them are herbivorous and live in dry regions especially shrubby forests. In olden days they were being hunted mainly for food.

Viṣkira varga :–

लाववार्तीकवर्तीररक्तवर्त्मककुक्कुभाः ।
कपिञ्जलोपचक्राख्यचकोरकुरुबाहवः ॥४४॥
वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिखी ।
ताम्रचूडाख्यबकरगोनर्दगिरिवर्तिकाः ॥४५॥
तथा शारपदेन्द्राभवरटाद्याश्च विष्किराः ।

Lāva (bustard quail), vārtika (bush quail), vartīra (rain quail), raktavartma (red jungle fowl), kukkubha (wild cock), kapiñjala (black partridge), upacakra (small greek pheasant), cakora (greek pheasant), kurubāhava, vartaka (button quail), vartikā (bush quail), tittiri (grey partridge), krakara (black partridge), sikhī (peacock), tāmracūḍa (domestic cock), bakara (small crane), gonarda (siberian crane), girivartika (mountain quail), śārapada (a kind of sparrow), iñdrābha (hedge sparrow), varaṭa (goose) etc. belong to the group known as *viṣkira* (birds which scratch the ground with their legs and pick up their food). 44–45.

जीवञ्जीवकदात्यूहभृङ्गाह्वशुकसारिकाः ॥४६॥
लट्वाकोकिलहारीतकपोतचटकादयः ।
प्रतुदाः भेकगोधाहिश्वाविदाद्या बिलेशयाः ॥४७॥

Jivañijīvaka (greek partridge), dātyūha (gallinule), bhṛnagāhwa (shrike), śuka (parakeet), sārikā (mynah), laṭvā (wild sparrow), kokila (cuckoo), hārīta (grey peigon), kapota (wood peigon), caṭaka (house sparrow) etc. belong to the group of *pratuda* (birds which peck the food and eat). 46.

Bheka (frog), godha (iguana lizard), ahi (snake), swavid (hedgehog) etc. are *bileśaya* (living in burrows). 47.

Prasaha varga :–

गोखराश्वतरोष्ट्राश्वद्वीपिसिंहर्क्षवानराः ।
मार्जारमूषकव्याघ्रवृकबभ्रुतरक्षवः ॥४८॥
लोपाकजम्बुकश्येनचाषवान्तादवायसाः ।
शशघ्नीभासकुररगृध्रोलूककुलिङ्गकाः ॥४९॥
धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

Go (cow), khara (ass, donkey), aśwatara (mule), uṣṭra (camel), aśwa (horse), dwīpī (leopard), siṁha (lion), ṛkṣa (bear), vānara (monkey), mārjāla (cat), mūṣakà (rat, mice), vyāghra (tiger), vṛka (jackal), babhru (large brown mangoose), tarkṣu (hyena), lopāka (fox), jambuka (jackal), śyena (hawk), cāṣa (blue joy), vāñtāda (dog), vāyasa (crow), śaśaghni (golden eagle), bhāsa (beared vulture), kurara (osprey), gṛdhra (vulture), ulūka (owl), kuliñgaka (sparrow hawk), dhūmika (owlet), madhuhā (honey bazzard), these and other animals and birds belong to the group known as *prasaha* (which catch their food by the teeth, tear it and eat). 48–49½.

वराहमहिषन्यङ्कुरुरुरोहितवारणाः ॥५०॥
सृमरश्चमरः खड्गो गवयश्च महामृगाः ।

Varāha (boar), mahiṣa (buffalo), nyaṅku (dog deer), rohita (big deer), ruru (swamp deer), vāraṇa (elephant), sṛmara (indian wild boar), camara (yak), khaḍga (rhinocerus) and gavaya (goyal ox) are known as *mahāmṛga* (animals of huge body). 50.

Apcara varga–(aquatic birds) :–

हंससारसकादम्बबककारण्डवप्लवाः ॥५१॥
बलाकोत्क्रोशचक्राह्वमद्गुक्रौञ्चादयोऽप्चराः ।

Hamsa (swan), sārasa (indian crane), kādamba (greylegged goose), baka (heron), kāraṇḍava (white breasted goose), plavā (pelican), balāka (crane), utkrośa (mattard), cakrahva (ruddy sheldrake), madgu (small cormorant), krounca (pond heron) etc. are known as *apcara* (aquatic birds). 51.

Matsya varga :–(Fishes)

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः ॥५२॥
शुक्तिशङ्खोद्रशम्बूकशफरीवर्मिचन्द्रिकाः ।
चुलूकीनक्रमकरशिशुमारतिमिङ्गिलाः ॥५३॥
राजीचिलिचिमाद्याश्च मांसमित्याहुरष्टधा ।

Rohita (red fish), paṭhīna (boal), kūrma (tortoise), kumbhīra (gavial, alligater), karkata (crab), śukti (pearl mussel), śaṅkha (conch shell), udru (otter), śambuka (common snail), safari (large glistening fish), varmi candrika (a kind of cat fish), culuki (porpoise, seahog), nakra (crocodile), makara (crocodile), śiśumara (dolphin), timingala (whale, shark), raji (snake fish), cilicima (red striped fish) and others belong to the group of *matsya* (fishes). Thus eight kinds of (source of) māṁsa (meat) are enumerated. 52–53½.

(मृग्यं वैष्किरिकं किञ्च प्रातुदं च बिलेशयम् ।
प्रासहं च महामृग्यमप्चरं मात्स्यमष्टधा ॥ १ ॥)
योनिष्वजावी व्यामिश्रगोचरत्वादनिश्चिते ॥५४॥

Goat and sheep are not included in any particular group because of their mixed heredity and living in all types of lands. 54

आद्यान्त्या जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ।

Out of the eight groups mentioned above, the first three (mṛga, viṣkira and pratuda) are also known as jāñgala; the last three (mahāmṛga, jalacara and matsya), are also called ānūpa; the middle two (bileśaya and prasaha) are known as sādharana. 54½

Notes :—The region of land which has dry forests (shrubby) with less rainfall is jāñgala, the region with plenty of rainfall and water-logged is ānūpa, the region which has neither too much of dryness nor too much of moisture is sādharana (temporate). The nature and qualities of the land are also seen in all the flora and fauna of that region.

तत्र बद्धमलाः शीता लघवो जाङ्गला हिताः ॥५५॥
पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।

Meat of the jāñgala group are the best, they produce hard faeces, are cold (in potency), easily digestable, and good in sannipata with great increase of pitta and moderate increase of vāta, mild increase of kapha following them. 55.

दीपनः कटुकः पाके ग्राही रूक्षो हिमः शशः ॥५६॥

The flesh of śaśa (rabbit) enhances hunger, pungent after digestion, water absorbent and cold in potency. 56.

ईषदुष्णगुरुस्निग्धा बृंहणा वर्तकादयः ।
तित्तिरिस्तेष्वपि वरो मेधाग्निबलशुक्रकृत् ॥५७॥
ग्राही वर्ण्योऽनिलोद्रिक्तसन्निपातहरः परम् ।

The flesh of the vartaka and others, are slightly hot in potency, hard to digest, unctous and make the body stout. Tittiri is still better, makes for increase of intellegence, power of digestion, strength and semen, with-holds discharge of fluids from the body, improves the colour (complexion), effectively mitigates sannipāta with great increase of vāta. 57½.

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ॥५८॥

The flesh of śikhi (peacock) is not very good generally but good for the ears (hearing), voice, ageing (to slow down ageing), and eyes (vision). 58.

तद्वच्च कुक्कुटो वृष्यः ग्राम्यस्तु श्लेष्मलो गुरुः ।
मेधाऽनलकरा हृद्याः क्रकराः सोपचक्रकाः ॥५९॥
गुरुः सलवणः काणकपोतः सर्वदोषकृत् ।

Flesh of cock (wild fowl), is similar (to that of peacock), and is aphrodisiac; that of the domesticated fowl increases kapha and is hard to digest; flesh of krakara increases intellegence and digestion, is good for the heart (or the mind); similar is the flesh of upacakraka; that of kāṇakapota is hard to digest, slightly salty and increases all the doṣās. 59½.

चटकाः श्लेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम् ॥६०॥

Meat of caṭaka increases kapha, is unctous, mitigates vāta and best to increase semen. 60.

गुरूष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ।
मूत्रशुक्रकृतो बल्या वातघ्नाः कफपित्तलाः ॥६१॥

Flesh of animals of the next succeding group (bileśaya), and hard to digest, hot in potency, unctous and sweet, increases urine and semen, strengthening, mitigates vāta and increases kapha and pitta. 61.

शीता महामृगास्तेषु, क्रव्यादप्रसहाः पुनः ।
लवणानुरसाः पाके कटुका मांसवर्धनाः ॥६२॥
जीर्णार्शोग्रहणीदोषशोषार्तानां परं हिताः ।

Flesh of the mahāmṛgās is cold in potency generally; of them the flesh of carnivorous and prasaha animals have salt as secondary taste, pungent at the end of digestion, increases the muscles of the body, ideally suited for persons suffering from long standing haemorrhoids, duodenal diseases and consumption. 62–62½.

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् ॥६३॥
शरीरधातुसामान्यादनभिष्यन्दि बृंहणम् ।

Ajā (goat's meat) is not very cold in potency, hard to digest, fatty, does not aggravate the doṣas, being identical with the doṣās of the human body, it is anabhiṣyañdi (does not cause increase of secretions in the tissue chanhels) and so it is bṛmhaṇa (stoutening). 63.

विपरीतमतो ज्ञेयमाविकं बृंहणं तु तत् ॥६४॥

Avi (meat of sheep) is opposite (in nature with that of goat) and is bṛmhaṇa (stoutening). 64.

शुष्ककासश्रमात्यग्निविषमज्वरपीनसान् ।
कार्श्यं केवलवातांश्च गोमांसं सन्नियच्छति ॥६५॥

Gomāmsa (flesh of cow, bull, bullock) cures dry cough, exhaustion, excess hunger, intermittent fevers, chronic nasal catarrh, emaciation, and diseases caused by increase of vāta independently. 65.

उष्णो गरोयान्महिषः स्वप्नदार्ढ्यबृहत्वकृत् ।

Flesh of mahiṣa (buffalo) is hot, not easily digestable, produces sleep, strength and stoutness of the body.

तद्वद्वराहः श्रमहा रुचिशुक्रबलप्रदः ॥६६॥

Flesh of varāha (boar) is similar to that of the buffalo, relieves fatigue, increases taste, semen and strength. 66.

मत्स्याः परं कफकराः चिलिचीमस्त्रिदोषकृत् ।

Fish, in general tend to increase kapha greatly. Cilīcima fish tends to increase all the three doṣās.

लावरोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥६७॥

Lāva, rohita, godha and eṇa–are best in their respective groups. 67.

मांसं सद्योहतं शुद्धं वयःस्थं च भजेत् त्यजेत् ।
मृतं कृशं भृशं मेद्यं व्याधिवारिविषैर्हतम् ॥६८॥

Meat of animals which have been just killed, which are pure (uncontaminated) and of adult animals only should be used as food; meat of dead animals, of those which are very emaciated, which are very fatty, and of those animals which are dead due to disease, water (drowning) and poison should be rejected. 68.

पुंस्त्रियोः पूर्वपश्चार्धे गुरुणी, गर्भिणी गुरुः ।
लघुर्योषिच्चतुष्पात्सु, विहङ्गेषु पुनः पुमान् ॥६९॥
शिरःस्कन्धोरुपृष्ठस्य कट्याः सक्थ्नोश्च गौरवम् ।
तथाऽऽमपक्वाशययोर्यथापूर्वं विनिर्दिशेत् ॥७०॥

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् ।
मांसाद्गरीयो वृषणमेढ्रवृक्कयकृद्गुदम् ॥७१॥

इति मांसवर्गः ।

Meat obtained from the parts above the umbilicus of male animals and from the parts below the umbilicus of female animals, that obtained from the pregnant animal are all hard to digest.

Among the quadrupeds, the flesh of females is easily digestable but among the birds it is of the males.

Flesh obtained from the head, neck, thighs, back, waist, forelegs, stomach and intestines are hard to digest in the reverse order of enumeration. The tissues of the animals such as blood and others are hard to digest in their successive order; testicles, penis, kidneys, liver and rectum are hard to digest than the flesh. 69–71.

Thus ends the group of meat.

Notes :—In ancient India, hunting was very common both for the sake of food and as pastime. Among the hunted animals and birds belonging to different kinds and nature some were found suitable as food but some were not. It is difficult to correctly identify some of the animals, birds and fishes named herein, some of them might have become extinct even.

अथ शाकवर्गः ।

शाकं पाठाशठीसूषासुनिषण्णसतीनजम् ।
त्रिदोषघ्नं लघु ग्राहि सराजक्षववास्तुकम् ॥७२॥
सुनिषण्णोऽग्निकृद्वृष्यस्तेषु राजक्षवः परम् ।
ग्रहण्यर्शोविकारघ्नः वर्चोभेदि तु वास्तुकम् ॥७३॥

Śāka varga :—(group of leafy vegetables)

Śākas (leafy vegetables) of pāṭhā, śaṭhī, sūṣā, suniṣaṇṇa, satīnaja in general, mitigates all the three doṣās, are easily digestble and stop elimination of fluids from the body; suniṣaṇṇa increases hunger and is aphrodisiac; rājakṣava is still better and cures duodenal diseases, haemorrhoids; vāstūka breaks up the hard faeces. 72–73.

हन्ति दोषत्रयं कुष्ठ वृष्या सोष्णा रसायनी ।
काकमाची सरा स्वर्या चाङ्गेर्यम्लाऽग्निदीपनी ॥७४॥
ग्रहण्यर्शोऽनिलश्लेष्महितोष्णा ग्राहिणी लघुः ।

Kākamācī mitigates the three doṣās, cures leprosy (and other skin diseases) is aphrodisiac, hot in potency, rejuvinator, causes easy movement of faeces, and is good for voice.

Cāñgeri is sour taste, kindles digestion, good for duodenal diseases, haemorrhoids and for increased vāta and kapha; hot in potency, withholds elimination of fluids and is easily digestable. 74.

पटोलसप्तलारिष्टशार्ङ्गेष्टावल्गुजाऽमृताः ॥७५॥
वेत्राग्रबृहतीवासाकुतिलीतिलपर्णिकाः ।
मण्डूकपर्णीकर्कोटकारवेल्लकपर्पटाः ॥७६॥
नाडीकलायगोजिह्वावार्ताकं वनतिक्तकम् ।
करीरं कुलकं नन्दी कुचैला शकुलादनी ॥७७॥
कटिल्लं केम्बुकं शीतं सकोशातककर्कशम् ।
तिक्तं पाके कटु ग्राहि वातलं कफपित्तजित् ॥७८॥

Paṭola, saptalā, ariṣṭa, śārṅgeṣṭā (angaravalli/bharangi), avalguja, amṛtā, vetrāgra (shoot of vetra), bṛhatī, vāsa, kutilī, tilaparṇikā (badraka), maṇḍūkaparṇī, karkoṭa, kāravella. parpaṭa, nāḍīkalāya, gojihwā (godhumī); vārtāka (bṛhatī), vanatiktaka (vatsaka/kutaja), karīra, kulaka (kupīlu), nandi (jaya), kucaila, śakulādani (meṣaśṛṅgī), kaṭilla (raktapunarnavā), kebuka (kembuka), kośātaka, and karkaśa (kampilla),–all these are cold in potency, bitter in taste, pungent at the end of digestion, with hold the movement of fluids, increase vāta and mitigate kapha and pitta. 75–78.

हृद्यं पटोलं कृमिनुत्स्वादुपाकं रुचिप्रदम् ।

Paṭola is good for the heart (or the mind), destroys worms, sweet at the end of digestion and gives taste.

पित्तलं दीपनं भेदि वातघ्नं बृहतीद्वयम् ॥७९॥

The two bṛhatīs increases pitta, promote hunger, breaks the hard faeces.

वृषं तु वमिकासघ्नं रक्तपित्तहरं परम् ।

Vṛṣa (vāsa) cures vomitting, cough and specially so the haemorragic disease.

कारवेल्लं सकटुकं दीपनं कफजित्परम् ॥८०॥

Kāravella is bitter in taste, kindles digestion and mitigates kapha and pitta especially.

वार्ताकं कटु तिक्तोष्णं मधुरं कफवातजित्।
सक्षारमग्निजननं हृद्यं रुच्यमपित्तलम् ॥८१॥

Vārtāka (bṛhati) is pungent, bitter, hot in potency, sweet, mitigates kapha and vāta, is slightly alkaline, kindles digestion improves taste and does not aggravate pitta. 81.

करीरमाध्मानकरं कषायं स्वादु तिक्तकम्।

Karīra produces distention of the abdomen, is astringent, sweet and bitter in taste,

कोशातकावल्गुजकौ भेदिनावग्निदीपनौ ॥८२॥

Kośātakī and avalguja break the hard faeces and kindle digestion. 82.

तण्डुलीयो हिमो रूक्षः स्वादुपाकरसो लघुः।
मदपित्तविषास्रघ्नः मुञ्जातं वातपित्तजित् ॥८३॥
स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत्परम्।

Taṇḍulīya is cold in potency, dry, sweet in taste and also at the end of digestion and easily digestable, cures intoxication, pitta, poison and disorders of blood; Muñjāta mitigates vāta aud pitta, is unctous, cold in potency, hard to digest, sweet, makes the body stout and increases semen. 83.

गुर्वी सरा तु पालङ्क्या मदघ्नी चाप्युपोदिका ॥८४॥
पालङ्क्यावत्स्मृतश्चञ्चुः स तु सङ्ग्रहणात्मकः।

Pālañkyā is hard to digest, and laxative.

Upodikā also relives intoxication; Cañcu is similar to pālañkyā and withholds elimination of fluids. 84.

विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला ॥८५॥
जीवनी बृंहणी कण्ठ्या गुर्वी वृष्या रसायनम्।
चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ॥८६॥

Vidāri mitigates vāta and pitta, is diuretic, sweet in taste, and cold in potency, prolongs life (by giving strength), makes the body stout, good for the throat, hard to digest, aphrodisiac and rejuvinator. Jīvañtī is good for the eyes, mitigates all the doṣas, is sweet in taste and cold in potency. 85–86.

कूष्माण्डतुम्बकालिङ्गकर्कार्वेर्वारुतिण्डिशम् ।
तथा त्रपुसचीनाकचिर्भटं कफवातकृत् ॥८७॥
भेदि विष्टम्भ्यभिष्यन्दि स्वादुपाकरसं गुरु ।

Kūṣmāṇḍa, tumba (alābu), kāliñga, karkāru, ervāru, tinḍiśa, trapusa, cīnāka, cirbhaṭa—all cause increase of kapha and vāta, breaks the hard faeces, stays long without digestion inside the stomach, causes more secretion in the tissues, sweet in taste and at the end of digestion and not easily digestable. 87.

वल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ॥८८॥
बस्तिशुद्धिकरं वृष्यम् त्रपुसं त्वतिमूत्रलम् ।

Kūṣmāṇḍa is best among the creepers, mitigates vāta and pitta, cleanses the urinary bladder, and aphrodisiac. Trapusa causes more urination (diuretic).

तुम्बं रूक्षतरं ग्राहि कालिङ्गैर्वारुचिर्भटम् ॥८९॥
बालं पित्तहरं शीतं विद्यात्पक्वमतोऽन्यथा ।
शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित् ॥९०॥
रोचनं दीपनं हृद्यमष्ठीलाऽऽनाहनुल्लघु ।

Tumba (alābu) is very dry (causes dryness), witholds elimination of fluids from the body; kāliñga, ervaru and cirbhiṭa when tender mitigate pitta and are cold in potency, but when ripe are opposite in qualities, these which are overripe and seperated from its attachment, will be alkaline in taste, increase pitta, mitigate kapha, and vāta, improves taste and appetite, good for the heart, cures enlargement of the prostate, distention of abdomen and are easily digestable. 89–90.

मृणालबिसशालूककुमुदोत्पलकन्दकम् ॥९१॥
नन्दीमाषककेलूटशृङ्गाटककसेरुकम् ।
क्रौञ्चादनं कलोड्यं च रूक्षं ग्राहि हिमं गुरु ॥९२॥

Mṛṇāla (lotus stalk), bisa (lotus root), śālūka (lotus tuber), kumuda (utpala kanda), nañdi, mashaka, kelūṭa, śṛñgāṭaka, kaseruka, krauñcādana and kaloḍya are dry (cause dryness). water absorbent, cold in potency and not easily digestable. 91–92.

कलम्बनालिकामार्षकुटिञ्जरकुतुम्बकम् ।
चिल्लीलट्वाकलोणीकाकुरूटकगवेधुकम् ॥९३॥
जीवन्तझुञ्झ्वेडगजयवशाकसुवर्चलाः ।
आलुकानि च सर्वाणि तथा सूप्यानि लक्ष्मणम् ॥९४॥
स्वादु रूक्षं सलवणं वातश्लेष्मकरं गुरु ।
शीतलं सृष्टविण्मूत्रं प्रायो विष्टभ्य जीर्यति ॥९५॥
स्विन्नं निष्पीडितरसं स्नेहाढ्यं नातिदोषलम् ।

Kalamba, nālikā (kapotacaraṇā), mārṣa, kuṭiñjara, kuṭumbaka, cillī (vāstūka), latvāka, loṇikā, karūtaka, gavedhuka, jīvanta, jhunjhu, eḍagaja, yavaśāka (yavāniśāka), suvarcalā and āluka of different kinds, leaves of lagumes used for soup and of lakṣmaṇa are all sweet, slightly dry, salty, increase vāta and kapha, not easily digestable, cold in potency, help elimination of urine and faeces, stay long in the stomach for digestion; if cooked in steam, juice taken out and mixed with oils, they will not cause much aggravation of the doṣās. 93–95.

लघुपत्रा तु या चिल्ली सा वास्तुकसमा मता ॥९६॥

Cillī, which has small leaves is similar (in property) with vāstuka. 96.

तर्कारीवरुणं स्वादु सतिक्तं कफवातजित् ।
वर्षाभ्वौ कालशाकं च सक्षारं कटुतिक्तकम् ॥९७॥
दीपनं भेदनं हन्ति गरशोफकफानिलान् ।

Tarkārī and varuṇa are sweet and slightly bitter and mitigte kapha and vāta. The two kinds of varṣābhū and kālaśāka are slightly alkaline, pungent and bitter, improve digestion, break the hard faeces and cure artificial poisoning, dropsy, kapha and vāta. 97.

दीपनाः कफवातघ्नाश्चिरविल्वाङ्कुराः सराः ॥९८॥
शतावर्यङ्कुरास्तिक्ता वृष्या दोषत्रयापहाः ।

The tender sprouts of cirabilva increase appetite, mitigate kapha and vāta and cause movement of bowels; sprouts of śatāvari are bitter, aphrodisiac and mitigate the three dosās 98.

रूक्षो वंशकरीरस्तु विदाही वातपित्तलः ॥९९॥

Vamśakarīra (tender shoots of bamboo) causes dryness inside, heartburn and increase of vāta and pitta. 99.

पत्तूरो दीपनस्तिक्तः प्लीहार्शःकफवातजित्।

Pattūra kindles digestion, is bitter, cures enlargement of spleen, haemorrhoids and mitigates kapha and vāta. $99\frac{1}{2}$.

कृमिकासकफोत्क्लेदान् कासमर्दो जयेत्सरः ॥१००॥

Kāsamarda cures disease caused by worms, cough and increase of kapha and moves the bowels.

रूक्षोष्णमम्लं कौसुम्भं गुरु पित्तकरं सरम्।

Kousumbha is dry, hot in potency, sour, hard to digest increases pitta and makes the bowels to move.

गुरूष्णं सार्षपं बद्धविण्मूत्रं सर्वदोषकृत् ॥१०१॥

Sarṣapa is not easily digestable, hot in potency, binds the faeces and urine and causes increase of all the doṣās.

यद्बालमव्यक्तरसं किञ्चित्क्षारं सतिक्तकम्।
तन्मूलकं दोषहरं लघु सोष्णं नियच्छति ॥१०२॥
गुल्मकासक्षयश्वासव्रणनेत्रगलामयान् ।
स्वराग्निसादोदावर्तपीनसांश्च

Mūlaka, when tender and not having definite taste, is slightly alkaline and bitter, mitigates the doṣās, easily digestable, hot in potency, and cures abdominal tumours, cough, dyspnoea, ulcers, disease of the eye and throat, horseness of voice, dyspnoea, upward movement inside the abdomen (reverse peristalsis) and chronic nasal catarrh. 102–103.

महत्पुनः ॥१०३॥
रसे पाके च कटुकमुष्णवीर्यं त्रिदोषकृत्।
गुर्वभिष्यन्दि च स्निग्धसिद्धं तदपि वातजित् ॥१०४॥
वातश्लेष्महरं शुष्कं सर्वम् आमं तु दोषलम्।

Mūlaka, big in size is hard to digest, pungent in taste and at the end of digestion, hot in potency, increases all the three dośas, hard to digest and is abhiṣyañdi (causes more secretions and obstructions of the tissue pores), cooked with fats it mitigates vāta; the dried one mitigates vāta and kapha whereas the uncooked one, causes increase of the doṣās. 104.

कटूष्णो वातकफहा पिण्डालुः पित्तवर्धनः ॥१०५॥

Piṇḍālu is pungent, hot in potency, mitigates vāta and kapha but increase pitta. 105.

कुठेरशिग्रुसुरससुमुखासुरिभूस्तृणम् ।
फणिज्जार्जकजम्बीरप्रभृति ग्राहि शालनम् ॥१०६॥
विदाहि कटु रूक्षोष्णं हृद्यं दीपनरोचनम् ।
दृक्शुक्रकृमिहृत्तीक्ष्णं दोषोत्क्लेशकरं लघु ॥१०७॥

Kuṭhera, śigru, surasā, sumukha, āsuri, bhūtṛṇa, phaṇijja, ārjaka, jaṁbīra, etc. when green are water absorbent, cause burning sensation during digestion, pungent, cause dryness, hot in potency, good for the heart (or the mind), kindles hunger and taste; destroy vision, semen and worms (intestinal parasites), penetrates deep, cause slight increase of the doṣas and are easily digestable. 106–107.

हिध्माकासविषश्वासपार्श्वरुक्पूतिगन्धहा ।
सुरसः सुमुखो नातिविदाही गरशोफहा ॥१०८॥

Surasā cures hiccup, cough, poison, dyspnoea, pain in the flanks and bad smell (from the mouth, nose etc.).

Sumukhā does not cause much burning sensation, cures artificial (homicidal) poison and dropsy. 107.

आर्द्रिका तिक्तमधुरा मूत्रला न च पित्तकृत् ।

Ārdrikā (green kustuṃburu) is bitter and sweet in taste, diuretic and does not increase pitta.

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः ॥१०९॥
हृद्यः केश्यो गुरुर्वृष्यः स्निग्धो रोचनदीपनः ।
भग्नसन्धानकृद्बल्यो रक्तपित्तप्रदूषणः ॥११०॥
किलासकुष्ठगुल्मार्शोमेहक्रिमिकफानिलान् ।
सहिध्मापीनसश्वासकासान् हन्ति रसायनम् ॥१११॥

Laśuna is highly penetrating (deep into the tissues), hot in potency, pungent in taste, and at the end of digestion, makes the bowels to move, good for the heart (or the mind), and is hard to digest, aphrodisiac, unctuos, improves taste and digestion, helps union of fractures, gives strength, greatly vitiates the blood and pitta, cures leucoderma, leprosy (and other skin diseases), abdominal tumours, heamorrhoids, diabetes, worms, diseases caused by kapha and vāta, hiccup, chronic nasal catarrh, dyspnoea and cough. It is a rejuvinator of the body. 109–111.

पलाण्डुस्तद्गुणन्यूनः श्लेष्मलो नातिपित्तलः ।

Palāṇḍu is inferior in the above qualities, increases kapha but does not cause great increase of pitta. 111½.

कफवातार्शसां पथ्यः स्वेदेऽभ्यवहृतौ तथा ॥११२॥
तीक्ष्णो गृञ्जनको ग्राही पित्तिनां हितकृन्न सः ।

Gṛñjanaka is best suitable to persons suffering from haemorrhoids of kapha vāta origin, for fomenting (the pile masses) and eating; it is penetrating, water absorbent and not suitable to those who have pitta predominance. 112.

दीपनः सूरणो रुच्यः कफघ्नो विशदो लघुः ॥११३॥
विशेषादर्शसां पथ्यः भूकन्दस्त्वतिदोषलः ।

Sūraṇa kindles digestion, improves taste, mitigates kapha, is non-unctous, easily digestable and especially good for haemorrhoids; bhūkanda causes increase of all the doṣās to a great extent. 113.

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ॥११४॥
वरा शाकेषु जीवन्ती सार्षपं त्ववरं परम् ।
इति शाकवर्गः ।

Leaves, flowers, fruits (unripe), tubular leaves and tubers are heavy (not easily digestable) in their successive order; jīvanti is the best and sarṣapa the worst among the leafy vegetables. 114.

Thus ends the group of vegetables.

Notes —Different kinds of vegetables have been described in these verses, some of them are recognisable now while some others are not, some of them were in use in olden days but are not so now-a-days, some of them are available only in forests and fields while some others are cultivated. All are not found or used in all the parts of the country. In some places some are used greatly. It is also difficult in some cases to know the particular part of the plant used for eating, because the term "śāka" is not specific and is applied to mean vegetable in a general sense. It can be presumed that leaves, tender sprouts, flowers, shoots, roots, fruits (unripe), stalks of tubers, tubers, and seeds were being used. Some of them were eaten uncooked also. Many varieties of soups, curry, and side-dishes are prepared with them and used chiefly as adjuvants to the staple food, to increase taste and help easy digestion.

Many of the vegetables which are common now-a-days are not found in the above list. For example, tomato, cabbage, cauliflower, beetroot, etc. Their qualities and properties can be understood by repeated usage and carefully recognising their effects in the body. It should also be borne in mind that all vegetables will not produce the same effect to the same degree in all persons, as the constitution of each person is different from that of the other at least to a little extent. A vegetable which may cause constipation in one person may not do so in the other. So every person should take note of the good or bad effect of every vegetable he uses and become accustomed to those which do not harm him and avoid those which cause harm. Using them well cooked is always good and those which are used raw should be cleaned well with good water and outer skin removed before use. It is ideal to use only fresh vegetables.

अथ फलवर्गः ।

द्राक्षा फलोत्तमा वृष्या चक्षुष्या सृष्टमूत्रविट् ॥११५॥
स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः ।
निहन्त्यनिलपित्तास्रतिक्तास्यत्वमदात्ययान् ॥११६॥
तृष्णाकासश्रमश्वासस्वरभेदक्षतक्षयान् ।

Phala varga–(group of fruits) :–

Drākṣā (grapes) is best among fruits, is aphrodisiac, good for the eyes, helps elimination of urine and faeces, sweet in taste and at the end of digestion, unctous, slightly astringent, cold in potency, hard to digest, cures diseases of vāta, pitta and rakta; bitter taste in the mouth, intoxication, thirst, cough, fever, dyspnoea, hoarseness, injury to the lungs and tuberculosis. 115–116½.

उद्रिक्तपित्ताञ्जयति त्रीन्दोषान्स्वादु दाडिमम् ॥११७॥
पित्ताविरोधि नात्युष्णमम्लं वातकफापहम् ।
सर्वं हृद्यं लघु स्निग्धं ग्राहि रोचनदीपनम् ॥११८॥

Dāḍima (pomogranate) mitigates the greatly increased pitta in particular and the other doṣās also and is sweet; the sour variety is also not going to increase pitta, not very hot in potency and mitigates vāta and kapha. All varieties (of dāḍima) are good to the heart (or the mind), easily digestable, unctous, withold elimination of fluids, stimulate appetite and digestion. 117–118.

मोचखर्जूरपनसनारिकेलपरूषकम् ।
आम्राततालकाश्मर्यराजादनमधूकजम् ॥११९॥
सौवीरबदराङ्कोल्लफल्गुश्लेष्मातकोद्भवम् ।
वातामाभिषुकाक्षोडमुकूलकनिकोचकम् ॥१२०॥
उरुमाणं प्रियालं च बृंहणं गुरु शीतलम् ।
दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् ॥१२१॥
स्वादुपाकरसं स्निग्धं विष्टम्भि कफशुक्रकृत् ।

Moca (plantain), kharjūra (dates), panasa (jack fruit) narikela (cocoanut) parūṣaka āmrātaka, tāla, kaṣmarya, rājādana, madhūka, badara, añkola, phalgu, śleṣmātaka, vātāma, abhiṣuka, akṣoda, mukūlaka, nikocaka, urūmāṇam, and priyāla-make the body stout, not easily digestable, cold in potency, relieve burning sensation, injury to the lungs, consumption, bleeding conditions, sweet in taste and also at the end of digestion, unctous, stay long in the stomach without digestion, increase kapha and semen. 119–121½.

फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम् ॥१२२॥
शकृन्मूत्रविबन्धघ्नं केश्यं मेध्यं रसायनम् ।

Fruit of tāla increases pitta, moves the bowels. Fruits of kāṣmarya is cold in potency, relieves the obstruction of faeces and urine, good for the hairs, increases intelligence and is a rejuvinatior. 122.

वातामाद्युष्णवीर्यं तु कफपित्तकरं सरम् ॥१२३॥

Vātāma etc. are hot in potency, increase kapha and pitta, are laxative. 123.

परं वातहरं स्निग्धमनुष्णं तु प्रियालजम् ।
प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः ॥१२४॥

Priyāla mitigates vāta effectively, is unctous, cold in potency; its marrow is sweet, aphrodisiac, mitigates pitta and vāta,

कोलमज्जा गुणैस्तद्वत्तृट्छर्दिःकासजिच्च सः ।

Kola majja (fleshy part of the kola) is similar (in properties with priyāla majjā) relieves thirst, vomitting and cough. 124.

पक्वं सुदुर्जरं बिल्वं दोषलं पूतिमारुतम् ॥१२५॥
दीपनं कफवातघ्नं बालं, ग्राह्युभयं च तत् ।

Bilva phala, when ripe is hard to digest, aggravates the doṣās and causes foul smell in the flatus; unripe fruit kindles digestion, mitigates vāta and kapha; both are water absorbant. 125.

कपित्थमामं कण्ठघ्नं दोषलं, दोषघाति तु ॥१२६॥
पक्वं हिध्मावमथुजित्, सर्वं ग्राहि विषापहम् ।

Āmakapittha (unripe kapittha) is bad to the throat, and increases the three doṣās. Pakwa kapittha (ripe fruit) mitigates the doṣās, relieves hiccup and vomitting, both are water absorbent and antipoisonous. 126.

जाम्बवं गुरु विष्टम्भि शीतलं भृशवातलम् ॥१२७॥
सङ्ग्राहि मूत्रशकृतोरकण्ठ्यं कफपित्तजित् ।

Jāmbava (fruit of jaṁbu) is not easily digestable, stays long inside the stomach, cold in potency, causes aggravation of vāta especially, water absorbent from urine and faeces, bad for throat and mitigates kapha and pitta. 127.

वातपित्तास्रकृद्बालं, बद्धास्थि कफपित्तकृत् ॥१२८॥
गुर्वाम्रं वातजित्पक्वं स्वाद्वम्लं कफशुक्रकृत् ।

Bāla āmra (tender, unripe mango) increases vāta, rakta and pitta; when its stone is formed, it increases kapha and pitta; when it is ripe it is not easily digestable, mitigates vāta, increases kapha and semen. 128.

वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्महरं लघु ॥१२९॥

Vṛkṣāmla (fruits) withhold elimination of fluids, dry, hot in potency, mitiagates vāta and kapha and easily digestable. 129.

शम्या गुरूष्णं केशघ्नं रूक्षम् पीलु तु पित्तलम् ।

Śamyā (fruit of śami) is not easily digestable, hot in potency, destroys the hairs and causes dryness.

कफवातहरं भेदि प्लीहार्शःकृमिगुल्मनुत् ॥१३०॥
सतिक्तं स्वादु यत्पीलु नात्युष्णं तत्त्रिदोषजित् ।

Pīlu increases pitta, mitigates kapha and vāta, is purgative, cures diseases of the spleen, haemorrhoids, worms, abdominal tumors; that variety of pīlu which has bitter-sweet taste is not very hot in potency and mitigates all three doṣās: 130.

त्वक्तिक्तकटुका स्निग्धा मातुलुङ्गस्य वातजित् ॥१३१॥
बृंहणं मधुरं मांसं वातपित्तहरं गुरु ।
लघु तत्केसरं कासश्वासहिध्मामदात्ययान् ॥१३२॥
आस्यशोषानिलश्लेष्मविबन्धच्छर्द्यरोचकान् ।
गुल्मोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥१३३॥

The skin of mātulunga fruit is bitter, pungent and unctous, mitigates vāta; its fleshypart makes the body stout, is sweet in taste, mitigates vāta and pitta and not easily digestable; its tendril is easily digestable, cures cough, dysponea, hiccup, alcoholic intoxication dryness of the mouth, disorders of vāta and kapha, constipation, vomitting, loss of taste, abdominal tumor, enlargement of the abdomen, haemorrhoids, colic and dyspepsia. 131–133.

भल्लातकस्य त्वङ्मांसं बृंहणं स्वादु शीतलम् ।
तदस्थ्यग्निसमं मेध्यं कफवातहरं परम् ॥१३४॥

The outer rind and fleshy part of bhallātaka fruit makes the body stout, sweet in taste, cold in potency; its seed is just like fire in properties, increases intellegence and effectively mitigates kapha and vāta. 134.

स्वाद्वम्लं शीतमुष्णं च द्विधा पालेवतं गुरु ।
रुच्यमत्यग्निशमनम्

Pālevata fruit of sweet taste is cold in potency, while that of sour taste is hot, both are hard to digest, improve taste and cure diseases due to excess digestive activity. 134½.

रुच्यं मधुरमारुकम् ॥१३५॥
पक्वमाशु जरां याति नात्युष्णगुरुदोषलम् ।

Āruka fruit improves taste and is sweet; ripe fruit undergoes digestion quickly, not very hot in potency, sometimes hard to digest and increases the doṣas. 135.

द्राक्षापरूषकं चार्द्रमम्लं पित्तकफप्रदम् ॥१३६॥
गुरूष्णवीर्यं वातघ्नं सरं सकरमर्दकम् ।

Drākṣā and parūṣaka and karamardaka, in their green state are sour, increase pitta and kapha, hard to digest, hot in potency, mitigate vāta and laxative. 136.

तथाऽम्लं कोलकर्कन्धुलकुचाम्रातकारुकम् ॥१३७॥
ऐरावतं दन्तशठं सतूदं मृगलिण्डकम् ।
नातिपित्तकरं पक्वं शुष्कं च करमर्दकम् ॥१३८॥

Kola, karkañdhu, lakuca, āmrātaka, āruka, airāvata, ḍañtaśaṭha, satūda, mrıgāliṇḍika,–all are sour and do not aggravate pitta greatly; so also, karamardaka fruit ripened and dried does not cause great increase of pitta (causes mild increase). 137–138.

दीपनं भेदनं शुष्कमम्लीकाकोलयोः फलम् ।
तृष्णाश्रमक्लमच्छेदि लघ्विष्टं कफवातयोः ॥१३९॥

Fruits of amlikā and kola improve digestion, cause purgations, cures thirst, fatigue, exhaustion; are easily digestable and mitigates kapha and vāta. 139.

फलानामवरं तत्र लकुचं सर्वदोषकृत् ।
इति फलवर्गः ।

Lakuca phala is least among all the fruits and increases all the doṣas. Thus ends the group of fruits.

Notes :—Among the fruits enumerated so far, majority of them are in use even now while a few may not be so, in urban areas. Some new kinds of fruits such as the pineapple, sapota, papāya etc. are also in use now-a-days. The qualities and properties of such few ones can be understood by repeated use.

Varjya (rejectables) :–

हिमानलोष्णदुर्वातव्याललालादिदूषितम् ॥१४०॥
जन्तुजुष्टं जले मग्नमभूमिजमनार्तवम् ।
अन्यधान्ययुतं हीनवीर्यं जीर्णतयाऽति च ॥१४१॥

धान्यं त्यजेत्तथा शाकं रूक्षसिद्धमकोमलम् ।
असञ्जातरसं तद्वच्छुष्कं चान्यत्र मूलकात् ॥१४२॥
प्रायेण फलमप्येवं तथाऽऽमं बिल्ववर्जितम् ।

Grains which have been spoiled by frost, heavy breeze, hot sunlight, polluted air, and saliva of snake and other reptiles; which are infested with worms, which have remained under water for long time, not grown in the field meant for it (in fields meant for other kinds of grain), which are unseasonal, mixed with other grains, and which have lost their properties having become very old-should be rejected.

Similarly also with the vegetables, the dishes prepared from them without addition of fatty material (oil or ghee), which are very hard even after cooking, should be avoided.

Tender vegetables which have not developed their normal taste and which have become dry should not be used except mūlaka; so also with the fruits, except āmabilwa (unripe bilwa). 140–142½

अथौषधवर्गः ।

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं मृदु ॥१४३॥
वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

Auṣadha varga (group of drugs) :–

All the salts are viṣyandī (produce more secretions in the tissues) sūkṣma (enter into minute pores) help soft/easy movement of faeces, mitigate vāta, help digestion, are penetrating, aggravate kapha and pitta. 143.

सैन्धवं तत्र सस्वादु वृष्यं हृद्यं त्रिदोषनुत् ॥१४४॥
लघ्वनुष्णं दृशः पथ्यमविदाह्यग्निदीपनम् ।

Among them, saīndhava salt is slightly sweet, aphrodisiac, good for the heart (or mind), mitigates all the three doṣās, easily digestable, not hot in potency, good for health, does not cause burning sensation during digestion and kindles digestion. 144.

लघु सौवर्चलं हृद्यं सुगन्ध्युद्गारशोधनम् ॥१४५॥
कटुपाकं विबन्धघ्नं दीपनीयं रुचिप्रदम् ।

Sauvarcala is easily digestable, good for the heart (or mind), possesses good smell, purifies belchings, pungent at the end of digestion, relieves constipation, kindles digestion and gives taste. 145.

ऊर्ध्वाधःकफवातानुलोमनं दीपनं बिडम् ॥१४६॥
विबन्धानाहविष्टम्भशूलगौरवनाशनम् ।

Biḍa produces both upward and downward movement of kapha and väta, kindles digestion, cures constipation, flatulence, obstruction, of flatus, colic and heavyness (of the abdomen). 146.

विपाके स्वादु सामुद्रं गुरु श्लेष्मविवर्धनम् ॥१४७॥

Sāmudra is sweet at the end of digestion, not easily digestable and aggravates kapha. 147.

सतिक्तकटुकक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् ।

Audbhida is slightly bitter, pungent and alkaline in taste, penetrates deep and increases the secretions.

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ॥१४८॥

Kṛṣṇa lavaṇa has properties similar to souvarcala except the smell. 148.

रोमकं लघु, पांसूत्थं सक्षारं श्लेष्मलं गुरु ।

Romaka is easily digestable; pāmśūttha is slightly alkaline, aggravates kapha and not easily digestable.

लवणानां प्रयोगे तु सैन्धवादि प्रयोजयेत् ॥१४९॥

Whenever lavaṇās (salts) are to be used (for medicinal recipes) they should be prefered commencing with saiñdhava. 149.

Notes :—Words like dvilavaṇa (two salts), trilavaṇa (three salts), lavaṇa catuṣka (four salts), pañca lavaṇa (five salts) are found in the composition of some medicinal formulae. At such places, saiñdhava should be preferred first and then the others in that order.

गुल्महृद्ग्रहणीपाण्डुप्लीहानाहगलामयान् ।
श्वासार्शःकफकासांश्च शमयेद्यवशूकजः ॥१५०॥

Yavaśūkaja (kṣāra of barley seed or yavakṣāra in short) mitigates abdominal tumors, diseases of the heart, duodenal disease, anaemia, splenic disorders, distension of the abdomen, diseases of the throat, dyspnoea, haemorrhoids and cough arising from kapha. 150.

Notes :—There are two kinds of yavakṣāra, viz., that prepared by the ashes o spikes of barley grain (described above) and another, a mineral (potassium corbonate).

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः ।
पित्तासृग्दूषणः पाकी छेद्यहृद्यो विदारणः ॥१५१॥
अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

All kṣāras (alkalies) are very penetrating; very hot in potency, destroy worms (bacteria etc.) easily digestable, vitiate pitta and asṛk (blood), help digestion of other substances, help break up hard masses, not good for the heart, punctures the tissues; being pungent and salty in taste are not good to semen, ojas (essence of the tissues), hairs and eye (vision). 151.

Notes :—Kṣāras are alkaline substances, they are of two kinds viz natural and artificial; natural are minerals and ores of calcium potassium, sodium etc. in different combinations; artificial are those prepared by the ash of certain plants, (yava, apāmārga), animal products like urine (cows-urine), excreta (goats excreta) etc. both these kinds are caustic alkalies, possessing the property of destroying the tissues by penetrating deep into them. The advantage of this property is utilised in the treatment of abnormal growth of the tissues (tumors, pile masses), of wounds and ulcers, etc. to destroy extra growths, pathogenic bacteria etc.; Āyurveda prescribes their use both for external application (pratisāraṇa) and internal potion (pāniya).

हिङ्गु वातकफानाहशूलघ्नं पित्तकोपनम् ॥१५२॥
कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

Hiñgu mitigates vāta, kapha, cures distension of the abdomen and colic, aggravates pitta, pungent in taste and at the end of digestion, enhances taste, hunger, digestion and is easily digestable. 152.

कषाया मधुरा पाके रूक्षा विलवणा लघुः ॥१५३॥
दीपनी पाचनी मेध्या वयसः स्थापनी परम् ।

उष्णवीर्या सराऽऽयुष्या बुद्धीन्द्रियबलप्रदा ॥१५४॥
कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ।
शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥१५५॥
सशोषशोफातीसारमेद्मोहवमिक्रिमीन् ।
श्वासकासप्रसेकार्शःप्लीहानाहगरोदरम् ॥१५६॥
विबन्धं स्रोतसां गुल्ममूरुस्तम्भमरोचकम् ।
हरीतकी जयेद्व्याधींस्तांस्तांश्च कफवातजान् ॥१५७॥

Harītakī is astringent, sweet at the end of digestion, dry (causes dryness), devoid of lavaṇa (possesses the remaining five tastes) easily digestable, kindles hunger, helps digestion, improves intellegence, best to maintain youth, hot in potency, laxative, bestows long life, strengthens the mind and the sense organs, cures leprosy (and other skin diseases) discolouration, disorders of voice, chronic intermittant fevers, disease of the head, and eyes, anaemia, heart disease, jaundice, disease of the duodenum, consumption, dropsy, diarrhoea, obesity, fainting, vomitting, worms (intestinal parasites), dyspnoea, cough, excess salivation, haemorrhoids, disease of the spleen, distention of the abdomen, enlargement of the abdomen, obstruction of channels, abdominal tumors, stiffness of the thigh, loss of taste (anorexia) and many other disease arising from (aggravation of) kapha and vāta. 153–157.

तद्वदामलकं शीतमम्लं पित्तकफापहम् ।

Similarly so is āmalaka (in all other properties) it is cold in potency, and mitigates pitta and kapha.

कटु पाके हिमं केश्यमक्षमीषच्च तद्गुणम् ॥१५८॥

Akṣa (vibhītaka) is pungent at the end of digestion, cold in potency, good for hairs and possesses properties similar (to harītakī and āmalaka) but slightly less (in degree). 158.

इयं रसायनवरा त्रिफलाऽक्ष्यामयापहा ।
रोपणी त्वग्गदक्लेदमेदोमेहकफास्रजित् ॥१५९॥

Thus, the triphalā (harītakī, āmalakī and vibhītakī), together is a best rejuvinator of the body, cures diseases of the eyes, heals wounds and cures skin diseases, excess moisture of the tissues, obesity, diabetes, aggravation of kapha and asra (blood). 159.

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजातकम् ।
पित्तप्रकोपि तीक्ष्णोष्णं रूक्षं रोचनदीपनम् ॥१६०॥

Twak, patra and elā together are known as trijātaka and these along with keśara form the caturjāta (ka). They cause aggravation of pitta, are penetrating, hot in potency, dry (cause dryness), improve taste and hunger. 160.

रसे पाके च कटुकं कफघ्नं मरिचं लघु ।

Marica is pungent both in taste and at the end of degestion, mitigates kapha and is easily digestable.

श्लेष्मला स्वादुशीताऽऽर्द्रा गुर्वी स्निग्धा च पिप्पली ॥१६१॥
सा शुष्का विपरीताऽतः स्निग्धा वृष्या रसे कटुः ।
स्वादुपाकाऽनिलश्लेष्मश्वासकासापहा सरा ॥१६२॥
न तामत्युपयुञ्जीत रसायनविधिं विना ।

Pippalī in its green state aggravates kapha, is sweet in taste and cold in potency, not easily digestable and is unctous. The same, when dry, becomes opposite (of the properties of the green state), and so is unctous, aphrodisiac, pungent in taste, sweet at the end of digestion, mitigates anila (vāta), ślesma (kapha), dyspnoea and cough; is laxative, it should not be used in excess (for long period), without following the regimen of rejuvination therapy. 161–162.

नागरं दीपनं वृष्यं ग्राहि हृद्यं विबन्धनुत् ॥१६३॥
रुच्यं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।

Nāgara, (śuṇṭhī), increases hunger, is aphrodisiac, water absorbant, good for the heart (or the mind), relieves constipation, bestows, taste, easily digestable, sweet at the end of digestion, unctous, hot in potency and mitigates kapha and vāta. 163.

तद्वदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ॥१६४॥
स्थौल्याग्निसदनश्वासकासश्लीपदपीनसान् ।

Similar is ārdraka (śuṇṭhī in its green state); these three (marica, pippalī and śuṇṭhī) together known as trikaṭu, cures obesity, dyspnoea, dyspepsia, cough, filariasis and chronic nasal catarrh. 164.

चविकापिप्पलीमूलं मरिचाल्पान्तरं गुणैः ॥१६५॥

Cavikā and pippalīmūla possess qualities and properties similar to marica but in lesser degree. 165.

चित्रकोऽग्निसमः पाके शोफार्शःकृमिकुष्ठहा ।

Citraka is similar to fire in digesting things and cures dropsy, haemorrhoids, worms and leprosy (and other skin diseases).

पञ्चकोलकमेतच्च मरिचेन विना स्मृतम् ॥१६६॥
गुल्मप्लीहोदरानाहशूलघ्नं दीपनं परम् ।

The above, excluding marica, (pippalī, pippalimūla, cavya, citraka and nāgara) is known as pañcakolaka, it cures abdominal tumors, disease of the spleen, enlargement of the abdomen, distension and colic, and is best to improve hunger and digestion.

बिल्वकाश्मर्यतर्कारीपाटलाटिण्टुकैर्महत् ॥१६७॥
जयेत्कषायतिक्तोष्णं पञ्चमूलं कफानिलौ ।

Bilwa, kāṣmarya, tarkārī, pāṭalā and ṭiṇṭuka are together known as mahat pañcamūla. It is astringent and bitter in taste, hot in potency and mitigate kapha and anila (vāta). 167.

ह्रस्वं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥१६८॥
स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

Bṛhatīdwāya (bṛhati and kaṇṭakārī), aṁśumatīdwaya (śāliparṇī and pṛśniparṇī) and gokṣuraka–together are known as hrasva pañcamūla. It is sweet in taste and at the end of digestion, neither very hot nor very cold in potency and mitigates all the doṣas. 168.

बलापुनर्नवैरण्डशूर्पपर्णीद्वयेन तु ॥१६९॥
मध्यमं कफवातघ्नं नातिपित्तकरं सरम् ।

Balā, punarnavā, eraṇḍa, śūrpaparṇī dvaya (māṣaparṇī and mudgaparṇi) together form the madhyama pañcamūla. It mitigates kapha and vāta, does not greatly aggravate pitta and is laxative. 169.

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम् ॥१७०॥
जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

Abhīru, vīrā, jīvantī, jīvaka and ṛṣabhaka together from the jīvana pañcamūla. It is good for the eye, aphrodisiac and mitigates pitta and anila (vāta)–

तृणाख्यं पित्तजिद्दर्भकाशेक्षुशरशालिभिः ॥१७१॥
इत्यौषधवर्गः ।

Tṛṇākhya (tṛṇa pañcamūla) consisting of darbha, kāśa, ikṣu, śara and sāli, mitigates pitta. 171.

शूकशिम्बीजपक्वान्नमांसशाकफलौषधैः ।
वर्गितैरन्नलेशोऽयमुक्तो नित्योपयोगिकः ॥१७२॥

Thus, were described, in brief, the substances used daily as food, in groups such as śuka, śimbi, pakvānna, māṁsa, śāka, phala and auṣadha. 182.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थानेऽन्नस्वरूपविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter known as Annaswarūpa vijñāniya, the sixth in Sūtrasthāna of Aṣṭāñga hṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati simhagupta.

सप्तमोऽध्यायः

Chapter–7.

ANNARAKṢĀDHYAYA–(Protection of foods)

अथातोऽन्नरक्षाध्यायं व्याख्यास्यामः।
इति ह स्माहुरात्रेयादयो महर्षयः।

We shall now expound the chapter Annarakṣā (protection of foods); thus said Ātreya and other great sages.

Prānacārya (Royal physician) :–

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत्।
सर्वदा स भवत्येवं सर्वत्र प्रतिजागृविः॥ १॥

The king should arrange for the residence of the prāṇācārya (physician) near the palace so that he (physician) can be vigilant with all things at all times. 1.

अन्नपानं विषाद्रक्षेद्विशेषेण महीपतेः।
योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः॥ २॥

The foods and drinks of the king should be protected from poison, because his welfare and health depend upon them (food and drink) and righteousness etc. are conditioned by them (welfare and health). 2.

Saviṣa Annapāna Lakṣaṇa–(features of poisoned foods and drinks) :–

ओदनो विषवान् सान्द्रो यात्यविस्राव्यतामिव।
चिरेण पच्यते पक्को भवेत्पर्युषितोपमः॥ ३॥
मयूरकण्ठतुल्योष्मा मोहमूर्च्छाप्रसेककृत्।
हीयते वर्णगन्धाद्यैः क्लिद्यते चन्द्रिकाचितः॥ ४॥

Boiled rice which is mixed with poison becomes thick, and unable to flow out (of the vessel), takes long time to cook, cooked ones becomes moist (stale) very soon, emits flames (when thrown on fire) resembling the colour of the peacock's neck (blue), produces delusion, fainting and (excess) salivation (when consumed), loses (quickly) its colour, taste etc., becomes watery and full of glistening particles. 3–4.

व्यञ्जनान्याशु शुष्यन्ति ध्यामक्वाथानि तत्र च ।
हीनाऽतिरिक्ता विकृता छाया दृश्येत नैव वा ॥ ५ ॥
फेनोर्ध्वराजीसीमन्ततन्तुबुद्बुदसम्भवः ।
विच्छिन्नविरसा रागाः खाण्डवाः शाकमामिषम् ॥ ६ ॥

The condiments (side-dishes) dry up quick and become dirty, images seen in them appear deficient, augmented, abnormal or not seen at all; froth and lines appear on their surface and edges, threads and bubbles are likely to appear. Rāga (sweet syrups), khāṇdava (sweet puddings), vegetables and meat become broken (liquid and solid portions get sepe-rted) and assume bad taste. 5–6.

नीला राजी रसे, ताम्रा क्षीरे, दध्नि दृश्यते ।
श्यावा, ऽऽपीतासिता तक्रे, घृते पानीयसन्निभा ॥७॥
मस्तुनि स्यात्कपोताभा, राजी कृष्णा तुषोदके ।
काली मद्याम्भसोः, क्षौद्रे हरितैलेऽरुणोपमा ॥ ८ ॥
पाकः फलानामामानां पक्वानां परिकोथनम् ।
द्रव्याणामार्द्रशुष्काणां स्यातां म्लानिविवर्णते ॥ ९ ॥
मृदूनां कठिनानां च भवेत्स्पर्शविपर्ययः ।
माल्यस्य स्फुटिताग्रत्वं म्लानिर्गन्धान्तरोद्भवः ॥१०॥
ध्याममण्डलता वस्त्रे, शदनं तन्तुपक्ष्मणाम् ।
धातुमौक्तिककाष्ठाश्मरत्नादिषु मलाक्तता ॥११॥
स्नेहस्पर्शप्रभाहानिः, सप्रभत्वं तु मृण्मये ।

Blue lines appear in meat juice, coppery lines in milk and black ones in dadhi (yoghurt, curds), yellowish white lines in buttermilk, lines resembling water appear on ghṛta (ghee, butterfat), that resembling pegion appear on mastu (whey), blue black lines on tuṣodaka (sour drink prepared from barley husk), black lines on wines and water, green lines in honey and crimson lines on oils. Unripe fruits, ripen (fast) and ripe ones become overripe and decomposed, substances which are green and dry become dull in appearance and discoloured respectively, soft and hard substances undergo change to their opposite qualities.

The flowers of the garland become split at their edges, fade and assume others smell (other than their own).

Dirty patches appear on cloth (dress and other apparels), its threads and hems rall out.

(Vessels etc. prepared from) metals, pearls, wood, stone, precious stones etc. become dirty, and lose their smooth touch and lustre those prepared from mud assume lustre. 5–11.

Viṣada lakṣaṇa (feature of the person who puts poison) :–

विषदः श्यावशुष्कास्यो विलक्षो वीक्षते दिशः ॥१२॥
स्वेदवेपथुमांस्त्रस्तो भीतः स्खलति जृम्भते ।

The person who puts poison (administers poison in any form) will have his face black (discoloured) and dry (devoid of complexion), is shy, looks around (in fear), sweats, trembles, loses strength, is fearful, slips (in acts such as talking, walking etc.) and yawns too much. 12.

Viṣānna parīkṣā–(testing of poisoned foods) :–

प्राप्यान्नं सविषं त्वग्निरेकावर्तः स्फुटत्यति ॥१३॥
शिखिकण्ठाभधूमार्चिरनर्चिर्वोग्रगन्धवान् ।

The fire on which poisoned food is thrown, emits flame in a single pile (without its whirls), makes too much crackling noise, flame and smoke resembling the neck of the peacock (blue colour) emerge or no flame comes up at all, and very strong smell issues forth. 13.

म्रियन्ते मक्षिकाः प्राश्य काकः क्षामस्वरो भवेत् ॥१४॥
उत्क्रोशन्ति च दृष्ट्वैतच्छुकदात्यूहसारिकाः ।
हंसः प्रस्खलति, ग्लानिर्जीवञ्जीवस्य जायते ॥१५॥
चकोरस्याऽक्षिवैराग्यं, क्रौञ्चस्य स्यान्मदोदयः ।
कपोतपरभृद्दक्षचक्रवाका जहत्यसून् ॥१६॥
उद्वेगं याति मार्जारः, शकृन्मुञ्चति वानरः ।
हृष्येन्मयूरस्तद्दृष्ट्या मन्दतेजो भवेद्विषम् ॥१७॥
इत्यन्नं विषवज्ज्ञात्वा त्यजेदेवं प्रयत्नतः ।
यथा तेन विपद्येरन्नपि न क्षुद्रजन्तवः ॥१८॥

Eating (poisoned) food, flies die, the crow loses its voice, the śuka (parrot), dātyūha (gallinule bird) and sārikā (common mynah) begins to hoot ot the very sight (of poisoned food), the hamsa (swan) loses its gait, jīvañjīva (chukar), becomes exhausted the eyes of the cakora (greek pheasant) become red, krouñca (pond heron) becomes intoxicated (exhilarated), the kapota (pegion), parabhrit (cuckoo) and cakravāka (ruddyshel drake), lose their life, the mārjāra (cat) becomes irritable, the vānara (monkey), eliminates feaces, the mayūra (peacock) becomes exhilirated by seeing it (poisoned food) and by its sight the poison loses its strength; knowing (by these tests) that the food is poisoned, it should be rejected and disposed off in such a way that even small animals will not get troubled by it. 14–18.

Viṣannaja vikārāḥ–(diseases produced by poisoned food) :–

स्पृष्टे तु कण्डूदाहोषाज्वरार्तिस्फोटसुप्तयः ।
नखरोमच्युतिः शोफः, सेकाद्या विषनाशनाः ॥१९॥
शस्तास्तत्र प्रलेपाश्च सेव्यचन्दनपद्मकैः ।
ससोमवल्कतालीसपत्रकुष्ठामृतानतैः ॥२०॥

The touch (of poisoned foods) produces itching (irritation), burning sensation all over the body, burning sensation at the site of touch, fever, pain, eruptions, loss of tactile sensation, falling of the nails and hairs and swelling. The treatment shall be bathing (washing), pouring with water processed with anti-poisonous drugs, application of paste of sevyā (uśīra), candana, padmaka; somavalka, tālīsa patra, kuṣṭha, amṛta and nata. 19–20.

लाला जिह्वोष्ठयोर्जाड्यमूषा चिमिचिमायनम् ।
दन्तहर्षो रसाज्ञत्वं हनुस्तम्भश्च वक्त्रगे ॥२१॥
सेव्याद्यैस्तत्र गण्डूषाः सर्वं च विषजिद्धितम् ।

Poisoned food inside the mouth produces excess of salivation, inactivity of the tongue and lips, burning sensation, tingling of the teeth, inability to perceive taste and stiffness of the lower jaw.

The treatment shall be mouth gargling with water processed with sevyā and others (drugs mentioned earlier) and all other therapies (for the mouth) which are antipoisonous. 21–21½.

आमाशयगते स्वेदमूर्च्छाध्मानमदभ्रमाः ॥२२॥
रोमहर्षो वमिर्दाहश्चक्षुर्हृदयरोधनम् ।
बिन्दुभिश्चाचयोऽङ्गानां, पक्वाशयगते पुनः ॥२३॥
अनेकवर्णं वमति मूत्रयत्यतिसार्यते ।
तन्द्रा कृशत्वं पाण्डुत्वमुदरं बलसङ्क्षयः ॥२४॥
तयोर्वान्तविरिक्तस्य हरिद्रे कटभीं गुडम् ।
सिन्दुवारितनिष्पावबाष्पिकाशतपर्विकाः ॥२५॥
तण्डुलीयकमूलानि कुक्कुटाण्डमवल्गुजम् ।
नावनाञ्जनपानेषु योजयेद्विषशान्तये ॥२६॥

Reaching the stomach it (poisoned food) produces sweating, fainting, flatulence, toxicity, giddiness, horripilations, vomittings, burning sensation, loss of movement of the eyes and heart, and apperance of (black) dots all over the body.

Reaching of the intestines it produces vomitting of many colours, excess of urination, purgations, drowsyness, emaciation, pallor, enlargement of the abdomen and loss of strength.

For both (these conditions) the patient should be administered emesis and purgation therapies, followed by nasal medication, collyriums and drinking of decoction prepared from the two haridrā, kaṭabhī, guḍa (molasses, jaggery) siñduvārita, niṣpāva, bāṣpikā, śataparvikā, roots of tañḍulīyaka, kukkutāṇḍa (hen's egg) and avalgujā to relieve the effect of poison. 22–26.

Hṛdvisodhana–(purifying the heart) :–

विषभुक्ताय दद्याच्च शुद्धायोर्ध्वमधस्तथा ।
सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृद्विशोधनम् ॥२७॥
शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ।
न सज्जते हेमपाङ्गे पद्मपत्रेऽम्बुवद्विषम् ॥२८॥
जायते विपुलं चायुर्गरेऽप्येष विधिः स्मृतः ।

The person who has consumed poisoned food should be administered purifactory therapies of upward and downward routes (emesis and purgation respectively) and then made to lick fine powder of copper mixed with honey, at the proper-time, in order to purify the heart; after thus purifying the heart fine powder of gold one śāṇa in quantity should be administered to him. In the body which has partaken gold in this way the poison does not adhere just like water in a lotus leaf. By this, the life of the person becomes long; the same treatment is suitable even for gara (artificial poison, homicidal poisoning). 27–28½.

Viruddhahāra–(incompatable foods) :–

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥२९॥

Even incompatable foods should be considered similar to poison and artificial poisoning. 29.

आनूपमामिषं माषक्षौद्रक्षीरविरूढकैः ।
विरुध्यते सह बिसैर्मूलकेन गुडेन वा ॥३०॥
विशेषात्पयसा मत्स्या मत्स्येष्वपि चिलीचिमः ।

Meat of animals of marshy regions is incompatable with māṣa (black gram), kṣaudra (honey), kṣīra (milk), virūḍhaka (germinated grains), bisa, mūlaka or guḍa (molasses, jaggery); especially the fish with milk, and among the fish the cilıcima vaeiety. 30.

विरुद्धमम्लं पयसा सह सर्वं फलं तथा ॥३१॥
तद्वत्कुलत्थवरककङ्गुवल्लमकुष्ठकाः ।

All sour substances are incompatable with milk, so also all the fruits (which are sour), so also kulattha, varaka, kañgu, valla and makuṣṭaka. 31½.

भक्षयित्वा हरितकं मूलकादि पयस्त्यजेत् ॥३२॥

After consuming green (leafy) vegetables, drinking of milk should be avoided. 32.

वाराहं श्वाविधा नाद्याद्दध्ना पृषतकुक्कुटौ ।
आममांसानि पित्तेन, माषसूपेन मूलकम् ॥३३॥
अविं कुसुम्भशाकेन, बिसैः सह विरूढकम् ।
माषसूपगुडक्षीरदध्याज्यैर्लाकुचं फलम् ॥३४॥
फलं कदल्यास्तक्रेण दध्ना तालफलेन वा ।
कणोषणाभ्यां मधुना काकमाचीं गुडेन वा ॥३५॥

सिद्धां वा मत्स्यपचने पचने नागरस्य वा ।
सिद्धामन्यत्र वा पात्रे कामात्तामुषितां निशाम् ॥३६॥

Meat of (varāha) boar, should not be consumed along with the meat of śvāvidh (porcupine), meat of pṛṣata (spotted deer) and kukkuṭa (cock) should not be partaken with dadhi (curds, yoghart); uncooked meat along with bile, mūlaka with soup of māṣa, meat of āvi (sheep) with leaves of kusumbha; germinated grains with bisa, fruits of lukuca along with soup of māṣa; guḍa (jaggery), milk, dadhi (curds, yoghart) and ājya (butter-fat) fruit of tāla along with dadhi (curds, yoghart), kaṇa and ūṣaṇa alongwith madhu (honey) or kākamācī with guḍa (jaggery, molasses), kākamācī prepared in the vessel meant for cooking fish or for cooking nāgara or prepared in any other vessel to make it likeable or that kept overnight. 33–36.

मत्स्यनिस्तेलनस्नेहे साधिताः पिप्पलीस्त्यजेत् ।
कांस्ये दशाहमुषितं सर्पिरुष्णं त्वरुष्करे ॥३७॥

Pippalī processed with the oil in which fish is fried should be rejected.

Sarpi (ghee, butterfat) kept for more than ten days in a bronze vessel, heat (hot materials, hot comforts etc.) along with aruṣkara (should be avoided). 37.

भासो विरुध्यते शूल्यः कम्पिल्लस्तक्रसाधितः ।

Meat of bhāsa bird (white headed vulture) which is roasted is incompatable (for health); so also kampilla (a side-dish) prepared with buttermilk. 37½.

ऐकध्यं पायससुराकृशराः परिवर्जयेत् ॥३८॥

Mixing together (and then consuming) of pāyasa (milk pudding), surā (beer) and kṛśara (rice mess prepared with green gram) should be avoided. 38.

मधुसर्पिर्वसातैलपानीयानि द्विशस्त्रिशः ।
एकत्र वा समांशानि विरुध्यन्ते परस्परम् ॥३९॥

Mixture of equal quantities of honey, ghee, muscle-fat, oil and water in their combination of (any) two, three or all of them together is incompatable with each other, 39.

मिश्रांशे अपि मध्वाज्ये दिव्यवार्यनुपानतः ।
मधुपुष्करबीजं च, मधुमैरेयशार्करम् ॥४०॥
मन्थानुपानः क्षैरेयो, हारिद्रः कटुतैलवान् ।

Mixture of honey and ghee though in unequal proportion consumed followed with rain water as an after-drink is incompatable; so also with madhu (honey) and seeds of puṣkara; madhu (wine prepared from honey) maireya (wine prepared from dates) śārkarā (wine prepared from sugar), drinks made from milk followed by mañtha (solution of corn flour), as an after-drink; hāridrā and kaṭu taila (mustard oil) are all incompatables. 40–40½.

उपोदकाऽतिसाराय तिलकल्केन साधिता ॥४१॥

Upodakā leaves processed with paste of tila is going to cause diarrhoea. 41½.

बलाका वारुणीयुक्ता कुल्माषैश्च विरुध्यते ।
भृष्टा वराहवसया सैव सद्यो निहन्त्यसून् ॥४२॥

Meat of balākā (demoiselle crane) bird along with vāruṇi (supernatent fluid of wine) and kulmāṣa (green gram and other pulses cooked over steam) is incompatable; the same (meat of balākā) frind in fat of boar soon takes away the life. 42.

तद्वत्तित्तिरिपत्राढ्यगोधालावकपिञ्जलाः ।
ऐरण्डेनाग्निना सिद्धास्तत्तैलेन विमूर्च्छिताः ॥४३॥

Similarly also the meat of tittiri (black partridge), patrāḍhya (peacock), godhā (iguana lizard), lāva (common quail) kapiñjala (grey partridge) cooked over by the fire of (wood of) eraṇḍa (castor plant, Recinus communis) and processed with (fried in) its oil (castor oil). 43.

हारीतमांसं हारिद्रशूलकप्रोतपाचितम् ।
हरिद्रावह्निना सद्यो व्यापादयति जीवितम् ॥४४॥

Meat of hāridra (a kind of yellow bird) peirced with wood of haridrā (dāruharidrā-Berberis aristata) and cooked with the flame of haridrā (dāruharidrā) takes away life quickly.

भस्मपांशुपरिध्वस्तं तदेव च समाक्षिकम् ।

The same (meat of haridrā bird) smeared with ash and sand (as a method of cooking) and consumed along with honey) (also kills the person quickly). 44.

Viruddha vyākhyā–(definition of viruddha) :–

यत्किञ्चिद्दोषमुत्क्लेश्य न हरेत्तत्समासतः ॥४५॥
विरुद्धम्

Said in brief, any thing that causes aggravation (increase) of the doṣās but does not expel them out of the body is (called) viruddha (incompatable). 45½.

शुद्धिरत्रेष्टा शमो वा तद्विरोधिभिः ।

The treatment desirable for it (troubles arising from consuming of incompatable foods) is either purifactory therapies (emesis, purgation etc.) or palliative therapies, opposite of their nature (specific for the diseases).

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिः ॥४६॥

The body should be reconditioned as earlier, by use of substances (foods, drugs etc.) of the same nature (in other words substances possessing properties opposite of the aggravated doṣās). 46.

व्यायामस्निग्धदीप्ताग्निवयःस्थबलशालिनाम् ।
विरोध्यपि न पीडायै सात्म्यमल्पं च भोजनम् ॥४७॥

Foods though incompatable do not produce diseases, in those who are habituated to exercise (physical activity) and fatty foods, who have strong digestive power, who are of age (adult age) and who are strong; so also those foods (though incompatable) which have become accustomed (by long use) and which have been consumed in very little quantity. 47.

Sātmīkaraṇa krama–(method of accustomisation) :–

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् ।
निषेवेत हितं तद्वदेकद्वित्र्यन्तरीकृतम् ॥४८॥

Unhealthy things (foods, drinks, activities) which have become accustomed (by long use) should be discontinued by quarter and quarter (gradually), similarly healthy things (foods etc.) should be made use of (gradually) with intervals of one, two or three days. 48.

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा ।
सात्म्यासात्म्यविकाराय जायते सहसाऽन्यथा ॥४९॥

Discontinuance of unhealthy things (foods, drinks etc.) and indulgence in healthy things, done suddenly and (also) other wise (improperly) give rise to (become causes of) diseases of sãtmya (habituation) and asãtmya (non-habituation). 49.

Notes :—The above statement can be explained as follows :—a person who has been drinking wine which is unsuitable to health will have become accustomed to it due to long use If he discontinues drinking suddenly, he will become a victim of diseases caused by discontinuance (withdrawal) of sãtmya (accustomed); similarly, a person who is not accustomed to milk which is suitable for health, starts drinking it suddenly, becomes a victim of diseases of indulgence in asãtmya (unaccustomed material).

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।
सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च ॥५०॥

The bad effects diminished gradually and the good effects increased gradually, attain (the state of) non-recurrence and become stable. 50.

Notes :—Bad effects get diminished by gradual discontinuance of unhealthy food, drinks, etc., and good effects increase by indulgence of unhealthy things. In course of time, both become stable and do not revert back to their earlier condition again.

अत्यन्तसन्निधानानां दोषाणां दूषणात्मनाम् ।
अहितैर्दूषणं भूयो न विद्वान् कर्तुमर्हति ॥५१॥

A wise man, by indulging in unhealthy things, should not help the vitiating factors which have become very intimate and (thereby) vitiate the body greatly. 51.

Notes :—Unhealthy things though accustomed to the body by long use and though very intimately associated are still harmful, as long as they are continued. They cause greater harm when combined with other unhealthy things. So a wise man, desirous of health should not only discontinue the already accustomed unhealthy things but also avoid indulgence in other unhealthy things.

Traya upasthambhāh–(three supports of life) :–

आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः ।
शरीरं धार्यते नित्यमागारमिव धारणैः ॥५२॥

Āhāra (food), śayana (sleep) and abrahmacarya (non-celibecy) properly indulged, support the body constantly just like the house (is supported) by the pillars. 52.

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

Food has been described earlier and will be described further on also here and there.

Nidra–(sleep) :–

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ॥५३॥
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ।

Happiness and unhappiness, nourishment (good physique) and emaciation, strength and debility, sexual prowers and impotence, knowledge and ignorance, life and its absence (death)–all are dependent on sleep. 53.

अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥५४॥
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ।

Sleep indulged at improper time, in excess or not at all-destroys happiness (health) and life like another kālarātri (goddess of death). 54.

रात्रौ जागरणं रूक्षं, स्निग्धं प्रस्वपनं दिवा ॥५५॥
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ।

Keeping awake at nights (avoiding sleep) is dry (causes dryness inside the body), sleeping during daytime is unctous (causes moistness inside) and taking a nap sitting comfortably (during day) is neither dry nor unctous (increase of moisture). 55.

ग्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः ॥५६॥
दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः ।
मुक्त्वा तु भाष्ययानाध्वमद्यस्त्रीभारकर्मभिः ॥५७॥
क्रोधशोकभयैः क्लान्तान् श्वासहिध्मातिसारिणः ।
वृद्धबालाबलक्षीणतृट्शूलपीडितान् ॥५८॥

अजीर्ण्यभिहतोन्मत्तान् दिवास्वप्नोचितानपि ।
धातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥५९॥

Sleeping during day time is beneficial during summer, because in that season, vāta undergoes mild increase, dryness is more because the season is ādāna (withdrawal of moisture by the sun) and the nights are short; the same (day sleep) at other seasons, causes aggravations of kapha and pitta, it is good for those who are exhausted by (too much of) speaking, riding, walking, wine, woman (sexual intercourses), carrying heavy load, physical activities, tired by anger, grief and fear, for those suffering from dyspnoea, hiccup, diarrhoea, for the aged, the children, the debilitated, the emaciated, those having injury (to the chest); thirst pain (in the abdomen), indigestion; those assaulted, those intoxicated, and those who are habituated to day sleep. In them it maintains the normalcy of the tissues and the ślesma (kapha) nourishes the body. 56–59.

बहुमेदः कफाः स्वप्युः स्नेहनित्याश्च नाहनि ।
विषार्तः कण्ठरोगी च नैव जातु निशास्वपि ॥६०॥

Persons who are having more of medas (fat) and kapha, who take fatty materials (food) daily, should not sleep during day; those suffering from diseases of poison and of the throat should not sleep even at night. 60.

अकालशयनान्मोहज्वरस्तैमित्यपीनसाः ।
शिरोरुक्शोफहृल्लासस्रोतोरोधाग्निमन्दताः ॥६१॥
तत्रोपवासवमनस्वेदनावनमौषधम् ।

Sleeping at improper time causes delusion, fever, lassitude, nasal catarh, headache, dropsy, oppression in the chest (nausea), obstruction of the tissue pores and weakness of digestive function; for this fasting, emesis, sudation and nasal, medictions are the treatment. 61–61½.

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाञ्जनम् ॥६२॥
नावनं लङ्घनं चिन्तां व्यवायं शोकभीक्रुधः ।
एभिरेव च निद्राया नाशः श्लेष्मातिसङ्क्षयात् ॥६३॥

In case of excess of sleep, strong emetics, collyrium, nasal drops, fasting (or thinning therapy) worry, sexual intercourse;

grief, fear and anger are advocated. By these the ślesma (kapha) gets decreased leading to loss of sleep. 62–63.

निद्रानाशादङ्गमर्दशिरोगौरवजृम्भिकाः ।
जाड्यग्लानिभ्रमापक्तितन्द्रा रोगाश्च वातजाः ॥६४॥

Loss of sleep leads to squeezing pain in the body parts, heavyness of the head, too much of yawning, lassitude, exhaustion (even without strain), giddiness, indigestion, stupor and diseases of vāta origin. 64.

यथाकालमतो निद्रां रात्रौ सेवेत सात्म्यतः ।
असात्म्याज्जागरादर्धं प्रातः स्वप्यादभुक्तवान् ॥६५॥

Hence, the person should sleep at the proper time at nights daily as much as desirable and become habituated to it. If he has kept awake at night due to non-habituation (not accustomed to), he should sleep for half that period, the next morning without taking any food. 65.

शीलयेन्मन्दनिद्रस्तु क्षीरमद्यरसान् दधि ।
अभ्यङ्गोद्वर्तनस्नानमूर्धकर्णाक्षितर्पणम् ॥६६॥
कान्ताबाहुलताश्लेषो निर्वृतिः कृतकृत्यता ।
मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥६७॥
ब्रह्मचर्यरतेर्ग्राम्यसुखनिःस्पृहचेतसः ।
निद्रा सन्तोषतृप्तस्य स्वं कालं नातिवर्तते ॥६८॥

Those suffering from very little sleep (or no sleep at all), should indulge in the use of milk, wine, meat soup and curds (as food), oil massage and mild squeezing (of the body), bath, anointing the head, ears and eyes with nourishing oils, comforting embrace by the arms of the wife, harbouring the feeling of satisfaction (of having done good deeds) and resorting to things which are comforting to the mind as much as desired; these bring about the pleasure of good sleep. For those who follow the regimen of celibecy, who are not very crazy of sexual intercourse and who are contented with happiness, sleep will not be very late than its regular time. 66–68.

Abrahmacarya–(non celibacy/sexual activity) :–

ग्राम्यधर्मे त्यजेन्नारीमनुत्तानां रजस्वलाम् ।
अप्रियामप्रियाचारां दुष्टसङ्कीर्णमेहनाम् ॥६९॥

अतिस्थूलकृशां सूतां गर्भिणीमन्ययोषितम् ।
वर्णिनीमन्ययोनिं च गुरुदेवनृपालयम् ॥७०॥
चैत्यश्मशानाऽऽयतनचत्वराम्बुचतुष्पथम् ।
पर्वाण्यनङ्गं दिवसं शिरोहृदयताडनम् ॥७१॥
अत्याशितोऽधृतिः क्षुद्वान् दुःस्थिताङ्गः पिपासितः ।
बालो वृद्धोऽन्यवेगार्त्तस्त्यजेद्रोगी च मैथुनम् ॥७२॥

In respect of copulation (sexual intercourse) the person should avoid the woman who is not lieing with her face upward, who is in her menstrual period, who is not liked, whose activities are displeasing, whose vagina (genitals) is dirty and troublesome; who is very obese or very emaciated, who has (recently) delevered and who is pregnant; the other woman (other than his wife), and the nun, the other vagina (of animals like the goat, buffalo etc.), should avoid copulation in the abode of the teacher, gods and kings in monastries, burial ground, places of torture and of sacrifice and meeting of four roads,

should avoid days of special significance (new-moon, full-moon, eclipses, festivals, mourning days and others),

avoid organs which are non-sexual, (such as the mouth, axilla, knees, anus etc.) and also the days forbidden for copulations,

avoid beating (causing injury) the head and region of the heart (during sexual play),

should not indulge in copulation, after a heavy meal, without keen intention, when hungry, when his body is in uncomfortable postures, when thirsty; with children (very young girls), with the aged (old women), when troubled by other urges (such as of urine, faeces etc.) and when he is himself a patient. 69–72.

सेवेत कामतः कामं तृप्तो वाजीकृतां हिमे ।
त्र्यहाद्वसन्तशरदोः पक्षाद्वर्षानिदाघयोः ॥७३॥

During hemanta (and śiśira) (snowy & cold seasons) the person can indulge in copulation (daily) as much as he likes after making use of aphrodisiacs (and obtaining strength); once in three days in vasanta (spring) and śarat (autumn) and once a fortnight in varṣā (rainy) and nidāgha (summer). 73.

भ्रमक्लमोरुदौर्बल्यबलधात्विन्द्रियक्षयाः ।
अपर्वमरणं च स्यादन्यथा गच्छतः स्त्रियम् ॥७४॥

Giddiness, exhaustion, weakness of the thighs, loss of strength, depletion of tissues, loss of acuity of senses and premature death occur from improper indulgence in the woman (sexual intercourse). 74.

स्मृतिमेधायुरारोग्यपुष्टीन्द्रिययशोबलैः ।
अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः ॥७५॥

Good memory, intellegence, longlife, health, nourishment, acuity of sense organs, reputation, strength and slow ageing accure from disciplined (controlled) indulgence in the women. 75.

स्नानानुलेपनहिमानिलखण्डखाद्यशीताम्बुदुग्धरसयूषसुराप्रसन्नाः ।
सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम ॥७६॥

After copulation, the man should indulge himself in bath, applying scented paste, exposure to cool breeze, drinking of syrup prepared from sugar candy, cold water, milk, meat juice, soup, surā (fermented liquor prepared from grains), prasannā (clear supernatent fluid of surā) and then go to sleep; by these, the vigour of the body returns quickly to its abode again. 76.

श्रुतचरितसमृद्धे कर्मदक्षे दयालौ
भिषजि निरनुबन्धं देहरक्षां निवेश्य ।
भवति विपुलतेजःस्वास्थ्यकीर्तिप्रभावः
स्वकुशलफलभोगी भूमिपालश्चिरायुः ॥७७॥

The king who has implicity reposed the protection of his body with his physician, who is well conversant with the scriptures and its practices efficient in work and kind, attains great valour, health, fame, influence, capacity to enjoy the fruits of all his actions and a long life. 77.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थानेऽन्नरक्षा नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the chapter called as Annarakṣā, the seventh in the sūtrasthāna of Aṣṭāṅgahṛdaya samhitā of śrimad Vāgbhaṭa, son of Sri Vaidyapati Simhagupta.

अष्टमोऽध्यायः ।

Chapter–8.

MĀTRĀŚITĪYA ADHYĀYA (*partaking proper quantity of food*)

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter named Mātrāśitīya– partaking proper quantity of food; thus said Ātreya and other sages. 1.

Āharamātra apekṣā–(proper quantity essential in respect of food) :–

मात्राशी सर्वकालं स्यान्मात्रा ह्यग्नेः प्रवर्तिका ।
मात्रां द्रव्याण्यपेक्षन्ते गुरूण्यपि लघून्यपि ॥ १ ॥
गुरूणामर्धसौहित्यं लघूनां नातितृप्तता ।
मात्राप्रमाणं निर्दिष्टं सुखं यावद्विजीर्यति ॥ २ ॥

Man should always consume proper quantity of food, proper quantity is the activator of agni (digestive functions), foods whether laghu (easily digestable) or guru (non easily digestable) both require a specified quantity for (proper) digestion. 2.

Hinātimātra doṣāh–(bad effects of insufficient and excess food) :–

भोजनं हीनमात्रं तु न बलोपचयौजसे ।
सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥ ३ ॥
अतिमात्रं पुनः सर्वानाशु दोषान् प्रकोपयेत् ।

Consuming of insufficient quantity of food does not help improvement of strength, growth and vigour, it becomes a cause for all diseases of vāta origin. Excess quantity on the other hand produces quick increase of all the dosas. 3–3½.

पीड्यमाना हि वाताद्या युगपत्तेन कोपिताः ॥ ४ ॥
आमेनान्नेन दुष्टेन तदेवाविश्य कुर्वते ।
विष्टम्भयन्तोऽलसकं च्यावयन्तो विसूचिकाम् ॥ ५ ॥
अधरोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।

Vāta and other doṣās thus getting increased (aggravated) together suddenly and associating with the undigested and vitiated food, produce diseases such as Alasaka, by blocking the movement (of food inside the alimentary tract) and visūcikā by expelling out (the indigested food) in both downward and upward directions (purgations and vomittings) simultaneously in persons who are not self controlled (who can not control their craze for eating). 4–5.

प्रयाति नोर्ध्वं नाधस्तादाहारो न च पच्यते ॥ ६ ॥
आमाशयेऽलसीभूतस्तेन सोऽलसकः स्मृतः ।

Food neither comes out in the upper direction (vomitting) nor in the downward directions (purgations) does not even undergo digestion but stays lazily inside the stomach; hence this disease is known as Alasaka. 6.

विविधैर्वेदनोद्भेदैर्वाय्वादिभृशकोपतः ॥ ७ ॥
सूचीभिरिव गात्राणि विध्यतीति विसूचिका ।

Profound aggravation (increase) of vāyu (vāta) and other doṣas, causing different kinds of troubles, the person experiences pain as though being pricked by needles, hence this disease is called Viśūcikā.

तत्र शूलभ्रमानाहकम्पस्तम्भादयोऽनिलात् ॥८॥
पित्ताज्ज्वरातिसारान्तर्दाहतृट्प्रलयादयः ।
कफाच्छर्द्यङ्गगुरुतावाक्सङ्गष्ठीवनादयः ॥ ९ ॥

Abdominal pain, giddiness, distension of the abdomen, tremors, rigidity etc. are caused by vāta; fever, diarrhoea, burning sensation, inside, thirst, loss of consciousness etc. are caused by pitta; vomitting, feeling of heavyness of the body, loss of speech, excess expectoration etc. are caused by kapha. 7–9.

विशेषाद्दुर्बलस्याल्पवह्नेर्वेगविधारिणः ।
पीडितं मारुतेनान्नं श्लेष्मणा रुद्धमन्तरा ॥ १० ॥
अलसं क्षोभितं दोषः शल्यत्वेनैव संस्थितम् ।
शूलादीन् कुरुते तीव्रांश्छर्द्यतीसारवर्जितान् ॥ ११ ॥
सोऽलसः

Alasaka occurs especially in those who are poor in strength and digestive capacity, who suppress the urges of the body (habitually) in them, vāta getting increased (aggravated) associates with śleṣma (kapha) obstructs the movement of undigested food inside, causes it to stay like a foreign body, producing severe pain in the abdomen etc. but without vomitting and diarrhoea, this is Alasaka. 10–11.

अत्यर्थदुष्टास्तु दोषा दुष्टामबद्धखाः ।
यान्तस्तिर्यक्तनुं सर्वां दण्डवत्स्तम्भयन्ति चेत् ॥ १२ ॥
दण्डकालसकं नाम तं त्यजेदाशुकारिणम् ।

Doṣās which are greatly increased getting into the vitiated and obstructed channels (by accumulation of undigested food), being unable to move inside them begin to move in other channels (unnatural) occupy the whole body making it stiff like a log of wood. This disease is called Daṇḍakālasaka, which should be rejected as it is quick in effect (causes death). 12.

विरुद्धाध्यशनाजीर्णशीलिनो विषलक्षणम् ॥ १३ ॥
आमदोषं महाघोरं वर्जयेद्विषसंज्ञकम् ।
विषरूपाशुकारित्वाद्विरुद्धोपक्रमत्वतः ॥ १४ ॥

Persons who indulge in partaking incompatable foods, overeating and eating of uncooked food develop the dreaded Āmadoṣa which is similar to poison and so known as āmaviṣa (food poison) which also should be refused treatment because of its similarity with poison, quickness of action (causing death) and requiring treatments of opposite nature (to one another). 13–14.

Alasaka cikitsā–(treatment of alasaka) :–

अथाममलसीभूतं साध्यं त्वरितमुल्लिखेत् ।
पीत्वा सोग्रापटुफलं वार्युष्णं योजयेत्ततः ॥ १५ ॥
स्वेदनं फलवर्तिं च मलवातानुलोमनीम् ।
नाम्यमानानि चाङ्गानि भृशं स्विन्नानि वेष्टयेत् ॥ १६ ॥

Āma (undigested food) stagnating inside should be removed quickly after deciding the conditions of easy management, by making the person drink warm water mixed with (powder of) ugrā (vacā), paṭu (saindhava) and phala (madanaphala); this will produce vomitting; next sudation therapy, rectal suppositories prepared from fruits which help downward movement of feaces and flatus should be administered, the parts of the body which are rigid should be well fomented and then wrapped (with cloth). 15–16.

Viśucika chikitsa–(treatment of viśūcikā) :–

विसूच्यामतिवृद्धायां पार्ष्ण्योर्दाहः प्रशस्यते ।
तदहश्चोपवास्यैनं विरिक्तवदुपाचरेत् ॥ १७ ॥

In advanced stage of viśūcikā, branding by fire over the heel, is highly beneficial, the patient should be made to fast on that day and taken care of as the one who has undergone purgation therapy. 17.

Ama doṣa cikitsa–(management of āmadoṣa) :–

तीव्रार्तिरपि नाजीर्णी पिबेच्छूलघ्नमौषधम् ।
आमसन्नोऽनलो नालं पक्तुं दोषौषधाशनम् ॥ १८ ॥
निहन्यादपि चैतेषां विभ्रमः सहसाऽऽतुरम् ।

The patient of indigestion though having severe abdominal pain should not take pain-killing drugs; the agni (digestive fire) which is associated with āma (undigested food, improperly processed metobolites) will not be able to digest the doṣas, drugs and food; the severe troubles arising from these (three) will soon kill the patient. 18.

जीर्णाशने तु भैषज्यं युञ्ज्यात् स्तब्धगुरूदरे ॥ १९ ॥
दोषशेषस्य पाकार्थमग्नेः सन्धुक्षणाय च ।

After the food is found digested, if stiffness and heavyness of the abdomen persisting, then the medicines should be administered to cook the residue of the doṣās and to stimulate the agni (digestive activity). 19.

शान्तिरामविकाराणां भवति त्वपतर्पणात् ॥ २० ॥
त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

Diseases produced by āma (undigested food) become relieved by apatarpaṇa (non-nourishment); three kinds of it (non-nourishment) appropriate to the three doṣās should be adopted after careful consideration (of all aspects). 20.

तत्राल्पे लङ्घनं पथ्यं, मध्ये लङ्घनपाचनम् ॥ २१ ॥
प्रभूते शोधनं, तद्धि मूलादुन्मूलयेन्मलान् ।

If it (āma) is little, only lañghana (fasting) will be suitable, if it is moderate lañghana (fasting) and pācana (digestive drugs) are needed; if it is great (more), then śodhana (purificatory therapies) is necessary; for these will expel out the malās (doṣās, āma etc.) from their very roots. 21.

एवमन्यानपि व्याधीन् स्वनिदानविपर्ययात् ॥ २२ ॥
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ।
त्यक्त्वा यथायथं वैद्यो युञ्ज्याद्व्याधिविपर्ययम् ॥ २३ ॥

Even the other diseases should be treated by adopting treatments which are opposite of their causative factors (hetu viparyaya). If, however, the diseases reoccur (or persist for long time) then the hetu viparyaya (therapies which are opposite of the cause) should be given up and vyādhi viparyaya cikitsā (treatments which are opposite of the specific disease should be adopted suitably.

तदर्थकारि वा, पक्वे दोषे त्विद्धे च पावके ।
हितमभ्यञ्जनस्नेहपानबस्त्यादि युक्तितः ॥ २४ ॥

Or Tadarthakārī cikitsā (therapies which, though not actualy opposite of either the cause or the diseases still produce the desired result) should be adopted; when the doṣās have become ripe (return to normal and devoid of āma) and the digestive activity augmented, then oil-bath, drinking of oil (oleation therapies) and enema therapy, etc. should be administered appropriately. 22–24.

Ajīrṇa bhedaḥ–(different kinds of indigestion) :–

अजीर्णं च कफादामं तत्र शोफोऽक्षिगण्डयोः ।
सद्योभुक्त इवोद्गारः प्रसेकोत्क्लेशगौरवम् ॥ २५ ॥

From kapha (increased) arises āmājīrṇa (a kind of indigestion) charactorised with swelling of the eyes (socket) and cheeks, belchings similar to those which come up immediately after meals, excess salivation, nausea and feeling of heavyness of the body. 25.

विष्टब्धमनिलाच्छूलविबन्धाध्मानसादकृत् ।

Visthabdhājīrṇa (another kind of indigestion) arises from (increased anila vāta) and is characterised by pain in the abdomen, constipation flatulence and debility.

पित्ताद्विदग्धं तृण्मोहभ्रमाम्लोद्गारदाहवत् ॥ २६ ॥

Vidaghājīrṇa (another kind of indigestion) arises from (increased) pitta and has thirst, fainting, giddiness, sour belchings and burning sensation inside as its symptoms. 26.

Ajīrna cikitsa–(treatment of indigestion) :–

लङ्घनं कार्यमामे तु, विष्टब्धे स्वेदनं भृशम् ।
विदग्धे वमनं, यद्वा यथावस्थं हितं भवेत् ॥ २७ ॥

For āmājirṇa, lañghana (fasting) should be done; for viṣṭabdha, swedana (sudation therapy) should be done in greater measure; for vidagdha, vamana (emesis therapy) should be done, or any therapy appropriate to the stage of the disease can be done. 27.

गरीयसो भवेल्लीनादामादेव विलम्बिका ।
कफवातानुबद्धाऽऽमलिङ्गा तत्समसाधना ॥ २८ ॥

Vilambikā (another kind of indigestion) occurs due to profound accumulation of āma inside the channels, it is producted jointly by kapha and vāta and has all the symptoms of āma; its treatment also is similar to it (that of āma). 28.

अश्रद्धा हृद्व्यथा शुद्धेऽप्युद्गारे रसशेषतः ।
शयीत किञ्चिदेवात्र सर्वश्चानाशितो दिवा ॥ २९ ॥
स्वप्यादजीर्णी, सञ्जातबुभुक्षोऽद्यान्मितं लघु ।

Lack of enthusiasm (in all activities), discomfort in the region of the) heart inspite of pure belchings are the features of rasaśesājīrṇa (another kind of indigestion). Such a person should sleep for some time during day without eating anything.

Patients of indigestion (of any type) should sleep during day without taking any food, later, when he develops hunger he should eat little quantity of easily digestable food. 28½–29.

Ajīrṇa sāmānya lakṣaṇa–(general symptoms of indigestion) :–

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मारुतमूढता ॥ ३० ॥
अजीर्णलिङ्गं सामान्यं विष्टम्भो गौरवं भ्रमः ।

Non-elimination or excess of elimination (of faeces urine and doṣas exhaustion, inactivity of vāta, distension of the abdomen, feeling of heavyness and giddiness are the general symptoms of ajīrṇa (indigestion). 30.

Ajīrṇa anyakāraṇāni–(other causes of indigestion) :–

न चातिमात्रमेवान्नमामदोषाय केवलम् ॥ ३१ ॥
द्विष्टविष्टम्भिदग्धामगुरुरूक्षहिमाशुचि ।
विदाहि शुष्कमत्यम्बुप्लुतं चान्नं न जीर्यति ॥ ३२ ॥
उपतप्तेन भुक्तं च शोकक्रोधक्षुदादिभिः ।

(partaking of) large quantity of food, is not the only cause for production of āma doṣa; foods which are disliked, which cause flatulence, which are over-cooked or uncooked, which are not easily digestable, which are dry (powdery), very cold, dirty (contaminated) which cause burning sensation during digestion, which are dried up or soaked in more water, do not undergo proper digestion; so also the food partaken by persons afflicted with grief, anger, hunger etc. 31–32½.

Duṣṭā aśana–(bad kinds of diet) :–

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥ ३३ ॥
विद्यादध्यशनं भूयो भुक्तस्योपरि भोजनम् ।
अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम् ॥ ३४ ॥
त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा ।

Consuming suitable and unsuitable foods mixed together is known as Samaśana, consuming large quantity of good even before the previous meal is digested constitutes Adhyaśana, consuming less or more quantity at improper time is Viṣamāśana,–all these three either cause death or give rise to dreaded diseases. 33–34.

Āharavidhi–(regimen of diet) :–

काले सात्म्यं शुचि हितं स्निग्धोष्णं लघु तन्मनाः ॥ ३५ ॥
षड्रसं मधुरप्रायं नातिद्रुतविलम्बितम् ।
स्नातः क्षुद्वान् विविक्तस्थो धौतपादकराननः ॥ ३६ ॥
तर्पयित्वा पितॄन् देवानतिथीन् बालकान् गुरून् ।
प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥ ३७ ॥

समीक्ष्य सम्यगात्मानमनिन्दन्नब्रुवन् द्रवम् ।
इष्टमिष्टैः सहाश्नीयाच्छुचिभक्तजनाहृतम् ॥ ३८ ॥

Food should be consumed at the proper time, it should be the accustomed, clean, suited to health, unctous, hot and easily digestable; partaken with due attention, should contain all the six tastes with predominance of sweet taste, partaken neither very quick nor very slow; after taking bath, after having good hunger, sitting in solitude, after washing the feet, hands and face, after satisfying the pitṛs (manes), gods, guests, children, preceptors and even the dependents maintained in the house (such as servants, horses and other animals for receiving service, parrots and other pets etc.), after carefully considering one's own (constitution, likes and dislikes, iterinary etc.), without scolding abusing the food, without too much of talk; should partake more of liquid food, that which is liked, in the company of the liked persons, and served by those who are clean and faithful to him. 35–38.

भोजनं तृणकेशादिजुष्टमुष्णीकृतं पुनः ।
शाकावराऽन्नभूयिष्ठमत्युष्णलवणं त्यजेत् ॥ ३९ ॥

Food which is contaminated with grass, hairs etc; warmed again, which consists more of vegetables and undesirable grains, which is very hot and very salty should be rejected. 39.

किलाटदधिकूचीकाक्षारशुक्तामकमूलकम् ।
कृशशुष्कवराहाविगोमत्स्यमहिषामिषम् ॥ ४० ॥
माषनिष्पावशालूकबिसपिष्टविरूढकम् ।
शुष्कशाकानि यवकान् फाणितं च न शीलयेत् ॥ ४१ ॥

Kilāṭa (inspissated milk), dadhi (yoghurt, curds), kūcikā (solid portion of curds), kṣāra (alkalies), śukta (fermented gruel), āma mūlaka (uncooked raddish), meat of animals which are emaciated, dry meat, meat of the boar, sheep, cow, fish and buffalo, māṣa, niṣpāva; śālūka, bisa, piṣṭa (powdery, starchy), germinated grains, dried vegetables, yavaka (small barley), phāṇita (half cooked molasses)–these should not be consumed habitually. 40–41.

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम् ।
सुनिषण्णकजीवन्तीबालमूलकवास्तुकम् ॥ ४२ ॥

पथ्यामलकमृद्वीकापटोलीमुद्गशर्कराः ।
घृतदिव्योदकक्षीरक्षौद्रदाडिमसैन्धवम् ॥ ४३ ॥

Śāli (rice), godhūma (wheat), yava (barley), ṣaṣṭika (rīce maturing in sixty days), jāngala (meat of animals of desert like lands), sunisaṇṇaka, jivañtī, bālamūlaka, pathyā, āmalaka, mṛdwīkā, paṭolī, mudga, śarkarā (sugar), ghṛta (butter fat), divyodaka (rain water or pure water), kṣira (milk), kṣoudra (honey), dāḍima and saiñdhava (salt) can be consumed habitually. 42–43.

त्रिफलां मधुसर्पिर्भ्यां निशि नेत्रबलाय च ।
स्वास्थ्यानुवृत्तिकृद्यच्च रोगोच्छेदकरं च यत् ॥ ४४ ॥

Triphalā along with honey and ghee (butter-fat) should be consumed at nights daily for strengthening of eye sight. Any other things which is good for promoting/maintaining health and dispelling/ cure of diseases can also be consumed habitually. 43½.

बिसेक्षुमोचचोचाम्रमोदकोत्कारिकादिकम् ।
अद्याद्द्रव्यं गुरु स्निग्धं स्वादु मन्दं स्थिरं पुरः ॥ ४५ ॥
विपरीतमतश्चान्ते मध्येऽम्ललवणोत्कटम् ।

Foods which are not easily digestable, which are unctous (fatty), sweet, slow and hard such as bisa, ikṣu, moca, coca, āmra, modaka (sweet meat ball), uṭkārika (sweet dish) etc., should be consumed at the commencement of the meal; foods of opposite qualities, at the end of the meal, and those which are predominantly sour and salt, in the middle of the meal. 45–45½

अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥ ४६ ॥
आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।

Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accomodating air etc. 46.

Anupāna–(after-drink) :–

अनुपानं हिमं वारि यवगोधूमयोर्हितम् ॥ ४७ ॥
दध्नि मद्ये विषे क्षौद्रे, कोष्णं पिष्टमयेषु तु ।
शाकमुद्गादिविकृतौ मस्तुतक्राम्लकाञ्जिकम् ॥ ४८ ॥

सुरा कृशानां पुष्ट्यर्थं, स्थूलानां तु मधूदकम् ।
शोषे मांसरसो, मद्यं मांसे स्वल्पे च पावके ।। ४९ ।।
व्याध्यौषधाध्वभाष्यस्त्रीलङ्घनातपकर्मभिः ।
क्षीणे वृद्धे च बाले च पयः पथ्यं यथाऽमृतम् ।। ५० ।।

As Anupāna (after-drink) cold water is ideal after meals containing / prepared from yava (barley) and godhūma (wheat), so also after consuming dadhi (yoghurt/ curds), wine, poison and honey. Warm water is ideal after foods which are starchy, mastu (whey), takra (diluted buttermilk) and amlakāñjika (fermented gruel) are ideal; after dishes prepared from vegetables and mudga and other legumes): Surā (beer) is good to make lean persons shout, and honey water to make stout persons lean; juice of meat is good for the emaciated, wines are ideal after a meal of meat and to those who have poor digestive capacity; milk is best suited just as nector for those who are debilitated by diseases, medicines (and therapies), walking long distances, speaking, sexual intercoures, fasting, exposure to sun and such other (tiresome) activities; for the emaciated, the aged, and children. 47–50.

विपरीतं यदन्नस्य गुणैः स्याद्विरोधि च ।
अनुपानं समासेन, सर्वदा तत्प्रशस्यते ।। ५१ ।।

An ideal anupāna (after-drink) is that which has properties opposite of those of the foods but not incompatable with them; such an after-drink is always valuable. 51.

अनुपानं करोत्यूर्जां तृप्तिं व्याप्तिं दृढाङ्गताम् ।
अन्नसङ्घातशैथिल्यविक्लित्तिजरणानि च ।। ५२ ।।

Anupāna (after-drink) invigorates, gives contentment, helps proper movement of food inside, stability of the body parts; loosening of hard masses of food, their proper liquification (moistening) and digestion. 52.

नोर्ध्वजत्रुगदश्वासकासोरः क्षतपीनसे ।
गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम् ।। ५३ ।।

It is not good in diseases of the organs above the shoulders, dyspnoea, cough, injury to chest (lungs), rhinitis, for those engaged in singing and speaking and in hoarseness of voice. 53.

प्रक्लिन्नदेहमेहाक्षिगलरोगव्रणातुराः
पानं त्यजेयुः

Drinking liquids (water etc.) should be avoided by those who are overhydrated, who are suffering from polyuria (diabetes), diseases of the eyes and throat, and wounds (ulcers.) 54.

सर्वश्च भाष्याध्वशयनं त्यजेत् ॥ ५४ ॥
पीत्वा, भुक्त्वाऽऽतपं वह्निं यानं प्लवनवाहनम् ।

All persons (both healthy and sick) should avoid speaking (oration), walking long distances and sleeping immediately after consuming liquids; exposure to sun and fire, travel in vehicles, swimming and riding on animals soon after consuming food. 54½.

Āhārakāla–(proper time of meals) :–

प्रसृष्टे विण्मूत्रे हृदि सुविमले दोषे स्वपथगे
विशुद्धे चोद्गारे क्षुदुपगमने वातेऽनुसरति ।
तथाऽग्नावुद्रिक्ते विशदकरणे देहे च सुलघौ
प्रयुञ्जीताहारं विधिनियमितं, कालः स हि मतः ॥ ५५ ॥

The ideal time for taking meals is after the elimination of feaces and urine, when the mind is clean (devoid of emotions), when the doṣās are moving in their natural paths (functioning normally), when belchings are pure (without any foul smell or taste), when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when the sense organs are clear (functioning), when the body is light. Food should be cosumed observing the rules and procedures of taking food. That is the ideal time. 54–55.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने मात्राशितीयो नाम अष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter called Mātrāśitīya, the eightth in the sūtrasthāna of Aṣṭāṅgahṛdaya samhita composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

नवमोऽध्यायः ।

Chapter–9.

DRAVYĀDI VIJÑANĪYA (Knowledge of substances etc.)

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter-Dravyādi vijñaniya, knowledge of substances etc; thus said Ātreya and other great sages. 1.

Dravya pradhānya–(Importance of the substance) :–

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाश्रयाः ।
पञ्चभूतात्मकं तत्तु क्ष्मामधिष्ठाय जायते ॥ १ ॥
अम्बुयोन्यग्निपवननभसां समवायतः ।
तन्निर्वृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

Dravya (substance), (mass of the substance to be more precise) is the chief (most important) among rasa (tastes) and others (qualities); because all of them (qualities) are residing in it (substance).

It (substance) is pañcabhūtātmaka (composed of, born from the five elements), it has kṣmā (pṛthvī bhūta) as its substratum (mass, support), it takes origin from aṁbu (ap bhūta), agni (tejas bhūta), pavana (vāyu bhūta) and nabhas (ākāśa (bhūta), with their intimate (inseperable) combination making for its formation and specificity (of each substance). Its identification/designation is by preponderance (predominence of the bhūta present in it). 1–2.

Notes :—The above verses point out the pañcabhūta doctrine of the Sāmkhya philosophy, which has been adopted by Āyurveda. It envisages the existence of pañca bhūtas (five primary elements) viz. pṛthvī (earth), ap (water), tejas (fire), vāyu (air) and ākāśa (space) which are sūkṣma (minute, subtle); each one has many guṇās (qualities)—one viśiṣṭa (special) and others sāmānya (general); even these general qualities also being somewhat specific. Gandha (smell) is the viśiṣṭa guṇa (special quality) of pṛthvī bhūta (earth element), while guru (heavyness), khara (roughness), kaṭhina (hardness) etc. are its other guṇās (qualities); rasa (taste), rūpa (appearance, form), sparśa (touch) and śabda (sound) are the specific qualities of the other four bhūtas respectively in addition to many other general qualities which will be enumerated in further verses.

These bhūtas (elements) do not remain seperate in their sūkṣma (minute) form but soon combine together in an inseperable combination (samavāya), become sthūla (gross) and give rise to the formation of all the substances of this universe. Hence the entire universe is pāñcabhautik (composed of five elements, hence designated as prapañca). The proportion/quantity of each bhūta in this combination varies and hence the existence of myriads of substances in this universe, each one different from the other. With this variation in the quantity of the five bhūtās (elements), whichever the one that is predominant/preponderant in any substance bestows its name to that substance. If pṛthvī bhūta (earth element) is more than the other four in a certain combination, then the substance that gets formed is called pārthiva; if ap bhūta (water element) is more the resulting substance is known as āpya; if tejas bhūta (fire element) is more it will be taijasa (āgnēya), if vāyu bhūta (air element) it will be vāyavīya, and if ākāśabhūta (space element) is more, it will be ākāśīya (nābhasa). Thus all the substances of the universe are classified into five kinds. The qualities (properties) and functions of each kind will be described in further verses.

Hence, there is no substance having only one rasa (taste) because of the combination of the bhūtas (eliment), because of that (presence of many tastes in every substance) diseases also are not produced by any one doṣā only (as every substance consumed by a person may increase more than one doṣā at the same time).

Rasa–Anurasa–(Primary and secondary tastes) :–

तस्मान्नैकरसं द्रव्यं भूतसङ्घातसम्भवात् ।
नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥ ३ ॥
अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि चेष्यते ।

Among them (tastes present in a substance) that which is (clearly) manifest (perceived, recognised) is designated as rasa (chief/primary taste) and others which are not clearly manifest or which are understood (recognised) at the end are anurasa (secondary tastes). 3.

Notes :—Rasa (taste) is an important guṇa (quality) of every substance, and is given importance in Āyurveda, tastes are present in every substance and among them which ever taste is predominant that is considered as primary taste and others are secondary, on the basis of the rule "designation by predominence", all the substances of the universe are classified into six kinds on the basis of the tastes; this has been described in the next chapter.

गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥ ४ ॥
रसेषु व्यपदिश्यन्ते साहचर्योपचारतः ।

Guru (heavyness) and other guṇās (qualities) present in the pṛthvivyādi dravyās (substances of pṛthvī and other bhūta predominance) are residing in the rasās (tastes of those substances); they (guṇās) are ascribed to (attributed to) the tastes, because of intimate co-existance.

Notes :—Guru and other guṇās (qualities) have already been explained in the first chapter (verse 18). In the texts of Āyurveda, these qualities are ascribed to the taste, this attribution is only categorical; strictly speaking the guṇās (qualities) actually pertain to the bhūtas (elements) present in the substance; as both the qualities and also the tastes are present in the same substance intimately and tastes being recognised easily the qualities are categorically attributed to the tastes.

Pārthiva dravya lakṣaṇa–(qualities af pārthiva substances) :-

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥ ५ ॥
पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहम् ।

The substance which prossesses qualities such as guru (heavyness), sthūla (bulky), sthira (stable) and predominant in gañdha (smell) is pārthiva (earthy); it bestows heavyness, stability, compactness and growth, 5.

Āpya dravya lakṣaṇa–(qualities of āpya substances) :-

द्रवशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥ ६ ॥
आप्यं स्नेहनविष्यन्दक्लेदप्रह्लादबन्धकृत् ।

The substance which possesses qualities such as drava (liquidity), śīta (cold), guru (heavyness), snigdha (unctousness, moisture, oilyness), mañda (dull), sāñdra (thickness, dense) and predominant in rasa (taste) is āpya (watery); it confers lubrication (moistness), secretion (moisture, production), kleda (keeping wet), satiation (contentment, satisfaction) and cohesion (binding, holding together). 6.

Āgneya dravya lakṣaṇa–(qualities of āgneya substances) :-

रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥
आग्नेयं दाहभावर्णप्रकाशपचनात्मकम् ।

The substance which possesses qualities such as rūkṣa (dry), tīkṣṇa (penetrating, sharp), uṣṇa (hot), viśada (non-slimy), sūkṣma (minute) and predominant in rūpa (appearance, showing, from) is āgneya (firy); it causes burning sensation, lustre, expression of colour and digestion (process of transformation, putrefaction etc. 7.

Vāyavīya dravya lakṣaṇa–(qualities of vāyavīya substances) :–

वायव्यं रूक्षविशदलघुस्पर्शगुणोल्बणम् ॥ ८ ॥
रौक्ष्यलाघववैशद्यविचारग्लानिकारकम् ।

Vāyavīya substance possesses qualities such as rūkṣa (dry), viśada (non-slimy), laghu (lightness) and predominant in sparśa (touch tactile sensation), it produces dryness, lightness, transperancy, movements (different kinds of activities) and exhaustion. 8.

Nābhasa dravya lakṣaṇa–(qualities of nābhasa substances) :–

नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥
सौषिर्यलाघवकरम्

Nābhasa (ākāśīya) substance possesses qualities such as sūkṣma (minuteness), viśada (transperance, clearness), laghu (lightness) and predominant in śabda (sound, hearing); it produces cavitation (hollowness) and lightness (weightlessness). 9.

No-thing is non-medicinal :–

जगत्येवमनौषधम् ।
न किञ्चिद्विद्यते द्रव्यं वशान्नानार्थयोगयोः ॥ १० ॥

There is no-thing in this universe, which is non-medicinal, which can not be made use of for many purpose and by many modes. 10.

द्रव्यमूर्ध्वगमं तत्र प्रायोऽग्निपवनोत्कटम् ।
अधोगामि च भूयिष्ठं भूमितोयगुणाधिकम् ॥ ११ ॥

Substances which have predominence of agni and pavana (vāyu), bhūtas generally, have the property of moving upwards (causing movements in upward direction) and those which have predominance of bhūmi (pṛthvī) and toyā (ap) bhūtās generally have the property of moving downwards (causing movement in downward direction). 11.

इति द्रव्यम् रसान् भेदैरुत्तरत्रोपदेक्ष्यते ।

Thus was the description of dravya (substance), the different classification of rasās (tastes) will be described later on (in the next chapter). 11½.

Vīrya (potency) :–

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धं हिमं मृदु ॥ १२ ॥
लघु रूक्षोष्णतीक्ष्णं च तदेवं मतमष्टधा ।

Some authorities say that guru, snigdha, hima (śīta), mṛdu, laghu, rūkṣa, uṣṇa and tīkṣṇa–are the eight vīryās (potency), in their opinion. 12.

चरकस्त्वाह वीर्यं तत् क्रियते येन या क्रिया ॥ १३ ॥
नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

Caraka says that Vīrya is that (property) through which action is made possible, no action is possible without vīrya and all actions are effected by the vīrya only. 13.

गुर्वादिष्वेव वीर्याख्या तेनान्वर्थेति वर्ण्यते ॥ १४ ॥
समग्रगुणसारेषु शक्त्युत्कर्षविवर्तिषु ।
व्यवहाराय मुख्यत्वाद्बह्वग्रग्रहणादपि ॥ १५ ॥

Those who designate guru etc. (eight qualities mentioned above) as vīryās, do so by direct implication (after actually noting/observing the effect of these qualities), because out of all the qualities, these (eight) are the chief, their effect very string, important in day-to-day routine (widely used), and applicable to majority of substances being considered first (in the scientific procedures). 14–15.

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा ।
विवक्ष्यते रसाद्येषु, वीर्यं गुर्वादयो ह्यतः ॥ १६ ॥

Rasa (taste) and others (qualities other than the above eight) though eligible to the considered (as vīryās) are not called as vīryas because these are opposite to (the four reasons mentioned in the previous verse). Hence guru and others (eight qualities) only, are the vīryas. 16.

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च ।
नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ १७ ॥
व्यक्ताव्यक्तं जगदिवं नातिक्रामन्ति जातुचित् ।

Some others (authorities) consider uṣṇa (hot) and śīta (cold) only the two (guṇās) as vīryās, because even though, substances are of many kinds and qualities, only agni (tejas) and soma (ap) are very strong (powerful) just as Vykta (manifest) and Avyakta (unmanifest) are for this universe and these cannot be surpassed (vanquished, belittled. 17–18.

Notes :—The simili of vyakta and avyakta and the universe in this verse also points to another doctrine of the Sāmkhya philosophy, which states that in the very beginning (before the evolution of the universe) there existed only one principle and it was Avyakta (unmanifest). From this were evolved many principles which became Vyakta (manifest in from). So it is categorically said that Avyakta (unmanifest) and vyakta (manifest, evolutes forming all the different substances) are the two im*p*ortant principles which oannot be surpassad.

तत्रोष्णं भ्रमतृड्ग्लानिस्वेददाहाशुपाकिताः ॥ १८ ॥
शमं च वातकफयोः करोति, शिशिरं पुनः ।
ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥

Actions of vīryas :–Uṣṇa vīrya (hot potency) produces giddiness, thirst, exhaustion (without any works), perspiration, burning sensation, quick cooking (transformation) and mitigation of vāta and kapha; śiśira (śīta vīrya-cold potency) on the other hand causes hlādana (production), jīvana (livings, activities of life), stoppage (withholding, restraining) and purification (removal of abnormalities) of rakta (blood) and pitta. 18–19.

Vipāka–(taste after digestion) :–

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।
रसानां परिणामान्ते स विपाक इति स्मृतः ॥ २० ॥

The change in the tastes (of substances) that occures at the end of digestion by the association of (coming in contact with and being acted upon) the jaṭharāgni (fire in the stomach vis-a-vis-digestive juice of the alimentary tract) is called as vipāka. 20.

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।
तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥ २१ ॥

Swādu (sweet) and paṭu (salt) tastes become madhura (sweet) after digestion; sour remains as sour (itself), the vipāka of tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) tastes will generally be kaṭu (pungent). 21.

रसैरसौ तुल्यफलस्तत्र द्रव्यं शुभाशुभम् ।

The effects (actions) of the tastes (which are felt in the mouth) and of the vipāka rasa (tastes at the end of digestion will be the same/similar. 21½.

Karma vidhāna-(mechanism of action of substances) :-

किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम् ॥ २२ ॥
गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन ।

Substances yeild good or bad effects, some by their rasa (tastes), some by their vipāka (taste at the end of degestion), some by their guṇa (qualities), some by their vīrya and some by their prabhāva (special action). 22.

यद्यद्द्रव्ये रसादीनां बलवत्त्वेन वर्तते ॥ २३ ॥
अभिभूयेतरांस्तत्तत्कारणत्वं प्रपद्यते ।
विरुद्धगुणसंयोगे भूयसाऽल्पं हि जीयते ॥ २४ ॥

Which ever the one that is powerful among them (rasa, vīpāka, guṇa, vīrya and prabhāva) present in a substance, covers up (reduces, inactivates, lessens or even negates) the others and becomes the cause of action (of that substance). In case of combination of two opposite qualities, the strong one vanquishes the weak. 23½-24.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।
बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥

When these are of equal strength, vipāka wins over rasa; they (rasa and vipāka) win over the vīrya, prabhāva wins over them (rasa, vīpāka and vīrya); this is the (pattern of) natural strength. 25.

Prabhāva-(special effect) :-

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम् ।
दन्ती रसाद्यैस्तुल्याऽपि चित्रकस्य विरेचनी ॥ २६ ॥

मधुकस्य च मृद्वीका, घृतं क्षीरस्य दीपनम् ।

The special action (of a substances) soon, when the rasa and others (present in it) are of equal strength, that action is said to be arisen from prabhāva (for example); though dañti (Croton tiglium) is identical with citraka (plumbago zeylanica) in (respect of) rasa (taste) etc., it (dañti) is a purgative, (while citraka is not so); similarly so, are madhuka (Glycerrhiza glabra) and mṛdvika (Vitis vinifera), mṛdvīka is a purgative but madhuka is not so); ghrita (ghee, butter-fat) and kṣīra (milk) in respect of kindling digestion (ghṛta kindles digetion where as kṣīra does not). 26.

Vicitra pratyayārdha dravya–(extraordinary substances) :–

इति सामान्यतः कर्म द्रव्यादीनां, पुनश्च तत् ॥ २७ ॥
विचित्रप्रत्ययारब्धद्रव्यभेदेन भिद्यते ।
स्वादुर्गुरुश्च गोधूमो वातजिद्वातकृद्यवः । २८ ॥
उष्णा मत्स्याः पयः शीतं कटुः सिहो न शूकरः ॥२८½ ॥

Thus was described the general (usual) mode of actions of the substances and others (its qualities). Then again, there is the special category (of substances) known as vicitra pratyayarabdha, (born out of peculiar combination of causative factors, i.e. the pancabhūtas), for example—both godhūma (wheat) and yava (barley) possess swādu and guru (sweet and heavy qualities) yet godhūma (wheat) mitigates vāta whereas yava (barley) aggravates (increases) vāta; fish is hot (in potency) while milk is cold (in potency) (though both are sweet and heavy), meat of lion though of sweet taste becomes kaṭu (in vipāka) whereas the meat of the pig is not so (does not become pungent after digestion). 28–28½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्रव्यादिविज्ञानीयो नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the chapter named Dravyadi vijñānīya, the ninth in the sūtrasthāna of Aṣṭāñga Hṛdaya samhitā composed by Srimad Vāgbhaṭa, son of sri Vaidyapati Simhagupta.

दशमोऽध्यायः ।

Chapter—10

RASABHEDĪYA—(*Classification of tastes*)

अथातो रसभेदीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter entitled Rasabhedīya-classification of tastes; thus said Ātreya and other great sages.

Rasotpatti—(*formation of tastes*) :—

क्ष्माम्भोग्निक्ष्माम्बुतेजःखवाय्वग्न्यनिलगोनिलैः ।
द्वयोल्बणैः क्रमाद्भूतैर्मधुरादिरसोद्भवः ॥ १ ॥

Madhura and other rasas (tastes) get formed from the preponderance of two bhūtas (primary elements) respectively, in the following manner :

kṣmā (pṛthvī) + ambu (ap) – madhura (sweet)
agni (tejas) + kṣmā (ap) – amla (sour)
ambu (ap) + tejas – lavaṇa (salt)
kha (ākāśa) + vāyu – tikta (bitter)
agni (tejas) + anila (vāyu) – kaṭu (pungent)
go (pṛthvi) + anila (vāyu) – kaṣāya (astringent) 1.

Rasa lakṣaṇa—(*characteristics of tastes*) :—

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिम्पति ।
आस्वाद्यमानो देहस्य ह्लादनोऽक्षप्रसादनः ॥ २ ॥
प्रियः पिपीलिकादीनाम्

Among them (rasas) swādu (madhura-sweet) is understood by its adhering to the inside of the mouth when put into it, providing a feeling of contentment (pleasure) to the body and comfort to the sense organs. It is, liked even by ants etc. 2.

अम्लः क्षालयते मुखम् ।
हर्षणो रोमदन्तानामक्षिभ्रुवनिकोचनः ॥ ३ ॥

Amla (sour) makes the mouth watery, causes horripilations and tingling of the teeth, and leads to closing of the eyes and brows. 3.

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

Lavaṇa (salt) causes more moisture in the mouth (increase salivation) and burning sensation in the cheeks and throat. 3½

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥ ४ ॥

Tikta (bitter) cleanses the mouth and destroys the organs of taste (makes perception of other tastes imposible) 4.

उद्वेजयति जिह्वाग्रं कुर्वंश्चिमिचिमां कटुः ।
स्रावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥ ५ ॥

Kaṭu (pungent) stimulates (excites) the tip of the tongue, causes irritation, brings out secretions from the eyes, nose and mouth, and causes burning sensation of the cheeks. 5.

कषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत् ।

Kaṣāya (astringent) inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the throat. 5½.

रसानामिति रूपाणि कर्माणि ॥ ६ ॥

These are the characteristic features of the tastes, now their actions (are stated). 6.

Rasa karma—(*actions of tastes*)—

मधुरो रसः
आजन्मसात्म्यात्कुरुते धातूनां प्रबलं बलम् ।
बालवृद्धक्षतक्षीणवर्णकेशेन्द्रियौजसाम् ॥ ७ ॥
प्रशस्तो बृंहणः कण्ठ्यः स्तन्यसन्धानकृद्गुरुः ।
आयुष्यो जीवनः स्निग्धः पित्तानिलविषापहः ॥ ८ ॥
कुरुतेऽत्युपयोगेन स मेदःश्लेष्मजान् गदान् ।
स्थौल्याग्निसादसन्न्यासमेहगण्डार्बुदादिकान् ॥ ९ ॥

Madhura rasa karma—Madhura (sweet), being accustomed since birth, produces greater strength in the dhātus (tissues), is very valuable for children, the aged, the wounded, the emaciated, is good for the colour (complexion), hairs, sense organs, and ojas (essence of the tissues), causes stoutness of the body, good for the throat, increases breastmilk, unites broken things (fracture of bones etc.), not easily digestable, prolongs life, helps life activities; is unctous, mitigates pitta, vāta and viṣa (poison). By excess use it produces diseases arising from fat and śleṣman (kapha), obesity, dyspepsia, unconsciousness, diabetes, enlargements of glands of the neck etc., malignant tumour (cancer) and such others. 7–9.

Amla rasa karma—(*actions of sour taste*) :—

अम्लोऽग्निदीप्तिकृत्स्निग्धो हृद्यः पाचनरोचनः ।
उष्णवीर्यो हिमस्पर्शः प्रीणनः क्लेदनो लघुः ॥१०॥
करोति कफपित्तास्रं मूढवातानुलोमनः ।
सोऽत्यभ्यस्तस्तनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥११॥
कण्डुपाण्डुत्ववीसर्पशोफविस्फोटतृड्ज्वरान् ।

Amla (sour) stimulates the agni (digestive activity), is unctous, good for the heart, digestive, appetiser, hot in potency, cold on touch (coolent on external applications, relieves burning sensation), satiates (comforting), causes moistening, is easy for digestion, causes aggravation (increases) of kapha, pitta and asṛa (blood) and makes the inactive vāta move downwards. Used in excess, it causes looseness (flabyness) of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discolouration as in anaemia), visarpa (herpes), swellings, visphoṭa (small pox), thirst and fevers. 10–11½.

Lavaṇa rasa karma—(*actions of salt taste*) :—

लवणः स्तम्भसङ्घातबन्धविध्मापनोऽग्निकृत् ॥१२॥
स्नेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत् ।
सोऽतियुक्तोऽस्रपवनं खलतिं पलितं वलिम् ॥१३॥
तृट्कुष्ठविषवीसर्पान् जनयेत्क्षपयेद्बलम् ।

Lavaṇa (salt) removes the rigidity, clears the obstructions (of the channels and pores) increases digestive activity, lubricates, causes sweating, penetrates (into the tissues), improves taste, causes lacerations and bursting (of tissues, new growth, abscess etc.).

Used in excess, it causes increase of asra (blood) and pavana (vāta), causes baldness, greying of hair, wrinkles of the skin, thirst, leprosy (and other skin diseases), poison (effect of poison), visarpa (herpes) and diminision of strength (of the body). 12–13.

Tikta rasa karma—(*actions of bitter taste*) :—

तिक्तः स्वयमरोचिष्णुररुचिं कृमितृड्विषम् ॥१४॥
कुष्ठमूर्च्छाज्वरोत्क्लेशदाहपित्तकफान् जयेत् ।
क्लेदमेदोवसामज्जशकृन्मूत्रोपशोषणः ॥१५॥
लघुर्मेध्यो हिमो रूक्षः स्तन्यकण्ठविशोधनः ।
धातुक्षयानिलव्याधीनतियोगात्करोति सः ॥१६॥

Tikta (bitter) by itself is not liked, it cures anorexia, worms (bacteria, parasites etc.), thirst, poison, leprosy (and other skin diseases), loss of consciousness, fever, nausea, burning sensations; mitigates pitta and kapha, dries up moisture (water), fat, muscle-fat marrow, faeces and urine; is easily digestable, increases intellegence, cold (in potency), dry (causes dryness), cleanses the breastmilk, and throat. Used in excess, it causes depletion of dhātus (tissues) and diseases of vāta origin. 14–16.

Kaṭu rasa karma—(*actions of pungent taste*) :—

कटुर्गलामयोदर्दकुष्ठालसकशोफजित् ।
व्रणावसादनः स्नेहमेदःक्लेदोपशोषणः ॥१७॥
दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः ।
छिनत्ति बन्धान् स्रोतांसि विवृणोति कफापहः ॥१८॥
कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् ।
मूर्च्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥१९॥

Kaṭu (pungent) cures diseases of the throat, allergic rashes, leprosy and other skin diseases, alasaka (a kind of indigestion), swelling (odema); reduces the swelling of the ulcers, dries up the unctousness (greasiness), fat, and moisture (water); increases hunger, is digestive, improves taste, śodhana (eliminates the doṣās), dries up the (moisture of the) food, breaks up hard masses, dilates (expands) the channals and mitigates (increased) kapha.

By over use, it causes thirst, depletion of śukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc. 17–19.

Kaṣāya rasa karma—(*actions of astringent taste*) :—

कषायः पित्तकफहा गुरुरस्रविशोधनः ।
पीडनो रोपणः शीतः क्लेदमेदोविशोषणः ॥२०॥
आमसंस्तम्भनो ग्राही रूक्षोऽति त्वक्प्रसादनः ।
करोति शीलितः सोऽति विष्टम्भाध्मानहृद्रुजः ॥२१॥
तृट्कार्श्यपौरुषभ्रंशस्रोतोरोधमलग्रहान् ।

Kaṣāya (astringent) mitigates (the increased) pitta and kapha, is not easily digestable; cleanses the blood, causes squeezing and healing of ulcers (wounds), cold (in potency), dries up the moisture and fat, hinders the cooking (digestion) of undigested food, is water absorbant (thereby causing constipation), dry (causes dryness) and cleanses the skin too much.

Used in excess, it causes stasis of food without digestion, flatulence, pain in the (region of) heart, thirst, emaciation, loss of virility, obstruction of the channels and constipation. 20–21½.

Madhura gaṇa—(*group of sweet substances*) :—

घृतहैमगुडाक्षोडमोचचोचपरूषकम् ॥२२॥
अभीरुवीरापनसराजादनबलात्रयम् ।
मेदे चतस्रः पर्ण्यो जीवन्ती जीवकर्षभौ ॥२३॥
मधूकं मधुकं बिम्बी विदारी श्रावणीयुगम् ।
क्षीरशुक्ला तुगाक्षीरी क्षीरिण्यौ काश्मरी सहे ॥२४॥
क्षीरेक्षुगोक्षुरक्षौद्रद्राक्षादिर्मधुरो गणः ।

Ghṛta (ghee, butter fat), hema (gold), guḍa (molasses), akṣoḍa, moca, coca, parūṣaka, abhīru, virā, panasa, rājādana, the three balā, the two medās, the four parṇies, jīvantī, jīvaka, ṛṣabhaka, madhuka, madhūka, bimbī, vidārī, the two śrāvaṇī, kṣīraśuklā, tugākṣīrī, the two kṣīriṇī, kāşmarī, the two sahā, kṣīra, ikṣu, gokṣura, kṣaudra, drākṣā etc. form the group of sweet substances. 22–24.

Amla gana—(group of sour substances) :—

अम्लो धात्रीफलाम्लीकामातुलुङ्गाम्लवेतसम् ॥२५॥
दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि ।
आम्रमाम्रातकं भव्यं कपित्थं करमर्दकम् ॥२६॥

Dhātriphala, amlikā, mātuluñga, amlavetasa, dāḍima, rajata (silver), takra, cukra, pālevata, dadhi, āmra, āmrātaka, bhavyā, kapittha, karamardaka etc. form the sour group. 25–26.

Lavaṇa gaṇa—(group of salts) :—

वरं सौवर्चलं कृष्णं बिडं सामुद्रमौद्भिदम् ।
रोमकं पांसुजं शीसं क्षारश्च लवणो गणः ॥२७॥

Varam (saiñdhava), sauvarcala, kṛṣṇa, biḍa, sāmudra, audbhida, romaka, pāmśuja (all these are lavaṇas or salts), śīsa (lead) and kṣāra (alkalies) form the salt group. 27.

Tikta gaṇa—(group of bitters) :—

तिक्तः पटोली त्रायन्ती वालकोशीरचन्दनम् ।
भूनिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥२८॥
नक्तमालद्विरजनीमुस्तमूर्वाटरूषकम् ।
पाठापामार्गकांस्यायोगुडूचीधन्वयासकम् ॥२९॥
पञ्चमूलं महद्व्याघ्र्यौ विशालाऽतिविषा वचा ।

Paṭolī, trāyañtī, vālaka, uśīra, cañdana, bhūnimba, nimba, kaṭukā, tagara, aguru, vatska, naktamāla, the two rajanī, mustā, mūrvā, āṭarūṣaka, pāṭhā, apāmārga, kāmsya (bronze), ayas (iron), guḍūcī, dhañvayāsaka, mahat pañcamūla, the two vyāghrī, viśālā, ativiṣā, vacā etc. form the group of bitters. 28–29½.

Kaṭu gaṇa—(group of pungents) :—

कटुको हिङ्गुमरिचकृमिजित्पञ्चकोलकम् ॥३०॥
कुठेराद्या हरितकाः पित्तं मूत्रमरुष्करम् ।

Hiñgu, marica, kṛmijit, pañcakola, leafy vegetables such as kuṭheraka and others (mentioned in verse 103 of chapter 6 earlier), pitta (bile), mūtra (urines), āruṣkara etc. form the pungent group. 30-30½.

Kaṣāya varga (gaṇa)—(group of astringents) :—

वर्गः कषायः पथ्याऽक्षं शिरीषः खदिरो मधु ॥३१॥
कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम् ।
बालं कपित्थं खर्जूरं बिसपद्मोत्पलादि च ॥३२॥

Group of astringents consists of pathyā, akṣa, śirīṣa, khadira, madhu (honey), kadaṁba, uduṁbara, muktā (pearls), pravāla (coral), añjana (antimony), gairika (red ochre), bālakapittha, kharjūra, bisa, padma, utpala etc. 31½–32.

General properties of tastes and exceptions :—

मधुरं श्लेष्मलं प्रायो जीर्णाच्छालियवादृते ।
मुद्गाद्गोधूमतः क्षौद्रात्सिताया जाङ्गलामिषात् ॥३३॥
प्रायोऽम्लं पित्तजननं दाडिमामलकादृते ।
अपथ्यं लवणं प्रायश्चक्षुषोऽन्यत्र सैन्धवात् ॥३४॥
तिक्तं कटु च भूयिष्ठमवृष्यं वातकोपनम् ।
ऋतेऽमृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥३५॥
कषायं प्रायशः शीतं स्तम्भनं चाभयां विना ।

Generally, substances of sweet taste cause increase of kapha except old śāli (more than one year old) and yava, mudga, godhūma, kṣaudra (honey), sitā (sugar) and meat of animals of desert-like lands.

Generally substances of sour taste cause aggravation (increase) of pitta, except dāḍima and āmalaka.

Generally salts are bad for the eyes (vision) except saindhava.

Generally bitters and pungents are non-aphrodisiacs and aggravate (increase) vāta except for amṛta, paṭolī, śuṇṭhi, kṛṣṇā and rasona.

Astringents are usually cold (in potency) and obstructive-except abhayā. 33–35½.

रसाः कट्वम्ललवणा वीर्येणोष्णा यथोत्तरम् ॥३६॥
तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः ।
तिक्तः कटुः कषायश्च रूक्षा बद्धमलास्तथा ॥३७॥
पट्वम्लमधुराः स्निग्धाः सृष्टविण्मूत्रमारुताः ।
पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ॥३८॥
लघुरम्लः कटुस्तस्मात्तस्मादपि च तिक्तकः ।

Kaṭu (pungent), amla (sour), lavaṇa (salt) are of uṣna vīrya (hot potency), each one, more so in their succeeding order; similarly tikta (bitter), kaṣāya (astringent) and madhura (sweet) are śīta (cold in potency) each one, more in their succeeding order.

Similarly, tikta (bitter), kaṭu (pungent) and kaṣāya (astringent) are dry and cause constipation (each one more so in their succeeding order) while paṭu (salt), amla (sour), madhura (sweet) are unctous and help elimination of faeces, urine and flatus (each one more so in their succeeding order).

Paṭu (salt), kaṣāya (astringent) and madhura (sweet) are heavy (not easily digestable) (each one more so in their succeeding order) while amla (sour), kaṭu (pungent) and tikta (bitter) are light (easily digestable) each one more so in their succeeding order). 36–38½.

Rasa saṁyoga saṁkhyā—(number of combinations of tastes) :—

संयोगाः सप्तपञ्चाशत्कल्पना तु त्रिषष्टिधा ॥३९॥
रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।

The combinations of tastes will be fifty seven, but their actual counting will be sixty three, on the basis of their usage (in daily routine of selection of drugs, planning of therapies etc.) which are explained broadly as follows— 39.

एकैकहीनास्तान् पञ्चदश यान्ति रसा द्विके ॥४०॥
त्रिके स्वादुर्दशाम्लः षट् त्रीन् पटुस्तिक्त एककम् ।
चतुष्केषु दश स्वादुश्चतुरोऽम्लः पटुः सकृत् ॥४१॥
पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते ।
द्रव्यमेकं षडास्वादमसंयुक्ताश्च षड्रसाः ॥४२॥

Eliminating one (rasa at each combination), the number of combination of two rasas each will be 15; in the combination of three rasas each, it will be 10 with swādu (sweet), 6 with amla (sour), 3 with lavaṇa and 1 with tikta (bitter)– total 20; in the combination of 4 rasas it will be 10 with swādu (sweet), 4 with amla (sour) and 1 with lavaṇa (salt) total 15; in the combinations of 5 rasas, it will be 1 with amla (sour) and 5 with swādu (sweet) total 6; in the combination of all the 6 rasas it will be one; each rasa individually will be 6, thus forming 63 combinations in total. 40–42.

षट् पञ्चकाः, षट् च पृथग्रसाः स्युश्चतुर्द्विकौ पञ्चदशप्रकारौ ।
भेदास्त्रिका विंशतिरेकमेव द्रव्यं षडास्वादमिति त्रिषष्टिः ॥४३॥

(To sum up) the combination of fives (rasas) it is 6, those of six rasa individually; it is 6 of twos and fours it is 15 each; of threes it is 20, of all six tastes together it is 1; thus making a total of 63. 43.

Notes :—For the sake of clear understanding the combinations have been explained by Aruṇadatta, in his commentary as follows, which is reproduced here :—

I. Combination of *two* tastes :—

1. madhura (sweet) + amla (sour)
2. madhura (sweet) + tikta (bitter)
3. madhura (sweet) + kaṣāya (astringent)
4. madhura (sweet) + lavaṇa (salt)
5. madhura (sweet) + kaṭu (pungent)
6. amla (sour) + lavaṇa (salt)
7. amla (sour) + tikta (bitter)
8. amla (sour) + kaṭu (pungent)
9. amla (sour) + kaṣāya (astringent)
10. lavaṇa (salt) + tikta (bitter)
11. lavaṇa (salt) + kaṭu (pungent)
12. lavaṇa (salt) + kaṣāya (astringent)
13. tikta (bitter) + kaṭu (pungent)
14. tikta (bitter) + kaṣāya (astringent)
15. kaṭu (pungent) + kaṣāya (astringent)

II. combination of *three* tastes :—

1. madhura + amla + lavaṇa
2. madhura + amla + tikta
3. madhura + amla + kaṭu
4. madhura + amla + kaṣāya
5. madhura + lavaṇa + tikta
6. madhura + lavaṇa + kaṭu

7. madhura + lavaṇa + kaṣāya
8. madhura + tikta + kaṭu
9. madhura + tikta + kasāya
10. madhura + kaṭu + kaṣāya
11. amla + lavaṇa + tikta
12. amla + lavaṇa + kaṭu
13. amla + lavaṇa + kaṣāya
14. amla + tikta + kaṭu
15. amla + tikta + kaṣāya
16. amla + kaṭu + kaṣāya
17. lavaṇa + tikta + kaṭu
18. lavaṇa + tikta + kaṣāya
19. lavaṇa + kaṭu + kaṣāya
20. tikta + kaṭu + kaṣāya

III. combination of *four* tastes :—

1. madhura + amla + lavaṇa + tikta
2. madhura + amla + lavaṇa + kaṭu
3. madhura + amla + lavaṇa + kaṣāya
4. madhura + amla + tikta + kaṭu
5. madhura + amla + tikta + kasāya
6. madhura + amla + kaṭu + kaṣāya
7. madhura + lavaṇa + tikta + kaṭu
8. madhura + lavaṇa + tikta + kaṣāya
9. madhura + lavaṇa + kaṭu + kaṣāya
10. madhura + tikta + kaṭu + kaṣāya
11. amla + lavaṇa + tikta + kaṭu
12. amla + lavaṇa + tikta + kaṣāya
13. amla + lavaṇa + kaṭu + kaṣāya
14. amla + tikta + kaṭu + kaṣāya
15. lavaṇa + tikta + kaṭu + kaṣāya.

IV. combination of *five* tastes :—

1. amla + lavaṇa + tikta + kaṭu + kaṣāya
2. madhura + lavaṇa + tikta + kaṭu + kaṣāya
3. madhura + amla + tikta + kaṭu + kaṣāya
4. madhura + amla + lavaṇa + kaṭu + kaṣāya
5. madhura + amla + lavaṇa + tikta + kaṣāya
6. madhura + amla + lavaṇa + tikta + kaṭu

V. combination of *six* tastes :—

1. Madhura + amla + lavaṇa + kaṭu + tikta + kaṣāya

VI. Each taste seperately :—

1. **madhura**
2. **amla**
3. **lavaṇa**
4. **kaṭu**
5. **tikta**
6. **kaṣāya.**

Total — I group—15 III group—15 V group—1
II group—20 IV group—6 VI group—6 = 63.

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च ।
सम्भवन्ति गणनां समतीता दोषभेषजवशादुपयोज्याः ॥४४॥

These rasa (primary tastes) and anurasas (secondary tastes) in their proportional (more, moderate and less) combinations become innumerable. These are to be selected and used after considering the conditions of the doṣās and drugs (and therapies). 44.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने रसभेदीयो नाम दशमोऽध्यायः ॥१०॥

Thus ends the chapter entitled Rasabhedīya, the tenth in sūtrasthāna of Aṣṭāñgahṛdaya Samhita of srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter--11

DOṢĀDI VIJÑĀNĪYA ADHYĀYA (*Knowledge of doṣās etc.*)

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter entitled Doṣādi vijñānīya–knowledge of doṣās and others; thus said Ātreya and other great sages.

Dehasya mūlam--(*chief constituents of the body*) :--

दोषधातुमला मूलं सदा देहस्य

Doṣās, Dhātūs (tissues) and malas (waste products) are the roots (causes, chief constituents, supports), of the body always (throughout the span of life.) 1.

Notes :--Doṣās are of two kinds, (a). Śārīra (somatic) viz, vāta, pitta and kapha, (b). mānasa (psychic) viz, rajas and tamas. Dhātus (tissues) are seven viz, rasa (plasma), rakta (blood), mamsa (muscle), medas (fat), asthi (bone), majja (bone marrow) and śukra (semen–the reproductive tissue in the males and its counter part ārtava (ovum) in females). Ojas the essence of the dhātus is counted as the eighth dhātu. In addition, there are some upadhātus (secondary tissues) such as lasīkā (lymph), stanya (breast milk), kaṇḍarā (tendons) sirā dhamanī (veins and arteries), vasā (muscle fat), twak (skin), snāyu (nerves), taruṇāsthi (cartillages) etc; malās (waste products) are purīsa (feaces), mūtra (urine), sweda (sweat), khamala (dhātu mala-waste products of tissues). excretions of the eyes, nose, ears, of the small and big channels, etc. keśa-roma (hair on the head and body), nakha (nails) etc.

All these are present in the human body always throughout life. So long as they are normal (in their quantity, qualities and function) they maintain the health of the person and when they become abnormal, they become causes of diseases. This will be described in this chapter and also the next.

Prākṛta doṣa karma--(*functions of normal doṣas*) :--

तं चलः ।
उत्साहोच्छ्वासनिश्वासचेष्टावेगप्रवर्तनैः ॥ १ ॥

सम्यग्गत्या च धातूनामक्षाणां पाटवेन च ।
अनुगृह्णात्यविकृतः, पित्तं पक्त्यूष्मदर्शनैः ॥ २ ॥
क्षुत्तृड्रुचिप्रभामेधाधीशौर्यतनुमार्दवैः ।
श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धक्षमादिभिः ॥ ३ ॥

Out of them cala (vāta), in its normal state, protects the body bestowing enthusiasm (eagerness, desire), expiration and inspiration, all activities (of the body, mind and speech), initiation (and also execution) of the urges (of faeces, urine etc.), maintainence of the dhātus (tissues) in their normalcy and proper functioning of the sense organs.

Pitta, in its normal state attends to digestion, maintainence of body temperature, vision, production of hunger, thirst, appetite, complexion, intellegence, courage, valour, and softness (suppleness) of the body.

Śleṣman (kapha) confers stability, lubrication, compactness (firmness) of the joints, forbearance (capacity to withstand or withhold emotions, strain etc.) and such others. $1\frac{1}{2}$–3.

Notes :—The above are only the chief functions, they also attend to many others also.

Prākṛta dhātu-mala karma—(functions of normal dhātus and malas) :—

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।
गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात्स्मृतम् ॥ ४ ॥

Nourishing (supplying nutrition), maintainence of life activities, enveloping (covering), lubrication, supporting, filling (the inside of the bones) and production of the embryo—are the important functions of the dhātus respectively. 4.

अवष्टम्भः पुरीषस्य, मूत्रस्य क्लेदवाहनम् ।
स्वेदस्य क्लेदविधृतिः

Maintainence (of strength of the body) is the chief function of faeces; elimination of moisture (water) is of urine, and retention of moisture is of the sweat. 5.

Vṛddha doṣa karma—(functions of increased doṣas) :—

वृद्धस्तु कुरुतेऽनिलः ॥ ५ ॥

कार्श्यकार्ष्ण्योष्णकामत्वकम्पानाहशकृद्ग्रहान् ।
वलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥ ६ ॥

Vāta, when increased (more than its normal) produces emaciation, black dis-colouration, desire for hot things, tremors, distention of the abdomen, constipation, loss of strength, sleep and of sensory functions, irrelevant speech, giddiness and timidity (peevishness). 5½–6.

पीतविण्मूत्रनेत्रत्वक्क्षुत्तृड्दाहाल्पनिद्रताः ।
पित्तम्

Pitta (when increased) produces yellow colouration of the faeces, urine, eyes, and skin; excess of hunger and thirst, feeling of burning sensation and very little sleep. 6½.

श्लेष्माऽग्निसदनप्रसेकालस्यगौरवम् ॥ ७ ॥
श्वैत्यशैत्यश्लथाङ्गत्वं श्वासकासातिनिद्रताः ।

Śleṣman (kapha) (when increased) produces debility of digestive activity, excess salivation, lassitude, feeling of heavyness, white colouration (of faeces etc.), coldness, looseness of the body parts, dyspnoea, cough and excess of sleep. 7–7½

Vṛddha dhātu karma—(functions of increased dhātus) :—

रसोऽपि श्लेष्मवत् रक्तं विसर्पप्लीहविद्रधीन् ॥ ८ ॥
कुष्ठवातास्रपित्तास्रगुल्मोपकुशकामलाः ।
व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः ॥ ९ ॥

Rasa (when increased) is similar to kapha, (produces the same symptoms of increased kapha); rakta (blood) when increased produces visarpa (herpes), diseases of the spleen, abscesses, leprosy (and other skin diseases), vātāsra (gout), pittāsra (bleeding disease), abdominal tumors, upakuśa (a disease of the teeth), kāmalā (jaundice), vyañga (discoloured patch on the face), loss of agni (digestive activity), sammoha (coma), red colouration of the skin, eyes, and urine. 8–9.

मांसं गण्डार्बुदग्रन्थिगण्डोरूदरवृद्धिताः ।
कण्ठादिष्वधिमांसं च

Māṁsa (muscle tissue when increased) produces enlargement of (lymph) glands, malignant tumors (cancer), increase in size of the cheeks, thighs, and abdomen, over growth of muscles of the neck and other places. 9–9½.

तद्वन्मेदस्तथा श्रमम् ॥१०॥
अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरलम्बनम् ।

Medas (fat tissue when increased) is also similar (produces the same symptoms) and in addition, it causes fatigue, increased breathing even after little work, drooping of the buttocks, breasts and abdomen. 9½–10.

अस्थ्यध्यस्थ्यधिदन्तांश्च

Asthi (bone tissues when increased) causes over growth of bones and extra teeth. 10½.

मज्जा नेत्राङ्गगौरवम् ॥११॥
पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरूंषि च ।

Majjā (marrow when increased) produces heavyness of the eyes and the body, increase of size of the body joints and causes ulcers which are difficult to cure. 10½–11½.

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥१२॥

Śukra (semen) when increased produces great desire for the woman (sexual desire) and even seminal calculi (hardening of semen.). 12.

Vṛddha mala karma—(functions of increased malas) :—

कुक्षावाध्मानमाटोपं गौरवं वेदनां शकृत् ।

Śakṛt (feaces when increased) produces enlargement of the abdomen, gurgling noise and feeling of heavyness (of the abdomen). 12½.

मूत्रं तु वस्तिनिस्तोदं कृतेऽप्यकृतसंज्ञताम् ॥१३॥

Mūtra (urine when increased) produces severe pain in the bladder and feeling of non-elimination even after elimination (of urine). 13.

स्वेदोऽतिस्वेददौर्गन्ध्यकण्डूः

Sweda (sweat when increased) produces excess of perspiration, foul smell and itching (irritation). 13½.

एवं च लक्षयेत् ।
दूषिकादीनपि मलान् बाहुल्यगुरुतादिभिः ॥१४॥

The increase of dūṣikā (excretion of the eyes) and other waste products are to be understood by noting their increased quantity, heavyness (of their sites) and such other symptoms. 14.

Kṣīṇa doṣādi karma—(functions decreased doṣas etc.) :—

लिङ्गं क्षीणेऽनिलेऽङ्गस्य सादोऽल्पं भाषितेहितम् ।
संज्ञामोहस्तथा श्लेष्मवृद्ध्युक्तामयसम्भवः ॥१५॥

The symptoms of vāta when decreased are—debility of the body, the person speaks very little and does very little activity (physical), loss of sensation (awareness) and of consciousness and occurrance of all the symptoms of increased kapha. 15.

पित्ते मन्दोऽनलः शीतं प्रभाहानिः

Decrease of pitta produces weakness of digestive activity, coldness and loss of lustre (complexion). 15½.

कफे भ्रमः ।
श्लेष्माशयानां शून्यत्वं हृद्द्रवः श्लथसन्धिता ॥१६॥

Decrease of kapha causes dizziness, emptiness of the organs of kapha, tremors of the heart (palpitation) and looseness of the joints. 16.

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्दासहिष्णुता ।

Decrease of rasa produces dryness, fatigue, emaciation, exhaustion (even without any work) and inability to bear with noise.

रक्तेऽम्लशिशिरप्रीतिशिराशैथिल्यरूक्षताः ॥१७॥

Decrease of rakta produces desire for sour and cold things, loss of tension of veins (and arteries) and dryness. 17.

मांसेऽक्षग्लानिगण्डस्फिक्शुष्कतासन्धिवेदनाः ।

Decrease of māṁsa causes debility of the sense organs, emaciation of cheeks, buttocks (etc.) and pain in the joints. 17½.

मेदसि स्वपनं कट्याः प्लीह्नो वृद्धिः कृशाङ्गता ॥१८॥

Decrease of medas causes loss of sensation in the waist, enlargement of spleen and emaciation of the body. 18.

अस्थ्न्यस्थितोदः शदनं दन्तकेशनखादिषु ।

Decrease of asthi causes pain in the joints, falling off of the teeth, hairs, nails etc. (prematurely) 18½.

अस्थ्नां मज्जनि सौषिर्यं भ्रमस्तिमिरदर्शनम् ॥१९॥

Decrease of majja produces hollowness (of the bones inside) giddiness and seeing of darkness (blindness). 19.

शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा ।
तोदोऽत्यर्थं वृषणयोर्मेढ्रं धूमायतीव च ॥२०॥

Decrease of śukra gives rise to delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testcles and a feeling of hot fumes coming out of the urethra. 20.

पुरीषे वायुरन्त्राणि सशब्दो वेष्टयन्निव ।
कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पार्श्वे पीडयन् भृशम् ॥२१॥

Decrease of purīṣa gives rise to movement of air inside the intestines, accompanied by gurgling noise coming upwards and causing severe discomfort in the region of the heart and the flanks. 21.

मूत्रेऽल्पं मूत्रयेत्कृच्छ्राद्विवर्णं सास्रमेव वा ।

Decrease of mūtra gives rise to scanty urine, dysuria, urine discoloured or mixed with blood. 21½.

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥२२॥

Decrease of sweda leads to falling of hair, stiffness of hair and cracking of the skin. 22.

मलानामति सूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् ।
स्वमलायनसंशोषतोदशून्यत्वलाघवैः ॥२३॥

Decrease of malas which are of little quantity is difficult to perceive, it should be inferred from the dryness, pricking pain, emptyness and tightness of their sites (of production and elimination). 23.

दोषादीनां यथास्वं च विद्याद्वृद्धिक्षयौ भिषक् ।
क्षयेण विपरीतानां गुणानां वर्धनेन च ॥२४॥
वृद्धिं मलानां सङ्गाच्च क्षयं चाति विसर्गतः ।

The increase and decrease of the doṣās and others can be understood by decrease of their opposite qualities and increase of similar qualities respectively; the increase of the malas by their non-elimination (out of the body) and their decrease by too much of elimination. 23½–24½.

मलोचितत्वाद्देहस्य क्षयो वृद्धेस्तु पीडनः ॥२५॥

Body being accustomed to accumilation of waste products, their decrease is more troublesome to it, than their increase. 25.

Notes :—So far, were described the troublesome signs and symptoms caused by increase and decrease of the doṣās, dhatūs and malās. Both increase and decrease are abnormal (vaiṣamya), hence the two terms-vṛddhi and kṣaya are used to denote abnormalcy only, in majority of the contexts But while describing the properties of certain medicinal formula , the term "vriddhi" is used to denote even the normal growth of the doṣa, dhātus and malas, which is wrong, strictly speaking. The appropriate terms to describe normal increase and decrease are upacaya and apacaya respectively.

Vṛddha doṣādi cikitsā—(treatment of increased doṣās etc.) :—

तत्रास्थनि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः ।
श्लेष्मा शेषेषु, तेनैषामाश्रयाश्रयिणां मिथः ॥२६॥
यदेकस्य तदन्यस्य वर्धनक्षपणौषधम् ।
अस्थिमारुतयोर्नैवं,

In the asthi (bones) resides vāyu (vāta), in the sweda (sweat) and rakta (blood) resides pitta and in the remaining (dhātus and malās–tissues and wastes) resides śleṣman (kapha), in intimate relation as the āśraya (residence, container) and āśrayī (resident, content) respectively; the medicines/therapies which cause the increase and decrease of the one, also cause increase and decrease of the other respectively, except in the case of asthi and vāta. 26–27.

प्रायो वृद्धिर्हि तर्पणात् ॥२७॥
श्लेष्मणाऽनुगता तस्मात् सङ्क्षयस्तद्विपर्ययात् ।
वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्भवान् ॥२८॥
विकारान् साधयेच्छीघ्रं क्रमाल्लङ्घनबृंहणैः ।
वायोरन्यत्र, तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥२९॥

The increase (of doṣās, dhātus and malās) is usually due to tarpaṇa (more of nutrition) which is followed later on with (increase of) ślesman (kapha) whereas, the decrease (of doṣās, dhātus and malās) is due to loss of nutrition which is followed, later with (increase of) vāyu (vāta).

Hence, the diseases arising from increase and decrease of the residence (container) and resident (content) should be treated quick by adopting laṅghana (therapy causing thinning of the body, reducing the quantity) and bṛmhaṇa (therapy causing stoutening the body, increasing the quantity etc.) methods respectively.

In case of vāyu (vāta) by the other way; its diseases treated with the same therapies but in the opposite order (increase of vāta by adopting bṛmhaṇa therapy and its decrease by adopting laṅghana therapy). 28–29.

Notes :—The relationship between vāta and asthi has not been properly understood, each of the modern scholars has his own interpretation but no view is found satisfactory so far.

विशेषाद्रक्तवृद्ध्युत्थान् रक्तस्रुतिविरेचनैः ।
मांसवृद्धिभवान् रोगान् शस्त्रक्षाराग्निकर्मभिः ॥३०॥
स्थौल्यकार्श्योपचारेण मेदोजानस्थिसङ्क्षयात् ।
जातान् क्षीरघृतैस्तिक्तसंयुतैर्बस्तिभिस्तथा ॥३१॥
विड्वृद्धिजानतीसारक्रियया, विट्क्षयोद्भवान् ।
मेषाजमध्यकुल्माषयवमाषद्वयादिभिः ॥३२॥
मूत्रवृद्धिक्षयोत्थांश्च मेहकृच्छ्रचिकित्सया ।
व्यायामाभ्यञ्जनस्वेदमद्यैः स्वेदक्षयोद्भवान् ॥३३॥

In particular (especially) the diseases arising from the increase of rakta should be treated with blood letting and purgations; the diseases of increase of māṁsa by use of sharp instruments (surgery), caustic alkalies and fire cautery; those of the increase of medas (fat) by therapies indicated for obesity, and its decrease by therapies indicated for emaciation; decrease of asthi by enema therapy using milk, ghee (butter fat) and bitters (drugs). Those arising from increase of viṭ (faeces) by therapies indicated in diarrhoea, those from decrease of faeces by the use of abdominal viscera of ram or goat, half steamed pulses, barley and the two varities of māṣa etc. (as food). Those arising from increase and decrease of mūtra (urine) by adopting treatments indicated for diabetes and dysuria respectively; those arising from decrease of sweda (sweat) by adopting physical exercises oil-bath, sudation therapy (diarphoresis) and the use of wine. 30–33.

Kāyāgni :—

स्वस्थानस्थस्य कायाग्नेरंशा धातुषु संश्रिताः ।
तेषां सादातिदीप्तिभ्यां धातुवृद्धिक्षयोद्भवः ॥३४॥
पूर्वो धातुः परं कुर्याद्वृद्धः क्षीणश्च तद्विधम् ।

Kāyāgni (digestive fire, digestive activity) present in its own place, has portions of itself, present in the dhātus (tissues) also. Their decrease (in quantity, qualities or functions) and increase (in quantity, qualities or functions) give rise to increase and decrease of the dhātus (respectively). The preceeding dhātu which is either increased or decreased gives rise to the succeeding dhātu of the same condition. 33½–34.

Notes :—Kāyāgni means the fire-like agency present in the body, its site being koṣṭha (alimentary tract) it is called koṣṭhāgni; jaṭhara (stomach) being its chief seat it is known as jāṭharāgni. As it attends to the important function of āhāra pāka-digestion of food-it is also called pācakāgni. It cooks the food and prepares nutrient materials required for all the dhātus; each one of the dhātu has within it, an agni-fire-like agency-which is described as the portion of the jāṭharāgni, because of identical function; this agni present in the dhātu (dhātvagni) cooks the nutrient material prepared by the jāṭharāgni and transforms it so as to become suitable to the dhātu. In this function, the dhātvagni receives strength from the jāṭharāgni and both work in unison; if the jāṭharāgni is very strong or very weak, the dhātvagnis also will be similar respectively; very strong agni overcooks the food materials (chars them), thereby making available, very little amount of nutrients or no nutrients at all, which in turn leads to dhātukṣaya (decrease or loss of the tissues). Very weak agni, on the hand, fails to cook the food materials properly and allows āma (uncooked nutrients) to accumilate in the dhātu leading on to dhātuvṛddhi (abnormal increase of the tissues) as explained earlier; both vṛddhi and kṣaya (of the dhātus) are abnormal which give rise to many diseases.

Rasa dhātu, the first dhātu which gets formed from the food after its digestion, contributes some portion of itself to the succeeding dhātu-the rakta; rakta contributes some portion of itself to the next succeeding dhātu-the mamsa. In this manner, each preceeding dhātu helps the succeeding dhātu, when the preceeding dhātu undergoes either vṛddhi or kṣaya by the effect of very weak or very strong agni, the succeeding dhātu will also undergo similar changes respectively.

Duṣṭa doṣa karma—(functions of vitiated doṣās) :—

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥३५॥
अधो द्वे, सप्त शिरसि, खानि स्वेदवहानि च ।
मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥३६॥

The doṣās which are vitiated [become abnormal undergoing either vṛddhi (increase) or kṣaya (decrease)] cause vitiation of the rasa and other dhātūs (tissues) next; both of them (doṣās and dhātus) together vitiate the malas (waste products) which in turn, vitiate the malāyanās (channels of their elimination) which are two below, seven in the head, and the channels of sweat; from these vitiated channels develop their connected diseases. 34½–36.

Notes :—The two channels below are that of urine (urethra) and faeces (the anus), the seven in the head are the two of the eyes, two of the ears, two of the nose and one of the mouth; the channels of the sweat are in the skin spread all over the body.

Ojas—(the essence of dhātus) :—

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥३७॥
स्निग्धं सोमात्मकं शुद्धमीषल्लोहितपीतकम् ।
यन्नाशे नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति ॥३८॥
निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः ।

Ojas is the sāra (essence) of the dhātūs ending with śukra (reproductive tissue); though located in the hṛdaya (heart), it pervades all over (the body) and controls (regulates) the working of the body; it is viscus (unctous, greasy), somātmaka (preponderant in ap bhūta or watery principle), clear (transparent), slight reddish yellow in colour; by its loss (destruction, abscence) the loss of body (even of life) is sure to happen and by its presence the body (and life) are sure to survive; from it are brought about the different states (conditions, activities etc.) concerned with (related to, residing in) the body.

ओजः क्षीयेत कोपक्षुद्ध्यानशोकश्रमादिभिः ॥३९॥
बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः ।
दुःच्छायो दुर्मना रूक्षो भवेत्क्षामश्च तत्क्षये ॥४०॥
जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।

Ojas undergoes decrease (in quantity) by anger, hunger (starvation), worry, grief, exertion etc., with such a decrease, the person becomes fretful, debilitated, worries much again and again (without apparent reason), feels discomfort in the sense organs, develops bad complexion, bad mentation and dryness; the treatment for it, is the use of drugs of jīvanīya gaṇa (vide chapter 15) milk, meat juice etc. 39–40.

Notes ;—Many more causes of decrease of ojas have been mentioned in other texts of Ayurveda, they are ativyāyāma (too much of physical activity), anaśana (absence of food), alpāśana (very little food), rukṣapāna (intake of alcoholic beverages which cause dryness), pramitāśana (ingestion or mixture or good and bad foods), bhaya (fear), prajāgara (loss of sleep), abhighāta (injury), abhiśañga (assault by evil spirits; micro organisms like bacteria, virus etc.), dhātukṣaya (depletion of tissues such as by haemorrhage etc.), ativisarga (too much of elimination) of kapha, śoṇita (blood), śukra (semen) and mala (waste products); viṣa (ingestion of poison or poisonous substances like tobacco, gānja, bhāng, opium, coffee, tea etc.).

ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥४१॥

Increase of ojas makes for contentment, nourishment of the body and increase of strength. 41.

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।
तत्तत्त्यजन् समश्नंश्च तौ तौ वृद्धिक्षयौ जयेत् ॥४२॥

The increase and decrease (of the doṣās) should be controlled by avoidence and indulgence of foods which are disliked and desired respectively, if such foods are not unsuitable. 42.

कुर्वते हि रुचिं दोषा विपरीतसमानयोः ।
वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्यबुधास्तु न ॥४३॥

The doṣās which have undergone increase and decrease generally produce desire for foods which are dissimilar and similar (in properties to those of the doṣās) respectively; (but) the unintellegent person (patient and physician) do not recognise them. 43.

यथाबलं यथास्वं च दोषा वृद्धा वितन्वते ।
रूपाणि, जहति क्षीणाः, समाः स्वं कर्म कुर्वते ॥४४॥

The doṣās, when increased produce their respective features (signs and symptoms) depending upon their strength; when decreased (they) cast off (do not produce signs and symptoms) and when normal, they attend to their normal functions. 44.

य एव देहस्य समा विवृद्ध्यै त एव दोषा विषमा वधाय ।
यस्मादतस्ते हितचर्ययैव क्षयाद्विवृद्धेरिव रक्षणीयाः ॥४५॥

The very same doṣās, which when normal, are the causes for the (healthy) growth of the body, become the causes for its destruction when abnormal. Hence by adopting suitable measures (foods, activities etc.) the body should be protected from their decrease (also) just as from their increase. 45.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने दोषादि-
विज्ञानीयो नामैकादशोऽध्यायः ॥११॥

Thus ends the chapter called Doṣādi Vijñānīya, the eleventh in sūtrasthāna of Aṣṭāṅgahṛdaya samhitā of śrimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वादशोऽध्यायः ।

Chapter–12

DOṢABHEDĪYA—(*Classification of doṣās*)

अथातो दोषभेदीयाध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter called Doṣabhedīya-divisions/classification of doṣās; thus said Ātreya and other great sages.

Doṣasthāna—(*seats of doṣās*) :—

पक्वाशयकटीसक्थिश्रोत्रास्थिस्पर्शनेन्द्रियम् ।
स्थानं वातस्य, तत्रापि पक्वाधानं विशेषतः ॥ १ ॥

Pakvāśaya (large intestine), waist, thigh, ear, bone and the organ of touch (skin) are the seats of vāta, especially, so the pakvādhāna (large intestine). 1.

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।
दृक् स्पर्शनं च पित्तस्य, नाभिरत्र विशेषतः ॥ २ ॥

Nābhi (umbilicus), āmāśaya (stomach and small intestine), sweat, lasīka (lymph), blood, rasa (plasma), eye, and the organ of touch (skin), are the seats of pitta, especially so the nābhi (region around the umbilicus). 2.

उरः कण्ठशिरः क्लोमपर्वाण्यामाशयो रसः ।
मेदो घ्राणं च जिह्वा च कफस्य, सुतरामुरः ॥ ३ ॥

Chest, throat, head, kloma (pancreas ?), bony joints, āmāśaya (stomach and small intestine), rasa (plasma), fat, nose and tongue are the seats of kapha, especially so the chest. 3.

Pañcavāta—(*five divisions of vāta*) :—

प्राणादिभेदात्पञ्चात्मा वायुः

Vāyu (vāta), is of five divisions; commencing with prāṇa etc. (prāṇa, udāna, vyāna, samāna and apāna).

प्राणोऽत्र मूर्धगः ।
उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥
ष्ठीवनक्षवथूद्गारनिःश्वासान्नप्रवेशकृत् ।

Prāṇa is located in the head and moves in the chest, throat; supports (attends to) the mind, heart, sense organs and intellegence, attends to expectoration, sneezing, belching, inspiration and swallowing of food. 4.

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः ।

The chest is the seat of udāna, it moves in the nose, umbilicus and throat; its functions are initiation of speech, effort, enthusiasm, strength (capacity of work), colour (complexion) and memory (awareness), 5.

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः ॥ ६ ॥
गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः ।
प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥ ७ ॥

Vyāna is located in the heart, moves all over the body in great speed, attends to functions such as walking, bringing the body parts downwards, lifting the body parts upward, opening and closing of the eyes etc. generally all the activities concerned with the body. 6–7.

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः ।
अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥ ८ ॥

Samāna is located near the fire (digestive activity), moves in the koṣṭha (alimentary tract and other abdomen viscera), withholds the food in the (alimentary tract for some time), cooks (helps cooking/digestion) seperates the essence and wastes (from the food) and eliminates (the waste). 8.

अपानोऽपानगः श्रोणिवस्तिमेढ्रोरुगोचरः ।
शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः ॥ ९ ॥

Apāna is located in the apāna (large intestine), moves in the waist, bladder, penis (genitals) and thighs and attends to the functions such as elimination of semen, menstrual fluid, faeces, urine and foetus. 9.

Pañcapitta—(*five divisions of pitta*) :—

पित्तं पञ्चात्मकन्तत्र पक्वामाशयमध्यगम् ।
पञ्चभूतात्मकत्वेऽपि यत्तैजसगुणोदयात् ॥१०॥
त्यक्तद्रवत्वं पाकादिकर्मणाऽनलशब्दितम् ।
पचत्यन्नं विभजते सारकिट्टौ पृथक् तथा ॥११॥
तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् ।
करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥१२॥

Pitta is of five divisions; that which is located in the interior of the pakvāśaya (large intestines) and āmāśaya (stomach and small intestine) though it is composed of pañcabhūtas because of increase of (predominance qualities of) tejas bhūta, it is devoid of liquidity (though it is a liquid it does not possess snigdha (viscidity), śīta (coolant) and such other properties of ap bhūta), it is called by the term anala (fire) because of its function of pāka (digestion and transformation of food materials). It cooks the food, divides it into essence and waste seperately; being localised there, it bestows grace (help) to the other pitta present there (rañjaka pitta) also the others (dhātvagni present in the dhātus) by giving them strength (power of functioning); this is known as pācaka pitta. 10–12.

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात् ।

The pitta located in the āmāśaya (stomach) is known as rañjaka, because it imparts red colour to rasa (and converts it to rakta–the next dhātu). $12\frac{1}{2}$.

बुद्धिमेधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥१३॥
साधकं हृद्गतं पित्तं

The pitta located in the hṛdaya (heart) is known as sādhaka, because it attends to (mental) functions such as knowledge, intellegence, self-consciousness, etc., thereby helping the purposes (aims) of life. $13\frac{1}{2}$.

Notes :—Ancient Indians held the view that heart is the seat of the mind, hence the mention of the heart here; all these functions are now ascribed to the cerebral part of the brain, which is the site of higher mental activities.

रूपालोचनतः स्मृतम् ।
दृक्स्थमालोचकं त्वक्स्थं भ्राजकं भ्राजनात्त्वचः ॥१४॥

That (pitta) located in the eyes is known as ālocaka (pitta) because it helps seeing the form (of all things). That (pitta) located in the skin is bhrājaka, because it helps exhibition of colour (and complexion). 14.

Pañcakapha—(*five divisions of kapha*) :—

श्लेष्मा तु पञ्चधा उरः स्थः स त्रिकस्य स्ववीर्यतः ।
हृदयस्यान्नवीर्याच्च तत्स्थ एवाम्बुकर्मणा ॥१५॥
कफधाम्नां च शेषाणां यत्करोत्यवलम्बनम् ।
अतोऽवलम्बकः श्लेष्मा

Śleṣman (kapha) also is of five divisions; that which is located in the chest and trika (the meeting place of shoulder, neck and back); by its own power and by the power of the essence of food (rasa) present in the hṛdaya (heart), it supports (the body) by functions of ap bhūta (such as cohesion, softness, moistness, liquidity etc.) and bestows strength to the seats of the other kapha, hence called avalaṁbaka śleṣman (kapha) 15.

यस्त्वामाशयसंस्थितः ॥१६॥
क्लेदकः सोऽन्नसङ्घातक्लेदनात्

That located in the āmāśaya (stomach) is kledaka, for it moistens (liquifies) the hard masses of food.

रसबोधनात् ।
बोधको रसनास्थायी

That located in the tongue is known as bodhaka for it helps taste perception.

शिरःसंस्थोऽक्षतर्पणात् ॥१७॥
तर्पकः सन्धिसंश्लेषाच्छ्लेषकः सन्धिषु स्थितः ।

That located in the head is known as tarpaka, since it nourishes tke sense organs.

That located in the joints (of bones) is known as śleṣaka because it lubricates the joints.

इति प्रायेण दोषाणां स्थानान्यविकृतात्मनाम् ॥१८॥
व्यापिनामपि जानीयात्कर्माणि च पृथक्पृथक् ।

Even though they (doṣās) are present all over the body, these are to be understood as the (special) seats and functions of each of them (doṣās) generally when (they are) normal.

Doṣagati—(*condition/state of doṣās*) :—

उष्णेन युक्ता रूक्षाद्या वायोः कुर्वन्ति सञ्चयम् ॥१९॥
शीतेन कोपमुष्णेन शमं स्निग्धादयो गुणाः ।

Rūkṣa and others qualities (laghu, cala, viśada, khara, etc.) associated with uṣṇa (heat), cause caya (mild increase) of vāta, associated with śīta they cause its kopa (profound increase). Snigdha and other qualities (guru, uṣṇa, pichila, sthira etc.) associated with uṣṇa bring about its śama (reduction to normal level). 19.

शीतेन युक्तास्तीक्ष्णाद्याश्चयं पित्तस्य कुर्वते ॥२०॥
उष्णेन कोपं, मन्दाद्याः शमं शीतोपसंहिताः ।

Tīkṣṇa and other qualities (rūksa, laghu, sara, drava etc.) associated with śita (cold) cause caya (mild increase) of pitta, associated with uṣṇa, they cause kopa (profound increase); mañda and others (śīta, guru, snigdha, picchila, sthira etc.) associated with śīta bring about its śama (reduction back to normal). 20.

शीतेन युक्ताः स्निग्धाद्याः कुर्वते श्लेष्मणश्चयम् ॥२१॥
उष्णेन कोपं, तेनैव गुणा रूक्षादयः शमम् ।

Snigdha and others (guru, picchila, mañda, śīta, ślakṣṇa, sāndra, mṛdu) associated with śīta (cold) cause cāya (mild increase) of śleṣma (kapha); associated with uṣṇa (hot) they cause kopa (profound increase); mañda (dull) and others (khara, rūkṣa, laghu, viśada, cala, sara, laghu) associated with śīta (cold) bring about its śama (reduction to normal). 21.

Caya (*mild increase*) :—

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु ॥२२॥
बिपरीतगुणेच्छा च

Caya is increase in its own sites (seats) and produces dislike for things which are the causes of increase and liking for things of opposite qualities. 22.

Kopa (great increase) :—

कोपस्तून्मार्गगामिता ।
लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥२३॥

Kopa is spreading of the increased doṣās to different places, it causes appearance of their own features (symptoms and signs of the increased dosas), feeling of ill-health, occurance of premonitory symptoms and manifestation of diseases.

Śama (normalcy) :—

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

Śama is normalcy (of the doṣās) in their respective places and non-manifestation of abnormalities. 23.

Doṣavṛddhi kāraṇa—(causes for increase of doṣās) :—

चयप्रकोपप्रशमा वायोर्ग्रीष्मादिषु त्रिषु ॥२४॥
वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु ।

Caya, prakopa and praśama of vāyu (vāta) occurs in the three seasons commencing with grīṣma respectively; those of pitta, with the three commencing with varṣā, and those of ślesman (kapha) with the three commencing with śiśira. 24.

Notes :—The above statement will become clear with the following table :—

	Dosas	*caya*	*prakopa*	*praśama*
1.	vāta	grīṣma	varṣā	śarat
2.	pitta	varṣā	śarat	hemanta
3.	kapha	śiśira	vasanta	grīṣma

चीयते लघुरूक्षाभिरोषधीभिः समीरणः ॥२५॥
तद्विधस्तद्विधं देहे कालस्यौष्ण्यान्न कुप्यति ।
अद्भिरम्लविपाकाभिरोषधीभिश्च तादृशम् ॥२६॥
पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ।
चीयते स्निग्धशीताभिरुदकौषधिभिः कफः ॥२७॥
तुल्येऽपि काले देहे च स्कन्नत्वान्न प्रकुप्यति ।

Samīraṇa (vāta) undergoes caya (mild increase) in grīṣma by the use of plants possessing qualities such as laghu, rūkṣa etc. in the bodies of persons possessing such qualities, but it (vāta) does not undergo prakopa (profound increase) because of the heat of the season (which acts as a hinderance).

Similarly, pitta undergoes caya (mild increase) in varṣā because of production of amla vipāka (sour taste at the end of digestion) of water and foods but does not undergo prakopa (profound increase) because of the cold of the season (which acts as a hinderance).

Kapha undergoes caya by the use of water and plants (foods) which possess qualities such as snigdha and śīta in the season (śiśira) and body of persons of similar nature, but does not undergo prakopa because it (kapha) becomes solidified (due to severe cold of the season). 25–27.

इति कालस्वभावोऽयमाहारादिवशात्पुनः ॥२८॥
चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु ।

These are the normal/natural effect of the seasons (on the dosās); the doṣās may attain caya etc., because of foods etc. immediately, or they may not attain (these states) even during those particular seasons. 28.

Kupita doṣa kārya (action of increased doṣās) :—

व्याप्नोति सहसा देहमापादतलमस्तकम् ॥२९॥
निवर्तते तु कुपितो मलोऽल्पाल्पं जलौघवत् ।

The increased malas (doṣās) spread throughout body from foot to head (entire body) suddenly (and produce diseases) but gets out of it slowly just like the floods (in the rivers). 29.

नानारूपैरसङ्ख्येयैर्विकारैः कुपिता मलाः ॥३०॥
तापयन्ति तनुं तस्मात्तद्धेत्वाकृतिसाधनम् ।
शक्यं नैकैकशो वक्तुमतः सामान्यमुच्यते ॥३१॥

The increased malās (doṣās) produce diseases of various kinds, of features of innumerable number and torment the body. As it is not possible to describe the causes; symptoms and treatment of every one of them, seperately, they will only be described generally. 30–31.

दोषा एव हि सर्वेषां रोगाणामेककारणम् ।
यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥३२॥
छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः ।
विकारजातं विविधं त्रीन् गुणान्नातिवर्तते ॥३३॥

तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा ।
विकारजातं त्रीन्दोषान्

Doṣās only are the chief causes for all diseases. Just as the bird flying for the whole day throughout the sky, will not be able to transgress its own shade, just as all the things of the universe can not exist apart from (devoid of) the three guṇās (satva, rajas, tamas), similarly, all the different kinds of diseases, can not be apart from (devoid of) the doṣās. Even so, those caused by (arising from) the abnormalities of the dhātus, cannot be without the (involvement) of the doṣās. 32–34½.

Trividha kāraṇa—(*three kinds of causes*) :—

तेषां कोपे तु कारणम् ॥३४॥
अर्थैरसात्म्यैः संयोगः कालः कर्म च दुष्कृतम् ।
हीनातिमिथ्यायोगेन भिद्यते तत्पुनस्त्रिधा ॥३५॥

The causes for their (doṣās) increase are—Artha improper correlation of the sensory objects with the respective sense organs; kāla (time, seasons) and karma (actions) improperly done; each of these, are again of three kinds viz. hīna (inadequate insufficient, poor, devoid of), ati (too much excess, over and above, great) and mithyā (improper, irregular, incorrect, opposite). 34½–35.

Artha—(*senses and their correlation*) :—

हीनोऽर्थेनेन्द्रियस्याल्पः संयोगः स्वेन नैव वा ।
अतियोगोऽतिसंसर्गः, सूक्ष्मभासुरभैरवम् ॥३६॥
अत्यासन्नातिदूरस्थं विप्रियं विकृतादि च ।
यदक्ष्णा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥३७॥
एवमत्युच्चपूत्यादीनिन्द्रियार्थान् यथायथम् ।
विद्यात्

Hīnayoga association of artha is poor (inadequate, insufficient) contact or non-contact with the objects of senses (sound, touch, sight, taste and smell) with their respective sense organs (ears, skin, eye, tongue and nose). Atiyoga is too much contact (excess, great, hyper). Seeing objects which are very minute, bright, frightening, very close (near), very far, disliked, and abnormal etc. are the dreadful mithyāyoga (improper association) for the organ of sight; similarly, hearing of very loud sound, decomposed smell etc. of the other sense organs are to be understood (as improper association). 36–38½.

Kāla (seasons) :—

कालस्तु शीतोष्णवर्षभेदात्त्रिधा मतः ॥३८॥
स हीनो हीनशीतादिरतियोगोऽतिलक्षणः ।
मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः ॥३९॥

Kāla is of three kinds; cold, hot and rainy. Hīnayoga of the kāla is appearance (manifestation) of cold etc. (heat and rain) in poor degree, atiyoga is appearance (manifestation) in great degree, and mithyāyoga is manifestation of qualities opposites of the natural ones of the season. 38½–39.

Karma— (activities) :—

कायवाक्चित्तभेदेन कर्मापि विभजेत्त्रिधा ।
कायादिकर्मणो हीना प्रवृत्तिर्हीनसंज्ञकः ॥४०॥
अतियोगोऽतिवृत्तिस्तु, वेगोदीरणधारणम् ।
विषमाङ्गक्रियारम्भपतनस्खलनादिकम् ॥४१॥
भाषणं सामिभुक्तस्य रागद्वेषभयादि च ।
कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥४२॥
मिथ्यायोगः समस्तोऽसाविह वाऽमुत्र वा कृतम् ।

Even the karma (actions) are of three kinds viz., those pertaining to the body, the speech and the mind; poor, deficient or absence of activity of each of these three constitute hīnayoga; (inadequate conduct); excess activity of each constitutes atiyoga (excess conduct); untimely initiation of urges of the body voluntarily, suppression of the urges when patent, improper postures, (way of keeping the body), improper manner of actions (concerned with this life and of the future), improper way of falling, jumping etc., speaking (too much) immediately after meals, horbouring of desires (attachment, passion, hatredness, fear etc.), activities which endanger life, the ten sinful acts (enumerated in chapter 2) actions performed in this life or in earlier lives–all constitute mithyāyoga (improper conduct). 40–42½.

निदानमेतद्दोषाणां, कुपितास्तेन नैकधा ॥४३॥
कुर्वन्ति विविधान् व्याधीन् शाखाकोष्ठास्थिसन्धिषु ।

These are the causes for the (increase of) doṣās, thus increased they produce many kinds of diseases, involving the tissues, viscera, bones, and joints. 43–44.

Rogamārgas—(*pathways of diseases*) :—

शाखा रक्तादयस्त्वक् च बाह्यरोगायनं हि तत् ॥४४॥
तदाश्रया मषव्यङ्गगण्डालज्यर्बुदादयः ।
बहिर्भागाश्च दुर्नामगुल्मशोफादयो गदाः ॥४५॥

Rakta (blood) and others (dhātus/tissues) and skin constitute the bāhya rogāyana (external pathway of diseases); from it arise diseases such as moles, discoloured patches, gaṇḍalajī (glandular ulcer on the face) malignant tumours, haemorrhoids, abdominal tumours, swellings and other external diseases. 44½–45.

अन्तः कोष्ठो महास्रोत आमपक्वाशयाश्रयः ।
तत्स्थानाः छर्द्यतीसारकासश्वासोदरज्वराः ॥४६॥
अन्तर्भागं च शोफार्शोगुल्मवीसर्पविद्रधि ।

Āmāśaya (stomach and small intestine), pakvāśaya (large intestine)–known also as añtaḥ koṣṭha (internal viscera) and mahāsrotas (big channel) constitute the añtarmārga–internal pathway. From it arise, vomitting, diarrhoea, cough, dyspnoea, enlargement of the abdomen, fever, dropsy, haemerrhoids, abdominal tumours, visarpa (herpes), abscess etc. 46.

शिरोहृदयबस्त्यादिमर्माण्यस्थ्नां च सन्धयः ॥४७॥
तन्निबद्धाः शिरास्नायुकण्डराद्याश्च मध्यमः ।
रोगमार्गः स्थितास्तत्र यक्ष्मपक्षवधार्दिताः ॥४८॥
मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलग्रहादयः ।

The head, heart, urinary bladder and such other vital spots, joints of bones, the veins, snāyūs (sheaths, aponeurosis), (nerves, etc.) big tendons constitute the madhyama rogamārga–middle pathway. From it arise, consumption, hemiplegia, facial paralysis, diseases of the head and other organs, pain, stiffness (loss of movement) of the joints, bones, waist etc. 47–48.

Vṛddha doṣa karma—(*actions* (*effects*) *of increased doṣas*) :—

स्रंसव्यासव्यधस्वापसादरुक्तोदभेदनम् ॥४९॥
सङ्गाङ्गभङ्गसङ्कोचवर्तहर्षणतर्षणम् ।
कम्पपारुष्यसौषिर्यशोषस्पन्दनवेष्टनम् ॥५०॥
स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा ।
कर्माणि वायोः

Ptosis (drooping down), dilation, cutting pain, loss of sensation, weakness, continuous pain, pricking pain, splitting pain, obstruction (stoppage), crushing pain, contraction (constriction), twisting, tingling, thirst, tremors, roughness, cavitation, dryness, pulsations (throbbings), curvatures, winding around, stiffness, (rigidity, withholding loss of movement), feeling of astringent taste in this mouth, appearance of blue or crimson discolouration,—these are the functions (abnormal signs and symptoms) of increased vāyu (vāta). 49–50.

पित्तस्य दाहरागोष्मपाकिताः ॥५१॥
स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मदः ।
कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥५२॥

Those of pitta are–burning sensation, reddish dis-colouration, heat, cooking (increased digestion), formation of pus, ulcers, etc., perspiration, moistness, exudation, putrefaction (decomposition), debility, fainting, toxicity, bitter and sour taste in the mouth, appearance of colour other than yellowish white and crimson. 51–52½.

श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् ।
वन्धोपलेपस्तैमित्यशोफापक्त्यतिनिद्रताः ॥५३॥
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

Those of śleṣma (kapha) are––unctousness, hardness, itching (irritation), coldness, heavyness, obstruction and coating inside the channels, loss of movement, swelling, indigestion (of food, non-formation of pus, ulcers etc.) excess sleep, white colouration, experience of sweet and salt tastes, and delay in all activities. 52½–53.

इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम् ॥५४॥
दर्शनाद्यैरवहितस्तत्सम्यगुपलक्षयेत् ।
व्याध्यवस्थाविभागज्ञः पश्यन्नार्तान् प्रतिक्षणम् ॥५५॥

Thus are enumerated, the features (signs and symptoms) which appear in all diseases, these are to be recognised by the physician through inspection and others (methods of examination of the patient). 54.

In order to gain the knowledge of the different stages of disease the physician should observe the patient every minute. 55.

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी ।
रत्नादिसदसज्ज्ञानं न शास्त्रादेव जायते ॥५६॥

Knowledge of successful treatment is obtained from constant practice just as knowledge of (determining) good or bad gems etc. is not obtained only from (knowing) the science. 56.

Trividha roga--(three kinds of diseases) :—

दृष्टापचारजः कश्चित्कश्चित्पूर्वापराधजः ।
तत्सङ्कराद्भवत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥५७॥

Diseases are of three kinds viz, those born from bad acts which are seen (committed in the present life), those born from bad acts committed previously (in earlier lives) and those born from the combination of both. 57.

यथानिदानं दोषोत्थः कर्मजो हेतुभिर्विना ।
महारम्भोऽल्पके हेतावातङ्को दोषकर्मजः ॥५८॥

Diseases which arise from the specific (which bring about increase of doṣās) are known as doṣottha rogas (born from doṣās), those which arise without any (apparent) cause are known as karmaja (born from the effects of bad acts of previous lives); those which have terrible/profound/severe onset (and manifestation) are known doṣakarmaja (born from combination of doṣās and bad acts of previous lives). 58.

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्क्षयात् ।
गच्छन्त्युभयजन्मा तु दोषकर्मक्षयात्क्षयम् ॥५९॥

The former (diseases arising from doṣās) get cured from indulgence in the opposite (foods, drugs, or activities which possess qualities opposite of the increased doṣās); karmaja (diseases born from acts of previous lives) get cured after the end/termination/diminution of the effects of such acts), those born from the combination of both get cured after the mitigation of the doṣās and end of effect of acts of previous lives). 59.

Dvividha roga—(*two kinds of diseases*) :—

द्विधा स्वपरतन्त्रत्वाद्व्याधयोऽन्त्याः पुनर्द्विधा ।
पूर्वजाः पूर्वरूपाख्या, जाताः पश्चादुपद्रवाः ॥६०॥

Diseases are of two kinds–svatantra (independent/primary) and paratantra–(dependent/secondary), the latter is again of two kinds-pūrvaja-which are born earlier and known as pūrva rūpa (prodromata/premonitory symptoms and signs) and those which are born later, known as upadrava (secondary disease/complications and sequllae). 60.

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।
विपरीतास्ततोऽन्ये तु

Svatañtra (independent/primary) diseases have their own specific causes, comforting methods and clearly manifest features; the other one (paratantra-secondary, associated) is opposite of this. 61.

विद्यादेवं मलानपि ॥६१॥
तांल्लक्षयेदवहितो विकुर्वाणान् प्रतिज्वरम् ।
तेषां प्रधानप्रशमे प्रशमोऽशाम्यतस्तथा ॥६२॥
पश्चाच्चिकित्सेत्तूर्णं वा बलवन्तमुपद्रवम् ।
व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः ॥६३॥

Even the malās (doṣās) are also to be known (recognised) likewise, (as svatañtra and paratañtra) by the physician carefully in every disease. The secondary ones (diseases or doṣās) subside when the primary ones become subsided (cured). If they do not get subsided then, treatment has to be given (for the complications, secondary affections); if powerful, they (secondary affections) should be treated soon because these (complication) cause more troubles to the body which is already debilitated by the diseases. 62–63.

विकारनामाकुशलो न जिह्रीयात् कदाचन ।
न हि सर्वं विकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥६४॥

The physician should never feel shy for not knowing the nomenclature of the disease, for there is no rule/custom/state, that every disease has a name. 64.

स एव कुपितो दोषः समुत्थानविशेषतः ।
स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ।६५॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च ।
बुद्ध्वा हेतुविशेषांश्च शीघ्रं कुर्यादुपक्रमम् ।६६॥

The very same doṣa, depending upon the nature of the causative factors, travels to many parts of the body and produces many diseases, hence treatment should be started soon after determining the nature of the disease, its abode (site), its causes etc. 65–66.

Parikṣyābhāvas—(*factors to be examined*) :—

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः ।
सत्त्वं सात्म्यं तथाऽऽहारमवस्थाश्च पृथग्विधाः ॥६७॥
सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषौषधनिरूपणे ।
यो वर्तते चिकित्सायां न स स्खलति जातुचित् ॥६८॥

He (the physician) who minutely examines and determines, the condition of the duṣyās (vitiated tissues and waste products), deśa (habitat of the patient), bala (strength), kāla (season), anala (digestive power), prakṛti (constitution), vayas (age), satva (mind), sātmya (accustoms), āhāra (food and food habits) and avasthā (stages of the diseases) and then decides the aggravated doṣa and its appropriate treatment, does not falter (go wrong) in treatment. 67–68.

गुर्वल्पव्याधिसंस्थानं सत्त्वदेहबलाबलात् ।
दृश्यतेऽप्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥६९॥

The features (signs and symptoms) of mild and grievious diseases might appear differently due to the strength and weakness of the mind and the body, hence the physician should be very attentive. 69.

Notes :—In a person who has a strong body or a strong mind the symptoms of grevious diseases might manifest mildly, whereas in a person who has a weak body or a weak mind the symptoms of even a mild disease might appear powerfully.

गुरुं लघुमिति व्याधिं कल्पयंस्तु भिषग्ब्रुवः ।
अल्पदोषाकलनया पथ्ये विप्रतिपद्यते ॥७०॥

The unintellegent physician, who determines a grevious disease as a mild one, goes wrong in treatment because of under estimating the condition of the doṣa. 70.

ततोऽल्पमल्पवीर्यं वा गुरुव्याधौ प्रयोजितम् ।
उदीरयेत्तरां रोगान् संशोधनमयोगतः ॥७१॥
शोधनं त्वतियोगेन विपरीतं विपर्यये ।
क्षिणुयाश्च मलानेव केवलं वपुरस्यति ॥७२॥

He administeres drugs/therapies in small doses and of mild potency in the treatment of previous diseases, such mild treatment makes for a excerbation of the diseases, because of poor response to śodhana (purifactory therapy). In case of the opposite, excess response to śodhana (purifactory therapy) expels not only the malās (doṣās) in greater measure but even troubles the body greatly. 71–72.

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा ।
तथा युञ्जीत भैषज्यमारोग्याय यथा ध्रुवम् ॥७३॥

Hence the physician should constantly study the science, determine the exact condition of all factors, all the time and then administer appropriate drugs (therapies) to restore the health successfully. 73.

Doṣa saṁyoga saṁkhyā—(*number of combination of doṣās*) :—

वक्ष्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः ।
पृथक् त्रीन् विद्धि संसर्गास्त्रिधा, तत्र तु तान्नव ॥७४॥
त्रीनेव समया वृद्ध्या, षडेकस्यातिशायने ।
त्रयोदश समस्तेषु षड् द्वयेकातिशयेन तु ॥७५॥
एकं तुल्याधिकैः षट् च तारतम्यविकल्पनात् ।
पञ्चविंशतिमित्येवं वृद्धैः क्षीणैश्च तावतः ॥६६॥

Further on, will be enumerated, the number (of combination) of doṣās in their increased and decreased states.

In their vṛddhi (increased state) they are three individually (seperately), in the combination of two doṣās they are three and nine in total; three in equal proportion of increase and six, with preponderance of one doṣa.

They are thirteen, in combination of all three together, six with preponderance of any one doṣa, one with equal preponderance of all the three and six by disproportionate subdivisions.

Thus, in respect of vṛddhi–(increase) they are twenty five; similarly so in respect of kṣīṇa (decrease) they are twenty five. 74–76.

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् ।
एकक्षयद्वन्द्ववृद्ध्या सविपर्ययाऽपि ते ॥७७॥

In the combination of increase, normal and decrease of one doṣa each will make up for six numbers, again they are six in the combination of decrease of one doṣa and increase of two doṣās 77.

भेदा द्विषष्टिर्निर्दिष्टाः त्रिषष्टः स्वास्थ्यकारणम् ।

Thus, the number of combinations are 62 and the 63rd is the one which is the cause of health. 78.

संसर्गाद्रसरुधिरादिभिस्तथैषां दोषांस्तु क्षयसमताविवृद्धिभेदैः ।
आनन्त्यं तरतमयोगतश्च यातान् जानीयादवहितमानसो यथास्वम् ॥७८॥

With the association of rasa, rakta etc. the categories of increase, normalcy and decrease of the doṣās, in their greater and lesser proportions become innumerable and the physician should understand them by their features (signs and symptoms) with a attentive mind. 79.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दोषभेदीयो नाम द्वादशोऽध्यायः ॥१२॥

Thus ends the chapter known as Doṣabhedīya, the twelvth in Sūtrasthāna of Aṣṭāṅgahṛdaya Saṁhita, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

त्रयोदशोऽध्यायः ।

Chapter—13.

DOṢOPAKRAMAṆĪYA ADHYĀYA—(*treatment of the doṣās*)

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Doṣopakramaṇīya–treatment of the doṣas; thus said Ātreya and other great sages.

Vṛddha vāta cikitsā—(*treatment for increased vāta*) :—

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु ।
स्वाद्वम्ललवणोष्णानि भोज्यान्यभ्यङ्गमर्दनम् ॥ १ ॥
वेष्टनं त्रासनं सेको मद्यं पैष्टिकगौडिकम् ।
स्निग्धोष्णा वस्तयो बस्तिनियमः सुखशीलता ॥ २ ॥
दीपनैः पाचनैः सिद्धाः स्नेहाश्चानेकयोनयः ।
विशेषान्मेद्यपिशितरसतैलानुवासनम् ॥ ३ ॥

The treatment of (increased) vāta are–oleation (internal and external), sudation (diaphoreses), mild purifactory therapies (emesis and purgation), ingestion of foods which are of sweet, sour and salt taste; warm oil-bath, massage of the body, wrapping the body with cloth, threatning (frightening), bath (pouring of medicinal decoctions, water etc., on the body), wine prepared from cornflour and jaggery (molasses), enema therapy with fat (oil), and drugs of hot potency, adherance to regimen of enema therapy, comfortable activities, medicated fats of different kinds (sources) prepared with drugs causing increase of hunger and improving digestion; especially, anuvāsana basti (oleation enema) prepared from juice of fatty meat and oil. 1–3.

Vṛddhapitta cikitsā—(*treatment for increased pitta*) :—

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।
स्वादुतिक्तकषायाणि भोजनान्यौषधानि च ॥ ४ ॥

सुगन्धिशीतहृद्यानां गन्धानामुपसेवनम् ।
कण्ठेगुणानां हाराणां मणीनामुरसा धृतिः ॥ ५ ॥
कर्पूरचन्दनोशीरैरनुलेपः क्षणे क्षणे ।
प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥ ६ ॥
अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।
छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥ ७ ॥
शीताम्बुधारागर्भाणि गृहाण्युद्यानदीर्घिकाः ।
सुतीर्थ विपुल स्वच्छसलिलाशयसैकते ॥ ८ ॥
साम्भोजजलतीरान्ते कोयमाने द्रुमाकुले ।
सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः॥ ९ ॥

Those of (increased) pitta are drinking of ghṛta (butter-fat) (plain or medicated), purgation therapy with drugs of sweet taste and cold potency, intake of foods and drugs which possess sweet, bitter and astringent taste, indulgence in perfumes which are pleasing, coolant and cordial, wearing garlands of similar nature in the neck and of gems on the chest, anointing paste of karpūra, candana and uśīra over the body minute after minute, residing on terraces lit by moonlight in the evenings, enjoying pleasant music and soft cold breeze, company of friends who do not restrain him, of sons who speak heartily and innocently, of the wife who is obedient, pleasing and virtous; residing in houses equipped with fountains emitting cooled water, parks and ponds, spending time (in houses) near water reservoirs having clean water, sand, lotus, flowers, and trees, with a calm mind; especially so are the ingestion of milk, ghee and purgation therapy. 4–9.

Vṛddha kapha cikitsā—(*treatments for increased kapha*) :—

श्लेष्मणो विधिना युक्तं तीक्ष्णं वमनरेचनम् ।
अन्नं रूक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥१०॥
दीर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः ।
अनेकरूपो व्यायामश्चिन्ता रूक्षं विमर्दनम् ॥११॥
विशेषाद्वमनं यूषः क्षौद्रं मेदोघ्नमौषधम् ।
धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥१२॥

Those of kapha are-strong emesis and purgations in accordance with prescribed procedure, ingestion of foods which are dry (non-fatty), little in quantity, penetrating and hot, possessing pungent, bitter and astringent tastes; wines which are very old, sexy desires, keeping awake without sleep, exercises of different kinds, worry, dry massage of the body; especially so the emesis therapy, drinking of soups (of grains) use of honey, drugs which reduce fat, inhalation of medicinal smoke, fasting, mouth gargles and experiencing difficulties are all beneficial. 10–12.

उपक्रमः पृथग्दोषान् योऽयमुद्दिश्य कीर्तितः ।
संसर्गसन्निपातेषु त यथास्वं विकल्पयेत् ॥१३॥

The different treatments prescribed for each doṣa individually, may be combined appropriately in conditions of combinations of two doṣās and three doṣās. 13.

ग्रैष्मः प्रायो मरुत्पित्ते वासन्तः कफमारुते ।
मरुतो योगवाहित्वात्, कफपित्ते तु शारदः ॥१४॥

Generally the treatment for the combination of māruta (vāta) and pitta shall be similar to the regimen of grīṣma (summer) (described in chapter 3) and for that of kapha and māruta (vāta) it shall be similar to the regimen of vasañta (spring) because māruta (vāta) is yogavāhi; for the combination of kapha and pitta the treatment shall be similar to the regimen of śarad (autumn). 14.

Notes : –Yogavahi is defined as the "property of augmenting the qualities of the associate material"–vāta when associated with heat (materials possessing hot nature/potency) augments heat and actions of heat, whereas when associated with cold (materials of cold nature/potency) it augments cold and actions of cold, hence the treatment differs in accordance with the nature of the substance with which it combines.

चय एव जयेद्दोषं कुपितं त्वविरोधयन् ।
सर्वकोपे बलीयांसं शेषदोषाविरोधतः ॥१५॥

The doṣās should be vanquished (by effective treatment) in their stage of caya (mild increase) itself; in their stage of kopa (great increase) they should be vanquished without opposing (interfering with) one another, in case of prakopa (great increase) of all the three simultaneously that (doṣa) which is powerful (more than others) should be controlled without opposing (interfering) with the remaining (doṣās) 15.

प्रयोगः शमयेद्व्याधिमेकं योऽन्यमुदीरयेत् ।
नाऽसौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥१६॥

That treatment which alleviates (cures) one disease and gives rise to another disease (sooner or later) is not śuddha (pure/good/appropriate); a pure one is that which cures one (diseases) and does not give rise to another. 16.

Doṣasañcāra—(movement of doṣās) :—

व्यायामादूष्मणस्तैक्ष्ण्यादहिताचरणादपि ।
कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥१७॥
दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात् ।
वृद्ध्याऽभिष्यन्दनात्पाकात्कोष्ठं वायोश्च निग्रहात् ॥१८॥
तत्रस्थाश्च विलम्बेरन् भूयो हेतुप्रतीक्षिणः ।
ते कालादिबलं लब्ध्वा कुप्यन्त्यन्याश्रयेष्वपि ॥१९॥

By the effect of exercise (physical activity), increase of heat (atmospheric temperature), unsuitable/unhealthy activities and quick movement of vāta, the (increased) doṣās move out of the koṣṭha (gastrointestinal tract) to the śākhās (tissues), asthi (bones) and marmās (vital organs, vulnerable points).

By the effect of clearance (widening) of the channels (minute pores of tissues), great increase in quantity, liquification, cooking (transformation) and mitigation of vāta, the doṣās come into koṣṭha (gastrointestinal tract) from the śākhās (tissues, etc.), they will remain there for some time waiting for some powerful (exciting) cause.

After deriving strength from kāla (season time) etc., they (doṣās) get aggravated (increased) even in other places. 17–19.

Sthāni–and āgantu doṣās :—(native and foreign doṣās) :—

तत्रान्यस्थानसंस्थेषु तदीयामबलेषु तु ।
कुर्याच्चिकित्सां स्वामेव बलेनान्याभिभाविषु ॥२०॥

Treatment should be done (especially on priority) to that doṣa which has travelled into the seats of others (doṣās) and which is weak, so also for that doṣa, which by its own strength overcomes (subjugates, inactives) others (doṣās).

आगन्तुं शमयेद्दोषं स्थानिनं प्रतिकृत्य वा ।

Āgantu (foreign, not belonging to a particular seat normally), doṣa should be treated either after treating the sthānin, (native, belonging to a particular seat normally), doṣa or even otherwise (before treating the sthāni doṣa). 20.

Notes :—The statement of the above verses can be explained as follows:- Pakvāśaya is the sthāna (seat) of vāta normally, in that place it is called sthāni doṣa (doṣa belonging normally to that place) Āmāśaya is the native sthāna (seat) of pitta; if vāta gets localised in āmāśaya, then it becomes āgantu doṣa (foreign, not belonging to that place); in such a condition there are two doṣās to be treated, the āgantu (external) and sthāni (native belonging to that place)

Āgantu (foreign) doṣa if weak, can be treated after treating the sthāni (native) doṣa but if strong, it should be treated first ignoring for the time being, the sthāni doṣa, because most of the time āgantu doṣa is stronger than the sthāni doṣa. If however, the sthāni doṣa is found to be stronger (which is very rare) than āgantu doṣa then it should be treated first, ignoring the āgantu doṣa for the time being.

Vāta localised in āmāśaya and if found to be strong, should be treated first and pitta next, but vāta, if found to be weak and pitta found to be strong, then pitta is to be treated first and vāta next.

Tiryaggata doṣa :—

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम् ॥२१॥
कुर्यान्न तेषु त्वरया देहाग्निबलवित् क्रियाम् ।
शमयेत्तान् प्रयोगेण सुखं वा कोष्ठमानयेत् ॥२२॥
ज्ञात्वा कोष्ठप्रपन्नांश्च यथासन्नं विनिर्हरेत् ।

Usually, the tiryaggata doṣās (which are not localised in the gastrointestinal tract but localised in the tissues) cause troubles to the patient for a long time; they should not be treated in haste, but only after determining the strength of the body and digestive activity.

They should be mitigated with stipulated treatments/or brought into the koṣṭhā (alimentary tract) by easy methods; after knowing that they have reached the koṣṭha, they should be expelled out by the nearby route. 21-22.

Sāmadoṣa lakṣaṇa—(*effects of doṣās associated with āma*) :—

स्रोतोरोधबलभ्रंशगौरवानिलमूढताः ॥२३॥
आलस्यापक्तिनिष्ठीवमलसङ्गारुचिक्लमाः ।
लिङ्गं मलानां सामानां, निरामाणां विपर्ययः ॥२४॥

Obstruction of the channels (pores etc.), loss of strength, feeling of heavyness of the body, inactivity of anila (vāta), lassitude, loss of digestive power, more of expectoration, accumilation of wastes, (inside their respective places), anorexia, exhaustion–are the symptoms of malās (doṣās) associated with (mixed with) āma (undigested materials). The opposites (of the above symptoms) are of the nirāma doṣās (not mixed with undigested materials). 23–24.

Āmotpatti—(*production of āma*) :- -

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ।
दुष्टमामाशयगतं रसमामं प्रचक्षते ॥२५॥

The first dhātu (rasa) which by the weakness of the fire (digestive activity) remaining uncooked (not digested, not properly processed) and becoming vitiated (bad, abnormal), accumulates in the āmāśaya (stomach and small intestine), is known as āma. 25.

अन्ये दोषेभ्य एवाति दुष्टेभ्योऽन्योन्य मूर्च्छनात् ।
कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥२६॥

Others (authorities) opine, that āma gets formed from intimate mixing with one another of greatly increased doṣās just as poison (gets formed) from mixing of different kinds of kodrava. 26.

आमेन तेन सम्पृक्ता दोषा दूष्याश्च दूषिताः ।
सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः ॥२७॥

The doṣās and dūṣyās (the dhātus and malās) which get mixed with this āma are designated as sāma (mixed with āma); so also the diseases arising from them (doṣās and dūṣyās mixed with āma). 27.

Sāmadoṣa cikitsā—(*treatment of sāma doṣās*) :—

सर्वदेह प्रविसृतान् सामान् दोषान् न निर्हरेत् ।

लीनान् धातुष्वनुत्क्लिष्टान् फलादामाद्रसानिव ॥२८॥
आश्रयस्य हि नाशाय ते स्युर्दुर्निर्हरत्वतः ।

The sāma doṣās which are spread all over the body, which are lurking in the dhātūs and which are not moving out of their places (of accumulation) should not be forced out (by purifactory therapies like emesis, purgations etc.). Just as attempts at taking out the juice from an unripe fruit leads to the destruction of the dwelling place itself, so also it will be very difficult to expel them out. 28.

पाचनैर्दीपनैः स्नेहैस्तान् स्वेदैश्च परिष्कृतान् ॥२९॥
शोधयेच्छोधनैः काले यथासन्नं यथाबलम् ।

They (sāma doṣās) should be treated (first) with drugs which are digestive and which increase hunger; next with oleation and sudation therapies and finally they should be expelled out with purifactory therapies (emesis, purgation) at the proper time, and in accordance with the strength (of the patient). 29.

हन्त्याशु युक्तं वक्त्रेण द्रव्यमामाशयान्मलान् ॥३०॥
घ्राणेन चोर्ध्वजत्रूत्थान् पक्वाधानाद्गुदेन च ।

Drugs administered through the mouth, bring out the malās (doṣās) from the āmāśaya (stomach and small intestines); those administered through the nose bring out the doṣās from the parts above the shoulders and those administered through the rectum bring out the doṣās from the pakvāśaya (large intestine). 30.

उत्क्लिष्टानध ऊर्ध्वं वा न चामान् वहतः स्वयम् ॥३१॥
धारयेदौषधैर्दोषान् विधृतास्ते हि रोगदाः ।

Sāma doṣās which are greatly increased and going out of the body on their own accord, either in the upward or downward routes (vomitting and purging respectively) should not be stopped by medicines, for they produce diseases, if they are stopped. 31.

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः ॥३२॥
विबद्धान् पाचनैस्तैस्तैः पाचयेन्निर्हरेत वा ।

Such doṣās which are going out should be ignored in the beginning (early stage) and the patient should be given suitable foods (light food); next (in the second stage) they should be cooked with digestive drugs or removed out by purifactory therapies. 32.

श्रावणे कार्तिके चैत्रे मासि साधारणे क्रमात् ॥३३॥
ग्रीष्मवर्षाहिमचितान् वाय्वादीनाशु निर्हरेत् ।

Vāyu (vāta) and other two doṣās–which have undergone caya (mild increase) in grīṣma, varṣā and hemanta should be removed out in the three sādharaṇa months, śrāvaṇa, kārtika and caitra respectively. 33.

Notes :—Sādharaṇa kāla is the season which has neither too much nor too less of heat, cold and rain.

Vāta undergoes mild increase in grīṣma (summer, mid-may to mid-july) and should be treated in śrāvaṇa (mid-july to mid-aug.) month; pitta undergoes caya (mild increase) in varṣā (mid-july to mid-sep.) (rainy season) and should be expelled in kārtika (mid-sep. to mid-nov.); kapha undergoes caya (mild increase) in hemañta (mid-sep. to mid-nov.) (dewy/cold season) and should be expelled in caitra (mid-dec. to mid jan.).

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः ॥३४॥
सन्धौ साधारणे तेषां दुष्टान् दोषान् विशोधयेत् ।

Grīṣma, varṣā and hemanta–have too much of heat, rain and cold respectively; in the period in between these, known as sādharaṇa kāla, the doṣās should be cleared out. 34.

स्वस्थवृत्तमभिप्रेत्य, व्याधौ व्याधिवशेन तु ॥३५॥

This is in respect of regimen of maintainance of health (for healthy persons), in respect of diseases, at such time based on the disease (as needed for effective treatment). 35.

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम् ।
प्रयोजयेत्क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥३६॥

After having overcome the effects of cold, hot and rainy seasons suitably (by adopting appropriate protective methods) necessary treatment (therapies) should be administered; the kriyākāla (period of abnormal activity, stages of disease evolution) should not be allowed to progress (further). 36.

Auṣadhakāla—(*time of administration of medicines*):—

युञ्ज्यादनन्नमादौ मध्येऽन्ते कवलान्तरे ।
ग्रासे ग्रासे मुहुः सान्नं सामुद्गं निशि चौषधम् ॥३७॥

Medicines should be administered, 1). when there is no food (in the stomach), 2), at the commencement, 3). middle and 4). end of the meal, 5), in between morsels, 6). with each marsel, 7). often (again and again). 8) mixed with food, 9). both before and after food and 10). at night (bed time). 37.

कफोद्रेके गदेऽनन्नं बलिनो रोगरोगिणोः ।
अन्नादौ विगुणेऽपाने, समाने मध्य इष्यते ॥३८॥
व्यानेऽन्ते प्रातराशस्य, सायमाशस्य तूत्तरे ।
ग्रासग्रासान्तयोः प्राणे प्रदुष्टे मातरिश्वनि ॥३९॥
मुहुर्मुहुर्विषच्छर्दिहिध्मातृट्श्वासकासिषु ।
योज्यं सभोज्यं भैषज्यं भोज्यैश्चित्रैररोचके ॥४०॥
कम्पाक्षेपकहिध्मासु सामुद्गं लघुभोजिनाम् ।
ऊर्ध्वजत्रुविकारेषु स्वप्नकाले प्रशस्यते ॥४१॥

For diseases arising from increase of kapha, which are severe and for persons who are strong, the time of administration of medicine shall be when there is no food (in the stomach); in disorders of apānavāta, it shall be at the commencement of meal, in disorders of samāna vāta at the middle of the meal, is disorders of vyāna vāta at the end of the morning meal, in disorders of uttara (udāna vāta) at the end of evening meal; in disorders of prāṇa (vāta) it shall be at the end of each morsel; in diseases produced by poison, vomitting, hiccup, thirst, dyspnoea and cough, it shall be frequently (every minute); in anorexia, (loss of taste) it shall be mixed with different kinds of tasty foods; in diseases like tremors, convulsions, hiccup it shall be both before and after taking light foods; in diseases of organs above the head, administration at bed time is ideal. 38–41.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दोषोपक्रमणीयो नाम त्रयोदशोऽध्याय ॥ १३ ॥

Thus ends the chapter called Doṣopakramaṇīya–the thirteenth in Sūtrasthāna of Aṣṭāñga hṛdaya samhitā, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

चतुर्दशोऽध्यायः ।

Chapter—14.

DVIVIDHOPAKRAMAṆĪYA—(Two kinds of treatments)

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Dvividhopakramanīya-two kinds of treatments; thus said Ātreya and the other great sages.

Dvividha upakrama—(two kinds of therapy) :—

उपक्रम्यस्य हि द्वित्वाद्द्विधैवोपक्रमो मतः ।
एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥ १ ॥
बृंहणो लङ्घनश्चेति तत्पर्यायावुदाहृतौ ।
बृंहणं यद्बृहत्त्वाय लङ्घनं लाघवाय यत् ॥ २ ॥
देहस्य

Because, that to be treated (the human body) is of two kinds, the treatment is also of two kinds. The first one, santarpaṇa-(nourishing) and the second apartarpaṇa; (depleting); bṛmhaṇa (stoutening) and laṅghana (thinning, slimming), are their synonyms respectively; bṛmhaṇa is for stoutening the body, while laṅghana is for making the body light (thin). 1–2.

Notes :—The human body is of two kinds viz. kriśa. (lean/emaciated) and sthūla-(stout/obese) Both these are abnormal and require treatment to make them normal, Body is lean or emaciated mainly due to deficiency of food (in quantity and qualities) and stoutness or obesity is mainly due to over feeding (both in quantity and qualities of food). Bṛmhaṇa and laṅghana are the treatment for these conditions respectively.

भवतः प्रायो भौमापमितरच्च ते ।

Generally, bṛhmaṇa are of pṛthvī and ap (earthy and watery elements) whereas the other (langhana) is of others (elements).

Notes :—Materials (foods, drugs etc.) employed for bṛmhaṇa or santarpaṇa therapy should be predominantly of pārthiva and āpya kinds,

while those for lañghana or apatarpaṇa therapy should be of tejasa, vāyavīya and nābhasa kinds; the properties of these kinds of materials have been described earlier in chapter 9.

स्नेहनं रूक्षणं कर्म स्वेदनं स्तम्भनं च यत् ॥ ३ ॥
भूतानां तदपि द्वैध्याद्द्वितयं नातिवर्तते ।

Functions such as snehana (lubrication, oiliness) rūkṣana (dryness), swedana (sudation, diaphoresis), sthambhana (with-holding, obstruction) are also of these two kinds (bṛhmaṇa and langhana), because the elements are of these two kinds only; thus all functions are not apart from these two. 3–3½.

Notes :—**Caraka saṁhitā classifies treatment as śadvidha (six kinds) viz. bṛhmaṇa, lañghana, snehana, rūkṣaṇa, swedana, and sthambhana (vide caraka saṁhitā, sutrasthana-chapter 22). out of these, lañghana and bṛhmaṇa are given importance, even the remaining four, serve these two purposes only.**

Lañghana–(therapy to make the body light (thin) :—

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥ ४ ॥

Lañghana is of two kinds–śodhana (purifactory) and śamana (palliative). 4.

यदीरयेद्बहिर्दोषान् पञ्चधा शोधनं च तत् ।
निरूहो वमनं कायशिरोरेकोऽस्रविस्रुतिः ॥ ५ ॥

Śodhana is that which expels the doṣās out of the body forcebly, it is of five kinds, viz nirūha, (decoction enema), vamana (emesis), kāya reka (purgation for the body) śirc-reka (purgation for the head) and asra-visruti (blood letting). 5.

Notes :—**Nirūha is one kind of baṣticikitsa (enema therapy), the other kind being anuvāsana; kaya reka and śiroreka are more commonly called as virecana; and nasya is nasal medication. Vamana (emesis), virecana (purgation), the two kinks of basti (enema) and nasya-these five, are popularly known as pañca (śodhana) karma (five purifactory therapies) or pañcakarma of kāyacikitsa (inner medicine) in short; asrasruti (rakta mokṣaṇa blood letting) is more relevent with śastra cikitsā (surgery).**

न शोधयति यद्दोषान् समान्नोदीरयत्यपि ।
समीकरोति विषमान् शमनं तच्च सप्तधा ॥ ६ ॥
पाचनं दीपनं क्षुत्तृड्व्यायामातपमारुताः ।

Śamana (palliative treatment) is that which does not expel the (increased) doṣās (out of the body), does not excite (increase) the normal (doṣa) but makes the abnormal (doṣās) normal. It is of seven kinds-pācana (digestive carminatives), dīpana (hunger producing, stomachic), kṣut (withstanding hunger, avoidance of food), triṭ–(withstanding thirst/avoidence of water drinking), vyāyāma–(physical activity), ātapa (exposure to sunlight) and māruta–(exposure of breeze). 6–6½.

बृंहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

Bṛmhaṇa (stoutening therapy) also is śamana only because it alleviates/mitigates both vāta and vāta pitta (combination). 7.

Bṛmhaṇīyā (*persons requiring stoutening therapy*) :—

बृंहयेद्व्याधिभैषज्यमद्यस्त्रीशोककर्शितान् ।
भाराध्वोरःक्षतक्षीणरूक्षदुर्बलवातलान् ॥ ८ ॥
गर्भिणीसूतिकाबालवृद्धान् ग्रीष्मेऽपरानपि ।
मांसक्षीरसितासर्पिर्मधुरस्निग्धबस्तिभिः ॥ ९ ॥
स्वप्नशय्यासुखाभ्यङ्गस्नाननिर्वृतिहर्षणैः ।

Bṛmhaṇa (stoutening therapy) should be given to persons who are emaciated by diseases, medicines (therapies), wine (drinking) women (sexual intercourse), grief, carrying heavy loads, long distance walk, and injury to chest (lungs); who are dry (with loss of moisture), debiliated and who are of vāta predominant constitution, the pregnant woman, the woman who has delevered, children, the aged and even others in summer; by the use of meat, milk sugar, ghee, honey, enema prepared sweet substances and fats, sleep, comfortable bed, oil-massage, bath, comforts and happiness of the mind. 8–9½.

Langhaniyah—(*persons requiring thinning therapy*) :—

मेहामदोषातिस्निग्धज्वरोरुस्तम्भकुष्ठिनः ॥१०॥
विसर्पविद्रधिप्लीहशिरःकण्ठाक्षिरोगिणः ।
स्थूलांश्च लङ्घयेन्नित्यं शिशिरे त्वपरानपि ॥११॥

Laṅghana (thinning, slimming therapy) should be done daily to persons suffering from diabetes, āmadoṣa, disorders of poor digestive activity; more of moistness (lubrication), fever, stiffness of the thighs, leprosy and other skin diseases, visarpa, (herpes), abscess, diseases of spleen, head, throat, and eyes; those who are obese (accumilation of fat) and even to others during śiśira (cold season). 10–11.

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् ।
आमदोषज्वरच्छर्दिरतीसारहृदामयैः ॥१२॥
विबन्धगौरवोद्गारहृल्लासादिभिरातुरान् ।
मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥१३॥
एभिरेवामयैरार्तान् हीनस्थौल्यबलादिकान् ।
क्षुत्तृष्णानिग्रहैर्दोषैस्त्वार्तान् मध्यबलैर्दृढान् ॥१४॥
समीरणातपायासैः किमुताल्पबलैर्नरान् ।

Those who are very obese, strong and having predominance of pitta and kapha, those suffering from āmadoṣa, fever, vomitting, diarrhoea, heart disease, constipation, feeling of heavyness, excess of belching, nausea, etc. by the administration of śodhana (purifactory therapies such as emesis, purgation etc.); those who are moderately obese etc. (medium in strength of the body and also of the diseases mentioned), first by administration of digestives and hunger producing substances generally, (later with other purifactory therapies); those who slightly obese etc. (poor in strength of the body and of the diseases) by control of hunger, and the thirst, those are troubled by (increased) doṣās, who are of medium strength (of the body and diseases) and who are dṛḍha (capable of withstanding strain) by the control of hunger and thirst; those again of poor strength (of the body and of disease) by exposing them to breeze, sunlight and exercise. 12–14½

न बृंहयेल्लङ्घनीयान् बृंह्यांस्तु मृदु लङ्घयेत् ॥१५॥
युक्त्या वा देशकालादिबलतस्तानुपाचरेत् ।

Those who are to be given laṅghana (thinning therapy) should not be given bṛmhaṇa (stoutening); those who are to be given bṛmhaṇa should be given mild laṅghana, or both laṅghana and bṛmhaṇa together, simultaneously may be given depending upon the nature of habitat, season, strength etc. 15.

Chikitsāphala (*benefits of these treatments*) :—

बृंहिते स्याद्बलं पुष्टिस्तत्साध्यामयसंक्षयः ॥१६॥

Bṛmhaṇa therapy makes for stength, nourishment of the body, and cure of such diseases which are curable by that therapy. 16.

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः ।
क्षुत्तृट्सहोदयः शुद्धहृदयोद्गारकण्ठता ॥१७॥
व्याधिमार्दवमुत्साहस्तन्द्रानाशश्च लङ्घिते ।

Keenness of the sense organs, expulsion of malās (doṣās and wastes), feeling of lightness of the body, good taste perception, appearance of hunger and thirst together, purity of the (region of the) heart, belchings and throat, softening of the diseases (decrease of their severity), increase of enthusiasm and loss of stupor (lazyness) accure from lañghana therapy. 16½–17½.

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते ॥१८॥
अतिस्थौल्यातिकार्श्यादीन्, वक्ष्यन्ते ते च सौषधाः ।

These (therapies) indulged into in great measure than required, lead on to profound obesity and emaciation etc. which will be enumerated now, along with their treatment. 18.

रूपं तैरेव च ज्ञेयमतिबृंहितलङ्घिते ॥१९॥

The features of persons who had excess of bṛmhaṇa and lañghana therapies should be understood by these (profound obesity and emaciation). 19.

Atibṛmhaṇa (*excess of stoutening therapy*) :—

अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान् ।
काससन्न्यासकृच्छ्रामकुष्ठादीनतिदारुणान् ॥२०॥

Excess of bṛmhaṇa therapy produces profound obesity scrofula, diabetes, fever, enlargement of abdomen, fistula-in-ano, cough, loss of consciousness, dysuria, āma (disorders of poor digestive activities), leprosy (and other skin disease) which are very dreadful. 20.

तत्र मेदोऽनिलश्लेष्मनाशनं सर्वमिष्यते ।
कुलत्थजूर्णश्यामाकयवमुद्गमधूदकम् ॥२१॥
मस्तुदण्डाहतारिष्टचिन्ताशोधनजागरम् ।
मधुना त्रिफलां लिह्याद्गुडूचीमभयां घनम् ॥२२॥
रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः ।
शिलाजतुप्रयोगश्च साग्निमन्थरसो हितः ॥२३॥
विडङ्गं नागरं क्षारः काललोहरजो मधु ।
यवामलक चूर्णं च योगोऽतिस्थौल्यदोषजित् ॥२४॥

For these (diseases), treatments which reduce medas (fat), anila (vāta) and śleṣman (kapha) are desirable (required); use of kulattha, jūrṇa, śyāmāka, yava, mudga, and honeywater; indulgence in worry, purifaction therapies, avoidance of sleep, either triphalā, gudūci, abhayā and ghana, should be liked with honey daily; either rasāñjana, mahat pañcamūla, guggulu or śilājatu, along with the fresh juice of agnimñtha is suitable; powder of viḍañga, nāgara, kṣāra (yavakṣāra) and iron filings or powder of yava and āmalaka along with honey (should be lickd daily). 21–24.

व्योषकट्वीवराशिग्रुविडङ्गातिविषास्थिराः ।
हिङ्गुसौवर्चलाजाजीयवानीधान्यचित्रकाः ॥२५॥
निशे बृहत्यौ हपुषा पाठा मूलं च केम्बुकात् ।
एषां चूर्णं मधु घृतं तैलं च सदृशांशकम् ॥२६॥
सक्तुभिः षोडशगुणैर्युक्तं पीतं निहन्ति तत् ।
अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान्
हृद्रोगकामलाश्वित्रश्वासकासगलग्रहान् ।
बुद्धिमेधास्मृतिकरं सन्नस्याग्नेश्च दीपनम् ॥२८॥

Powder of vyoṣā (trikaṭu) kaṭvī, varā, śigru, vidañga, ativiṣā, sthirā, hiñgu, sauvarcala, ajājī, yavānī, dhānya, citraka, the two niśā, the two bṛhati, hapuṣā, roots of pāṭhā and of kembuka, should be mixed with honey, ghee (butter-fat) and oil in equal proportion and sixteen parts of saktu (corn flour), this mixture taken as a drink (daily) cures severe obesity and all other diseases (mentioned earlier) and even others of similar nature; heart diseases, jaundice, leucoderma, dyspnoea, cough, obstruction in the throat (hoarseness of voice etc.), improves power of thinking, intellegence, memory and kindles the weakened fire (digestive activity). 25–28.

Atilaṅghana (excess of thinning therapy) :—

अतिकार्श्यं भ्रमः कासस्तृष्णाधिक्यमरोचकः ।
स्नेहाग्निनिद्रादृक्श्रोत्रशुक्रौजःक्षुत्स्वरक्षयः ॥२९॥
बस्तिहृन्मूर्धजङ्घोरुत्रिकपार्श्वरुजा ज्वरः ।
प्रलापोर्ध्वानिलग्लानिच्छर्दिपर्वास्थिभेदनम् ॥३०॥
वर्चोमूत्रग्रहाद्याश्च जायन्तेऽतिविलङ्घनात् ।

Profound emaciation, giddiness, cough, severe thirst, anorexia, loss (decrease) of moistness, and digestive power, of sleep, vision, hearing, semen, ojas, hunger and voice; pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks; fever, delerium (excess of talk), belching exhaustion, vomitting, cutting pain in the joints and bones; non-elimination of faeces, urine etc., arise from excess of laṅghana. 29–30.

कार्श्यमेव वरं स्थौल्यात् न हि स्थूलस्य भेषजम् ॥३१॥
बृंहणं लङ्घनं वाऽलमतिमेदोऽग्निवातजित् ।

Emaciation is better than corpulence (obesity), there is no treatment for the obese, for, neither bṛmhaṇa nor laṅghana are enough to (capable) of vanquish excess of fat, digestive activity and vāta. 31.

मधुरस्निग्धसौहित्यैर्यत्सौख्येन च नश्यति ॥३२॥
क्रशिमा स्थविमाऽत्यन्तविपरीतनिषेवणैः ।
योजयेद्बृंहणं तत्र सर्वं पानान्नभेषजम् ॥३३॥

Emaciation gets cured by the use of sweet and unctous (fatty) foods and comfortable living, whereas obesity gets cured by the use of the foods etc., of the opposites (qualities to the above) that too, when used in maximum measure.

Therein, drinks, foods and drugs which are bṛmhaṇa should be adopted. 32–33.

अचिन्तया हर्षणेन ध्रुवं सन्तर्पणेन च ।
स्वप्नप्रसङ्गाच्च कृशो वराह इव पुष्यति ॥३४॥

The emaciated person becomes stout like a boar by absence of worry, by happiness, more use of nutritious food and more of sleep. 34.

न हि मांससमं किञ्चिदन्यद्देहबृहत्वकृत् ।
मांसादमांसं मांसेन सम्भृतत्वाद्विशेषतः ॥३५॥

There is nothing other than meat to stouten the body, especially so the meat of carnivorous animals, for they feed on meat itself. 35.

गुरु चातर्पणं स्थूले विपरीतं हितं कृशे ।
यवगोधूममुभयोस्तद्योग्याहितकल्पनम् ॥३६॥

Foods which are heavy (not easily digestable) and non-nutritious are ideal for the obese whereas the opposites (are ideal) for the emaciated; yava (barley) and godhūma (wheat) are good for both (when) prepared in a way as suitable to either. 36.

दोषणंत्याऽतिरिच्यन्ते ग्राहिभेद्यादिभेदतः ।
उपक्रमा न ते द्वित्वाद्भिन्ना अपि गदा इव ॥३७॥

Though the states of doṣās are innumerable and innumerable are the kinds of treatments such as grāhī (withholding) etc., still they do not surpass these two kinds,-bṛmhaṇa and lañghana, just as the diseases (though innumerable fall into two kinds only, viz sāma and nirāma).

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्विविधोपक्रमणीयो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the chapter named Dwividhopakramaṇiya-the fourteenth of Sūtrasthāna of Aṣṭāñga hṛdaya-samhita of srimad Vāgbhaṭa, son of the sri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter—15.

ŚODHANĀDIGAṆA SAṀGRAHA

(Groups of drugs for purifactory therapies etc.)

अथातः शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter named Śodhanādi gaṇa saṁgraha–groups of drugs for purifactory and other therapies; thus said Ātreya and other great sages.

Chardana gaṇa—(*group of emetics*) :—

मदनमधुकलम्बानिम्बबिम्बीविशालात्रपुसकुटजमूर्वादेवदालीकृमिघ्नम् ।
विदुलदहनचित्राः कोशवत्यौ करञ्जः कणलवणवचैलासर्षपाश्छर्दनानि ॥१॥

Madana, madhuka, lambā, niṁba, biṁbī, viśālā, trapusa, kuṭaja, mūrvā, devadalī, krimighna, vidula, dahana, citrā, the two kośavati, karañja, kaṇa, lavaṇa, vacā, elā and sarṣapa are emetics. 1.

Virecana gaṇa—(*group of purgatives*) :—

निकुम्भकुम्भत्रिफलागवाक्षीस्नुक्शङ्खिनीनीलिनितिल्वकानि ।
शम्याककम्पिल्लकहेमदुग्धा दुग्धं च मूत्रं च विरेचनानि ॥ २ ॥

Nikuṁbha, kuṁbha, triphalā, gavākṣī, snuk, śaṅkhinī, nīlini, tilvaka, śamyāka, kaṁpillaka, hemadugdhā, dugdha, and mūtra–are purgatives. 2.

Nirūhaṇa gaṇa—(*group of drugs for decoction enema*) :—

मदनकुटजकुष्ठदेवदालीमधुकवचादशमूलदारुरास्नाः ।
यवमिशिकृतवेधनं कुलत्था मधु लवणं त्रिवृता निरूहणानि ॥ ३ ॥

Madana, kuṭaja, kuṣṭhā, devadālī, madhuka, vacā, daśamūla, dāru, rāsnā, yava, miśi, kṛtavedhanam, kulatthā, madhu, lavaṇa and trivṛt–are drugs for decoction enema. 3.

Nāvana gaṇa—(group of drugs for nasal medication) :—

वेल्लापामार्गव्योषदार्वीसुरालाबीजं शैरीषं बार्हतं शैग्रवं च ।
सारो माधूकः सैन्धवं तार्क्ष्यशैलं त्रुट्यौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥४॥

Vellā, apāmārga, vyoṣa, dārvī, surālā, bīja of śirīṣa, bṛhatī and śigru; mādhūkasāra, saiñdhava, tārkṣyaśaila, the two truṭī and pṛthvīkā-purify the head. 4.

Vātaghna gaṇa—(group of drugs which mitigate vāta) :—

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् ।
वायुं वीरतरादिश्च विदार्यादिश्च नाशयेत् ॥ ५ ॥

Bhadradāru, nata, kuṣṭha, daśamūla, the two balā, the drugs of vīratarādigaṇa, and of vidāryādi gaṇa–subjugate (mitigate, cause decrease) vāta. 5.

Pittaghna gaṇa—(group which mitigates pitta) :—

दूर्वाऽनन्ता निम्बवासाऽऽत्मगुप्ता गुन्द्राऽभीरुः शीतपाकी प्रियङ्गुः ।
न्यग्रोधादिः पद्मकादिः स्थिरे द्वे पद्मं वन्यं सारिवादिश्च पित्तम् ॥६॥

Durvā, anañtā, nimba, vāsā, ātmaguptā, guñdrā, abhīru, śītapākī, priyañgu, drugs of nyagrodhādi, and padmakādi gaṇa, the two sthirā, padmaka, vanya and drugs of sārivādi gaṇa–bring about decrease of pitta. 6.

Kaphaghna gaṇa—(group which mitigate kapha) :—

आरग्वधादिरर्कादिर्मुष्ककाद्योऽसनादिकः ।
सुरसादिः समुस्तादिर्वत्सकादिर्बलासजित् ॥ ७ ॥

Drugs of āragvadhādi, arkādi, muṣkakādi, asanādi, surasadi, mustādi and vatskādi gaṇas–bring about decrease of balāsa (kapha). 7.

Jīvanīya gaṇa—(group of restoratives) :—

जीवन्ती काकोल्यौ मेदे द्वे मुद्गमाषपर्ण्यौ च ।
ऋषभकजीवकमधुकं चेति गणो जीवनीयाख्यः ॥ ८ ॥

Jīvañtī, the two kākolī, the two medā, mudgaparṇī, māṣaparṇī, ṛṣabhaka, jīvaka, and madhuka–is known as jīvanīya gaṇa–group of restoratives. 8.

Vidaryādi gaṇa :—

विदारिपञ्चाङ्गुलवृश्चिकालीवृश्चीवदेवाह्वयशूर्पपर्ण्यः ।
कण्डूकरी जीवनह्रस्वसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी ॥ ९ ॥
विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः ॥१०॥

Vidāri, pancañgula, vṛscikāli, vṛscīva, devāhvaya, the two śūrpaparṇī, kaṇḍūkarī, drugs of jīvana pañcamūla and hrasva pañcamūla, gopasuta and tripādī–this vidāryādi groups of drugs are good to the heart (cordials), stoutening the body, mitigate vāta and pitta, cure consumption, tumors of the abdomen, body–ache, upward dyspnoea, and cough. 9–10.

Sārivādi gaṇa :—

सारिवोशीरकाश्मर्यमधूकशिशिरद्वयम् ।
यष्टी परूषकं हन्ति दाहपित्तास्रतृड्ज्वरान् ॥११॥

Sārivā, uśīra, kāṣmarya, madhūka, the two śiśira, yaṣṭi, and parūṣaka–cure burning sensation, bleeding disease, thirst and fevers. 11.

Padmakādi gaṇa :—

पद्मकपुण्ड्रौ वृद्धितुगर्द्ध्यः शृङ्ग्यमृता दश जीवनसंज्ञाः ।
स्तन्यकरा घ्नन्तीरणपित्तं प्रीणनजीवनबृंहणवृष्याः ॥१२॥

Padmaka, puṇḍra, vṛddhi, tugā, ṛddhi, sṛiñgi, amritā, and the ten drugs of jīvanīya gaṇa,–cause production of breast milk, subjugate vāta and pitta, are nourishing, enlivening, stoutening and aphrodisiac. 12.

Parūṣakādi gaṇa :—

परूषकं वरा द्राक्षा कट्फलं कतकात् फलम् ।
राजाह्वं दाडिमं शाकं तृण्मूत्रामयवातजित् ॥१३॥

Parūṣaka, varā, drākṣā, kaṭphala; katakaphala, rājāhvā, dāḍima and śāka–cure thirst, urinary disorders and mitigate vāta. 13.

Añjanādi gaṇa :—

अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम् ।
सैलामधुकनागाह्वं विषान्तर्दाहपित्तनुत् ॥१४॥

Añjana, phalinī, māṁsī, padma, utpala, rasāñjana, elā, madhuka, and nāgāhvā,–cure diseases due to poison, burning sensation inside the body, and subjugate pitta. 14.

Paṭolādi gaṇa :—

पटोलकटुरोहिणीचन्दनं मधुस्रवगुडूचिपाठान्वितम् ।
निहन्ति कफपित्तकुष्ठज्वरान् विषं वमिमरोचकं कामलाम् ॥१५॥

Paṭola, kaṭurohiṇī, cañdana, madhusrava, gudūci, and pāṭhā, subjugate kapha and pitta and cure leprosy (and other skin diseases) fevers, poison, vomitting, anorexia and jaundice. 15.

Guḍūcyādi gaṇa :—

गुडूचीपद्मकारिष्टधानकारक्तचन्दनम् ।
पित्तश्लेष्मज्वरच्छर्दिदाहतृष्णाघ्नमग्निकृत् ॥१६॥

Guḍūcī, padmaka, ariṣṭa, dhānaka and raktacañdana–mitigate pitta and kapha, cure fever, vomitting, burning sensation, thirst and improves digestion. 16.

Āragwadhādi gaṇa :—

आरग्वधेन्द्रयवपाटलिकाकतिक्तानिम्बामृतामधुरसास्रुववृक्षपाठाः ।
भूनिम्बसैर्यकपटोलकरञ्जयुग्मसप्तच्छदाग्निसुषवीफलबाणघोण्टाः ॥१७॥
आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान् ।
कफं कण्डूं प्रमेहं च दुष्टव्रणविशोधनः ॥१८॥

Āragvadha, iñdrayava, pāṭali, kākatiktā, niṁba, amṛtā, madhurasa, sruvavṛkṣa, pāṭhā, bhūniṁba, sairyaka. paṭola, the two karañja, saptachadā, agni, suṣavi, phala, bāṇa and ghoṇṭā–this āragvadhādi group cures vomitting, leprosy (and other skin diseases) poison, fevers, mitigate kapha, itching, diabetes, and cleanses bad wounds. 17–18.

Asanādi gaṇa :—

असनतिनिशभूर्जश्वेतवाहप्रकीर्याः खदिरकदरभण्डीशिंशपामेषशृङ्ग्यः ।
त्रिहिमतलपलाशा जोङ्गकः शाकशालौ क्रमुकधवकलिङ्गच्छागकर्णाश्वकर्णाः ॥१९॥

असनादिर्विजयते श्वित्रकुष्ठकफक्रिमीन् ।
पाण्डुरोगं प्रमेहं च मेदोदोषनिबर्हणः ॥२०॥

Asana, tiniśa, bhūrja, śwetavāha, prakīryā, khadira, kadara, bhaṇḍī, śimśipā, meṣaśṛṅgi, the three hima, tala, palāśā, joṅgaka, śāka, śāla, kramuka, dhava, kaliṅga, chāgakarṇā, and asvakarṇā,–this asanādi group cures leucoderma, leprosy and other skin diseases, mitigates kapha, cures diseases of worms, anaemia, diabetes, and diseases of fat accumulation. 19–20.

Varuṇādi gaṇa :—

वरुणसैर्यकयुग्मशतावरीदहनमोरटबिल्वविषाणिकाः ।
द्विबृहतीद्विकरञ्जजयाद्वयं बहलपल्लवदर्भरुजाकराः ॥२१॥
वरुणादिः कफं मेदो मन्दाग्नित्वं नियच्छति ।
आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् ॥२२॥

Varuṇa, the two sairyaka, śatāvarī, dahana, moraṭa, bilva, viṣāṇikā, the two bṛhatī, the two karañja, the two jayā, bahalapallava, darbha and rujākara–this varuṇādī group subjugates kapha, fat and dyspepsia, cures āḍhyavāta (rigidity of the thighs), headaches, tumors and abscess inside the abdomen. 21–22.

Ūṣakādi gaṇa :—

ऊषकस्तुत्थकं हिङ्गु कासीसद्वयसैन्धवम् ।
सशिलाजतु कृच्छ्राश्मगुल्ममेदः कफापहम् ॥२३॥

Ūṣaka, tutthaka, hiṅgu, the two kāsīsa, saindhava and śilājatu–cure dysuria, urinary calculus, abdominal tumors, obesity, and subjugates kapha. 23.

Vīratarādi gaṇa :—

वेल्लन्तरारणिकबूकवृषाश्मभेदगोकण्टकेत्कटसहाचरबाणकाशाः ।
वृक्षादनीनलकुशद्वयगुण्ठगुन्द्राभल्लूकमोरटकुरण्टकरम्भपार्थाः ॥२४॥
वर्गो वीरतराद्योऽयं हन्ति वातकृतान् गदान् ।
अश्मरीशर्करामूत्रकृच्छ्राघातरुजाहरः ॥२५॥

Vellantara, āraṇika, būka, vṛṣā, aśmabheda, gokaṇṭaka, itkata, sahacara, bāṇa, kāśā, vṛkṣādanī, nala, the two kuśa, guṇṭha, gundrā, bhallūka, moraṭa, kuraṇṭā, karāmbha and pārtha–this vīratarādi group cures diseases produced by vāta, urinary stones and gravel, dysuria, suppression of urine and pain. 24–25.

Rodhrādi gaṇa :—

रोध्रशाबररोध्रपलाशा जिङ्गिणीसरलकट्फलयुक्ताः ।
कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोचाः ॥२६॥
एष रोध्रादिको नाम मेदः कफहरो गणः ।
योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥२७॥

Rodhra, śābarakarodhra, palāśā, jiṅgiṇī, saraḷa, kaṭphala, yuktā, kutsitāṁba, kadaḷī, gataśokā, elavālu, paripelava, and mocā–this group known as rodhrādika, cures diseases of fat and kapha, disorders of vagina, produces obstruction (to movement of doṣās and malās), good for colour and destroys poison. 26–27.

Arkādi gaṇa :—

अर्कालर्कौ नागदन्ती विशल्या भार्ङ्गी रास्ना वृश्चिकाली प्रकीर्या ।
प्रत्यक्पुष्पी पीततैलोदकीर्या श्वेतायुग्मं तापसानां च वृक्षः ॥२८॥
अयमर्कादिको वर्गः कफमेदोविषापहः ।
कृमिकुष्ठप्रशमनो विशेषाद्व्रणशोधनः ॥२९॥

Arkā, alarka, nāgadantī, viśalyā, bhārṅgī, rāsnā, vṛscikāḷī, prakīryā, pratyakpuṣpī, pītataila, udakīryā, the two śvetā and tāpasa vṛksa,–this arkādi gaṇa, mitigates kapha, fat, poison, worms, leprosy, (and other skin diseases) and especially cleanses the ulcers. 28–29.

Surasādi gaṇa :—

सुरसयुगफणिज्जं कालमाला विडङ्गं खरवुसवृषकर्णीकट्फलं कासमर्दः ।
क्षवकसरसिभार्ङ्गीकार्मुकाः काकमाची कुलहलविषमुष्टीभूस्तृणो भूतकेशी ॥३०॥
सुरसादिर्गणः श्लेष्ममेदः कृमिनिषूदनः ।
प्रतिश्यायारुचिश्वासकासघ्नो व्रणशोधनः ॥३१॥

The two surasā, phaṇijja, kālamāla, vidaṅga, kharabusa, vṛṣakarṇī, kaṭphala, kāsamarda, kṣavaka, sarasi, bhārṅgi, kārmukā, kākamācī, kulahala, viṣamuṣṭī, bhūtṛṇa, bhūtakeśī–this surasādi gaṇa mitigates kapha, fat, worms, common cold, anorexia, dyspnoea, cough and cleanses the wounds. 30–31.

Muṣkakādi gaṇa :—

मुष्ककस्नुग्वराद्वीपिपलाशधवशिंशिपाः ।
गुल्ममेहाश्मरीपाण्डुमेदोर्शःकफशुक्रजित् ॥३२॥

Muṣkaka, srug, varā, dvīpī, palāśa, dhava and śimśipā–this group cure abdominal tumor, diabetes, renal calaculus, anaemia, obesity, haemorrhoids, disorders of kapha and semen. 32.

Vatsakādi gaṇa :—

वत्सकमूर्वाभार्ङ्गीकटुका मरीचं घुणप्रिया च गण्डीरम् ।
एला पाठाऽजाजीकट्वङ्गफलाजमोदसिद्धार्थवचाः ॥३३॥
जीरकहिङ्गुविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।
चलकफमेदः पीनसगुल्मज्वरशूलदुर्नाम्नः ॥३४॥

Vatsaka, mūrvā, bhārñgī, kaṭuka, maricā, ghuṇapriyā, gaṇḍīra, elā, pāṭhā, ajājī, kaṭvañga phala, ajamodā, siddhārtha, vacā, jīraka, hiñgu, vidañgā, paśugañdhā and pañcakola–drugs of this group cures disorders of vāta, kapha and medas, rhinitis, abdominal tumor, fever, colic, and haemorrhoids. 33–34.

Vacāharidrādi gaṇa :—

वचाजलददेवाह्वनागरातिविषाभयाः ।
हरिद्राद्वययष्ट्याह्वकलशीकुटजोद्भवाः ॥३५॥
वचाहरिद्रादिगणावामातीसारनाशनौ ।
मेदः कफाढ्यपवनस्तन्यदोषनिबर्हणौ ॥३६॥

Vacā, jalada, devāhva, nāgarā, ativiṣā, and abhayā; the two haridrā, yaṣṭī, kalaśī, kuṭajodbhavā,–these vacā and haridrādi gaṇa cure acute diarrhoea (or that caused by accumulations of āma) diseases of fat, kapha, āḍhyapavana (stiffness of the thighs) and disorders caused by breast milk. 35–36.

Priyañgu-ambaṣṭhādi gaṇa :—

प्रियङ्गुपुष्पाञ्जनयुग्मपद्माः पद्माद्रजो योजनवल्ल्यनन्ता ।
मानद्रुमो मोचरसः समङ्गा पुन्नागशीतं मदनीयहेतुः ॥३७॥
अम्बष्ठा मधुकं नमस्करी नन्दीवृक्षपलाशकच्छुराः ।
रोध्रं धातकिविल्वपेशिके कट्वङ्गः कमलोद्भवं रजः ॥३८॥
गणौ प्रियङ्ग्वम्बष्ठादी पक्वातीसारनाशनौ ।
सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३९॥

Priyaṅgu puṣpā, the two añjana, padma, padmaraja, yojanavallī, anantā, mānadruma, mocarasā, samaṅgā, punnāga, śita, and madanīya hetu; aṁbaṣṭhā, madhuka, namaskarī, nandīvṛkṣa, palāśa, kacchurā, rodhra, dhātakī, bilvapeśikā, kaṭvaṅga and kamalaraja–these priyaṅgu and aṁbaṣṭhādi groups cure chronic diarrhoea, heal fractures, good for pitta and are even healers of ulcers. 37–39.

Mustādi gaṇa :—

मुस्तावचाग्निद्विनिशाद्वितिक्ताभल्लातपाठात्रिफलाविषाख्याः ।
कुष्ठं त्रुटी हैमवती च योनिस्तन्यामयघ्ना मलपाचनाश्च ॥४०॥

Mustā, vacā, agni, the two niśā, the two tiktā, bhallāta, pāṭhā, triphalā, viṣākhya, kuṣṭha, truṭī and haimavatī–cures diseases of vagina, breastmilk, and cooks the malās (doṣās). 40.

Nyagrodhādi gaṇa :—

न्यग्रोधपिप्पलसदाफलरोध्रयुग्मं जम्बूद्वयार्जुनकपीतनसोमवल्काः ।
प्लक्षाम्रवञ्जुलपियालपलाशनन्दीकोलीकदम्बविरलामधुकं मधूकम् ॥४१॥
न्यग्रोधादिर्गणो व्रण्यः सङ्ग्राही भग्नसाधनः ।
मेदः पित्तास्रतृड्दाहयोनिरोगनिबर्हणः ॥४२॥

Nyagrodha, pippala, sādaphala, the two rodhrā, the two jaṁbu, arjuna, kapītana, somavalka, plakṣa, āmra, vañjuḷa, piyāla, palāśa, nandī, kolī, kadaṁba, viralā, madhuka and madhūka–this nyagrodhādi group is good for wounds/ulcers, cause constipation, unites fractures, cures fat accumulation, bleeding disease, thirst, burning sensation, and diseases of vagina. 41–42.

Elādi gaṇa :—

एलायुग्मतुरुष्ककुष्ठफलिनीमांसीजलध्यामकं
स्पृक्काचोरकचोचपत्रतगरस्थौणेयजातीरसाः ।
शुक्तिर्व्याघ्रनखोऽमराह्वमगुरुः श्रीवासकः कुङ्कुमं
चण्डागुग्गुलुदेवधूपखपुराः पुन्नागनागाह्वयम् ॥४३॥
एलादिको वातकफौ विषं च विनियच्छति ।
वर्णप्रसादनः कण्डूपिटिकाकोठनाशनः ॥४४॥

The two elā, turuṣka, kuṣṭha, phalinī, māṁsī, jala, dhyāmaka, sphṛkkā, coraka, coca, patra, tagara, sthauṇeya, jātīrasā, śukti, vyāghranakhā, amarāhva, aguru, śrīvāsaka, kuṁkuma, cañḍā, guggulu, devadhūpa, khapurā, punnāga and nāgahvayā–this elādigaṇa cures disorders of vāta, kapha and poison, improves colour/complexion, cures itching, pustules and skin rashes. 43–44.

Śyāmādi gaṇa :—

श्यामादन्तीद्रवन्तीक्रमुककुटरणाशङ्खिनीचर्मसाह्वा-
स्वर्णक्षीरीगवाक्षीशिखरिरजनकच्छिन्नरोहाकरञ्जाः ।
बस्तान्त्री व्याधिघातो बहलबहुरसस्तीक्ष्णवृक्षात् फलानि ।
श्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्रुजं मूत्रकृच्छ्रम् ॥४५॥

Śyāma, dañtī, dravañtī, kramuka, kutaraṇā, śankhinī, carmasāhvā, svarṇakṣīrī, gavakṣī, śikhari, rajanaka, chinnarohā, karañjā, bastāñtrī, vyādhighātī, bahala, bahurasā and tīkṣṇavṛkṣaphala–this śyāmādi group cures abdominal tumor, poison, anorexia, diseases of kapha, heart ache (diseases) and dysuria. 45.

त्रयस्त्रिंशदिति प्रोक्ता वर्गास्तेषु त्वलाभतः ।
युञ्ज्यात्तद्विधमन्यच्च द्रव्यं जह्यादयौगिकम् ॥४६॥

Thus, were described thirtythree groups (of drugs); such of the drugs not available may be substituted with others of identical properties and such drugs not appropriate (to the group) may be rejected. 46.

एते वर्गा दोषदूष्याद्यपेक्ष्य कल्कक्वाथस्नेहलेहादियुक्ताः ।
पाने नस्येऽन्वासनेऽन्तर्बहिर्वा लेपाभ्यङ्गैर्घ्नन्ति रोगान् सुकृच्छ्रान् ॥४७॥

The drugs of these groups made into medicinal formulations such as kalka (wet bolus), quātha (decoction), sneha (medicated fats), leha (confections) etc., to be used for drinking, nasal drops, oil enema, topical application, anointing etc., either internally or externally, cure diseases which are obstinate. 47.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने शोधनादिगणसङ्ग्रहो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the chapter Sodhanādi gaṇa sañgraha, the fifteenth in Sūtrasthāna of Aṣṭāñgahṛdaya Sambitā written by Srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter—16.

SNEHAVIDHI—(Oleation therapy)

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the Snehavidhi adhyāya—chapter on oleation therapy; thus said Ātreya and other great sages.

Snehana dravya guṇa—(qualities of oleating substances)—

गुरुशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम् ।
औषधं स्नेहनं प्रायो, विपरीतं विरूक्षणम् ॥ १ ॥

Medicinal substances which are heavy (not easily digestable), cold (in potency) mobile, (causing movement) unctous, dull, thin (capable of entering into minute pores) soft, and liquid are generally snehana (oleating, producing oilyness, lubrication), those possessing opposite properties are rūkṣaṇa (producing dryness). 1.

Sneha dravyah—(oleating substances)—

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।
तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ २ ॥
माधुर्यादविदाहित्वाज्जन्माद्येव च शीलनात् ।

Sarpi (ghee, butterfat), majjā (bone marrow), vasā (muscle fat) and taila (oil)—are considered best among oleating substances; even among these, sarpi (ghee, butterfat) is very best, because it follows (augments) the properties of substances with which it is processed, of its sweet taste, not producing burning sensation during digestion, and of being partaken (consumed) from the beginning of life (infancy). 2–3a.

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥ ३ ॥

They (sarpiṣ, majja, vasā, and taila) mitigate of pitta in their preceding order and the other doṣās in their succeeding order. 3b.

घृतात्तैलं गुरु वसा तैलान्मज्जा ततोऽपि च ।

Oil is heavier (hard to digest) than ghee (butter-fat), muscle-fat is heavier than oil, marrow is heavier than all.

द्वाभ्यां त्रिभिश्चतुर्भिस्तैर्यमकस्त्रिवृतो महान् ॥ ४ ॥

Mixture of two, three and four oleating materials is known as yamaka, trivṛt and mahān (sneha) respectively. 4b.

Snehyāh—(*persons suitable for oleation*) :—

स्वेद्यसंशोध्यमद्यस्त्रीव्यायामासक्तचिन्तकाः ।
वृद्धबाला बलकृशा रूक्षाः क्षीणास्त्ररेतसः ॥ ५ ॥
वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनः ।
स्नेह्याः

Those who are to be administered, sudation and purifactory therapies, who indulge more in wine, women and exercise; who think too much, the aged, the children, the debilitated, the emaciated; who are dry, poor in blood and semen, who are suffering from diseases of vāta, ophthalmia, blindness, and who have difficulty in quick awakening–require oleation therapy. 5–6a-

Asnehyāh—(*persons unsuitable for oleation*) :—

न त्वतिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ॥ ६ ॥
ऊरुस्तम्भातिसाराऽऽमगलरोगगरोदरैः ।
मूर्च्छाच्छर्द्यरुचिश्लेष्मतृष्णामद्यैश्च पीडिताः ॥ ७ ॥
अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने ।

Those who have very weak or very strong digestive activity, who are very obese and very debilitated, who are suffering from stiffness of the thighs, diarrhoea, āma, diseases of the throat, artificial poisoning, enlargement of the abdomen, fainting, vomitting, anorexia, increase of ślesma, (kapha), thirst and alcoholic intoxication; who have had abnormal delevery, who are to be administered nasal medication, enema and purgative therapies. 6–8a.

तत्र धीस्मृतिमेधादिकाङ्क्षिणां शस्यते घृतम् ॥ ८ ॥

Ghṛta (ghee, butterfat) is best suited for those who desire (improvement of) intellect, memory, intellegence etc. 8b.

ग्रन्थिनाडीकृमिश्लेष्ममेदोमारुतरोगिषु ।
तैलं लाघवदार्ढ्यार्थिक्रूरकोष्ठेषु देहिषु ॥ ९ ॥

Tailā (oil) is suited in diseases like tumors, sinus ulcers, worms, diseases produced by (increased) kapha, fat and vāta, for those who desire thinning and sturdyness of the body, and who have hard bowel movements. 9.

वातातपाध्वभारस्त्रीव्यायामक्षीणधातुषु ।
रूक्षक्लेशक्षमात्यग्निवातावृतपथेषु च ॥१०॥
शेषौ, वसा तु सन्ध्यस्थिमर्मकोष्ठरुजासु च ।
तथा दग्धाहतभ्रष्टयोनिकर्णशिरोरुजि ॥११॥

The remaining (muscle-fat and marrow) are suited for persons who are depleted of their tissues from (exposure to) breeze, sunlight, long distance walk, carrying heavy load, women (sexual intercourse) and physical activities; who are dry, who withstand strain, who have very strong digestive activity, and in whom vāta is obstructed in its normal pathways.

Muscle-fat is suited for pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, displacement of vagina, earache, and headache. 10–11.

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे ।

Oil is ideal for use during prāvṛt (first rainy season), ghee during end of varṣa (i.e., śarat-autumn), the others during mādhava (i.e. vasañta-spring). 12a.

Snehayogya kāla—(*proper time for oleation therapy*) :—

ऋतौ साधारणे स्नेहः शस्तोऽह्नि विमले रवौ ॥१२॥

During sādharaṇa (temperate seasons) use of oleating materials should be done during day time and when the sun is clear. 12b.

तैलं त्वरायां शीतेऽपि घर्मेऽपि च घृतं निशि ।

Oil may be used in emergency even in cold season and ghee, even in summer and even at night. 13a.

निश्येव पित्ते पवने संसर्गे पित्तवत्यपि ॥१३॥

In diseases produced by increased pitta and pavana (vāta) and in their combination with predominence of pitta (ghee) should be used only at nights (during summer). 13.

निश्यन्यथा वातकफरोगाः स्युः पित्ततो दिवा ।

Otherwise, diseases due to (increase of) vāta and kapha arise if (fats are) used at nights and (diseases) of pitta if used during day. 13–14a.

Notes :—Drinking of fats has been specified either at day time or at night depending on the season and this rule should not be violated except in emergency; use of fats at nights in seasons not indicated to, will lead to increase of vāta and kapha and consequent diseases; use of fats at daytime in seasons not indicated to, will lead to increase of pitta and consequent diseases.

Sneha saṁkhyā– (number of fat recipes) :—

युक्त्याऽवचारयेत्स्नेहं भक्ष्याद्यन्नेन बस्तिभिः ॥१४॥
नस्याभ्यञ्जनगण्डूषमूर्द्धकर्णाक्षितर्पणैः ।

Fats should be used appropriately either mixed with chewable and other kinds of foods or in the form of (different kinds of) enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b–15a.

रसभेदैककत्वाभ्यां चतुःषष्टिर्विचारणाः ॥१५॥
स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्स्मृताः ।

By its use with (substances of) different tastes and (seperately, without admixture), it will be sixty four (number of recipes). Vicāraṇā (use of fat mixed with foods) is poor (mild in effect) because of its mingling with other materials and of its little quantity. 15b–16a.

यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥१६॥
स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ।

Because of the absence of above said reasons, Acchapeya is not (like) vicāraṇa, this method of administering fats is considered best as it serves the function of fats (lubrication) quickly. 16b–17a.

Notes :—Administration of fats for oleation therapy is done in two ways viz a) small amounts of fats are mixed with foods of different kinds of tastes, as has been explained in chapter 10 that the total number of combinations of the six tastes will be sixty three, any one or more of such food materials, become the medium with which fat may be mixed and given to the patient. This kind of administation of fat is known as vicāraṇā sneha. It is poor in action (effect); b) moderately large amount of fats, not mixed with any other substances, is given to the patient to drink–this kind is known as Acchapeyā sneha (or Acchapāna to be more precise). It is strong in action (effect) because its qnantity is more and not diluted with other substances; both these kinds together, make up the number of recipes to sixtyfour. The vicāraṇa method is indicated for those who are weak, and who do not require great lubrication it can be continued for many days without much risk. The acchapāna method is indicated for the strong, who require great and quick lubrication as preliminary to one or more purifactory therapies like emesis, purgation etc., as fat materials is given to drink in large quantity, it can be continued only for seven days at the most, this method is considered as best as it produces good lubrication quickly.

Acchapānamātra—(*dose of fats for drinking*) :—

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति याः क्रमात् ॥१७॥
ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च ह्रसीयसीम् ।
कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु ह्रसीयसीम् ॥१८॥

The quantity of fat which gets digested in two, four and eight yāma, is the mild, medium and high doses respectively; even among them, the minimum quantity should be administered in the beginning, after considering the (condition of) doṣa etc. 17b–18.

Notes :—Yāma is the period of three hours, the quantity of fat which gets digested in 6, 12 and 24 hours is mild, medium and high doses respectively for Acchapāna (drinking of fat without admixture with food), respectively. On the first day of oleation therapy, minimum quantity should be given because the nature of the alimentary tract of the patient might not be well understood and the risk of bad effect of fat will be less or not at all.

Snehapānavidhi—(*procedure of drinking fat*) :—

ह्यस्तने जीर्ण एवान्ने स्नेहोऽच्छः शुद्धये बहुः ।

For śodhana (purifactory therapies) acchasneha (drinking of fat alone) should be soon after digestion of food and in large dose (maximum dose).

शमनः क्षुद्वतोऽनन्नो मध्यमात्रश्च शस्यते ॥१९॥

For śamana (mitigation of doṣās or diseases) it should be when the person is hungry and without food (fasting) and in medium dose. 19.

बृंहणो रसमद्याद्यैः सभक्तोऽल्पः

For bṛmhaṇa (stoutening the body) it should be given mixed with juice of meat, wine etc., and consumed along with food, in small quantity (minimum dose). 20a.

हितः स च ।
बालवृद्धपिपासार्तस्नेहद्विण्मद्यशीलिषु ॥२०॥
स्त्रीस्नेहनित्यमन्दाग्निसुखितक्लेशभीरुषु ।
मृदुकोष्ठाल्पदोषेषु काले चोष्णे कृशेषु च ॥२१॥

It (oleation) is suitable to children, the aged, those suffering from thirst, those who have aversion to fat, who indulge in wine, women and fatty foods daily, who have poor digestive ability, who lead happy life, who are afraid of troubles, who are of soft bowel, who have little quantity of (increase of) doṣās; during hot season and for the emaciated. 20–21.

प्राङ्मध्योत्तरभक्तोऽसावधोमध्योर्ध्वदेहजान् ।
व्याधीञ्जयेद्बलं कुर्यादङ्गानां च यथा क्रमम् ॥२२॥

Used before, during and after food, it (fat) cures the diseases of the lower, middle and upper parts of the body respectively and also strengthens those parts in the same order. 22.

Snehopacāra—(*care after drinking fats*) :—

वार्युष्णमच्छेऽनुपिबेत् स्नेहे तत्सुखपक्तये ।
आस्योपलेपशुद्ध्यै च, तौवरारुष्करे न तु ॥२३॥
जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत् ।
तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः ॥२४॥

After acchapāna (drinking of fat) warm water should be consumed, for its easy digestion and clearing the mouth of its coating, but not so when oil of tuvaraka and āruṣkara (are consumed). In case of doubt, either of digestion or indigestion, warm water should be consumed again; by that there will be purity of belchings, feeling of lightness and desire for food. 23-24.

भोज्योऽन्नं मात्रया पास्यन् श्वः पिबन् पीतवानपि ।
द्रवोष्णमनभिष्यन्दि नातिस्निग्धमसङ्करम् ॥२५॥

Foods which are liquid, warm, not producing excess moisture inside, not very fatty and not a mixture of many food materials, should be consumed by the patient in limited quantity on the earlier day (prior to the day of drinking fat); on that day (day of drinking fat) and the day after (days after stoppage of drinking). 25.

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः ।
न वेगरोधी व्यायामक्रोधशोकहिमातपान् ॥२६॥
प्रवातयानयानाध्वभाष्यात्यासनसंस्थितीः ।
नीचात्युच्चोपधानाहःस्वप्नधूमरजांसि च ॥२७॥
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

He should use warm water only for all his activities (washing, ablutions, bath, drinking etc.), maintain celebecy (avoid sexual activities) avoid desires, not suppress the urges of the body, not indulge in exercise, anger, grief, exposure to cold, sunlight, breeze, riding on animals, travelling in vehicles, walking long distance, (too much of) speaking, remaining in troublesome postures for long time, keeping very low or very high pillow (under the head), sleeping during day, contact with smoke and dust; on the days of drinking fats and for same number of days afterwards also. 26-28a.

सर्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः ॥२८॥

This procedure (regimen) is the same generally for all therapies (purifactory therapies such as emesis, purgation, enema etc.) and also for those debilitated by diseases. 28b.

उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत् ।

In case of śamana (sneha) (palliative oleation therapy) the regimen as suggested for the person who has undergone purgation therapy (vide chapter 18) should be adopted. 29a.

Acchapāna kāla—(*duration of fat drinking*) :—

त्र्यहमच्छं मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत् ॥२९॥
सम्यक्स्निग्धोऽथवा यावदतः सात्म्यी भवेत्परम् ।

Acchapāna (drinking fat alone) should be done for three days for (persons of) soft bowels, for seven days for (persons of) hard bowels or till the symptoms of good oleation appear. After that period it (fat) becomes accustomed (to the patient and does not give the desired effect). 29b–30a

Snigdha lakṣaṇa—(*signs of oleation*) :—

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् ॥३०॥
स्नेहोद्वेगः क्लमः सम्यक्स्निग्धे, रूक्षे विपर्ययः ।
अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदस्रवाः ॥३१॥

Downward movement of vāta, keen digestive activity, faeces becoming fatty and non formed (not solid), aversion to fat, and exhaustion–are the signs of proper lubrication; opposite of these are (the sign) of dryness (inside the body). Appearance of pallor (yellowish white colour) and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b–31.

Snehavyāpat lakṣaṇa—(*bad effects of improper oleation*) :—

अमात्रयाऽहिते काले मिथ्याहारविहारतः ।
स्नेहः करोति शोफार्शस्तन्द्रास्तम्भविसंज्ञताः ॥३२॥
कण्डूकुष्ठज्वरोत्क्लेशशूलानाहभ्रमादिकान् ।

Fat drinking in improper dose, unsuitable kind, improper time, indulging in improper foods and activities produces dropsy, haemorrhoids, stupor, rigidity, (loss of movement), loss of sensation/consciousness, itching, leprosy (and other skin diseases), fever, nausea, pain in the abdomen, flatulence, giddiness etc. 32–33a.

Snehavyāpat cikitsa—(*treatment of bad effects*) :—

क्षुत्तृष्णोल्लेखनस्वेदरूक्षपानान्नभेषजम् ॥३३॥
तक्रारिष्टखलोद्दालयवश्यामाककोद्रवम् ।
पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु ॥३४॥
यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

(Producing) hunger, thirst, vomitting and perspiration, administering foods, drinks and medicines which are dry (cause dryness), use of takrāriṣṭa, (fermented butter milk), khala (menu prepared from curds), uddāla, yava, śyamāka, kodrava, pippalī, triphalā, kṣaudra (honey), pathyā, gomūtra (cows urine), guggulu and such others (foods, drugs etc.) prescribed for each disease-are the methods of managing (treating) the diseases due to improper lubrication therapy. 33b–35a.

Virūkṣaṇa (therapy to cause dryness) :—

विरूक्षणे लङ्घनवत्कृतातिकृतलक्षणम् ॥३५॥

The features of proper and excess Virūkṣaṇa (dryness) are the same as those of proper and excess of laṅghana (methods of making the body thin). 35b.

स्निग्धद्रवोष्णधन्वोत्थरसभुक् स्वेदमाचरेत् ।
स्निग्धस्त्र्यहं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥३६॥
एकाहं दिनमन्यच्च कफमुत्क्लेश्य तत्करैः ।

The patient should drink juice of meat of animals of desert-like regions, mixed with fats, made liquid (thin) and warm, then undergo sudation therapy; after three days of such regimen, he should be administered purgation therapy, after a lapse of one day, kapha should be increased by using things (food, drugs etc.) which cause its increase and then emesis (therapy) should be administered. 36–37a.

मांसला मेदुरा भूरिश्लेष्माणो विषमाग्नयः ॥३७॥
स्नेहोचिताश्च ये स्नेह्यास्तान् पूर्वं रूक्षयेत्ततः ।
संस्नेह्य शोधयेदेवं स्नेहव्यापन्न जायते ॥३८॥
अलं मलानीरयितुं स्नेहश्चासात्म्यतां गतः ।

Persons who are muscular, fatty, having great increase of kapha and erratic type of digestive activity, who are accustomed to fats and who need oleation therapy, should be made to become dry first (by use of foods, drugs etc.) and then (administered) oleation therapy followed with purifactory therapies; by this (procedure) complications of oleation do not arise. This (method) is enough to excite the malas (dosas to be eliminated easily) and the fat (consumed) which has become unaccustomed. 37b–39a.

Sadyassneha yoga (recipes for immediate oleation) :—

बालवृद्धादिषु स्नेहपरिहारासहिष्णुषु ॥३९॥
योगानिमाननुद्वेगान् सद्यः स्नेहान् प्रयोजयेत् ।

For children, the aged etc., for those who cannot withstand (the discomforts or) avoidance of things (prohibited during) of oleation therapy, can be administered the following recipes which are sadyassneha (immediate oleation/lubrication) and which are non-harming. 39.

प्राज्यमांसरसास्तेषु, पेया वा स्नेहभर्जिता ॥४०॥
तिलचूर्णश्च सस्नेहफाणितः, कृशरा तथा ।
क्षीरपेया घृताढ्योष्णा, दध्नो वा सगुडः सरः ॥४१॥
पेया च पञ्चप्रसृता स्नेहैस्तण्डुलपञ्चमैः ।
सप्तैते स्नेहनाः सद्यः,

Juice of meat prepared from more quantity of meat, peyā (gruels) fried with (more quantity of) fats, powder of tila mixed with fat and half boiled molasses, kṛśarā (rice cooked along with green gram) mixed with the same things as above, kṣīrapeyā (gruel prepared from milk) mixed with more quantity of ghee (butter fat) and made warm; dadhi sara (yoghart water, whey from curds) mixed with guḍa (molasses treacle, jaggery), pañcaprasṛta peyā (thin gruel prepared from one prasta each of ghrita (ghee), taila (oil), vasā (muscle fat), majja (marrow) and taṇḍula (rice). These seven recipes are sadyassneha (fat recipes which produce oleation/lubrication immediately). 40–42.

स्नेहाश्च लवणोल्बणाः ॥४२॥
तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च ।

And also fats mixed with more amount of salt (are sadyassneha) because it (salt) is abhiṣyandi (causes exudation in the tissues), arūkṣa (does not cause dryness), sūksma (capable of entering into minute pores), uṣṇa (hot in potency) and vyavāyi (spreads all over the body first and later undergoes transformation). 43a.

गुडानूपामिषक्षीरतिलमाषसुरादधि ॥४३॥
कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत् ।

Jaggery, meat of birds of marshy lands, milk, tila, māṣa, surā (beer) and dadhi (curds, yoghart) should not be used for purposes of oleation in leprosy (and other skin diseases), dropsy and diabetes. 43b–44a.

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिविपाचितान् ॥४४॥
स्नेहान् यथास्वमेतेषां योजयेद्विकारिणः ।

For these, fats boiled with triphalā, pippalī, pathyā, guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44–45a.

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान् ॥४५॥

For those who are debilitated by diseasas, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of (for oleation therapy) 45b.

Snehapāna phala (benefits of drinking fats) :—

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः ।
दृढेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः ॥४६॥

He, who has very keen digestive activity, clean alimentary tract, well developed/strong tissues, physical strength, colour (complexion) and powerful sense faculties, who is slow in getting old and who lives for a hundred years is the person who is habituated to oleation (in otherwords these are the benefits of oleation therapy if adopted often). 46.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने स्नेहविधिर्नाम षोडशोऽध्यायः ॥ १६ ॥

Thus ends the chapter named Snehavidhi, the sixteenth in sūtrasthāna of Aṣṭāñgahṛdaya Saṁhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

सप्तदशोऽध्यायः ।

Chapter—17

SVEDAVIDHI (Sudation Therapy)

अथातः स्वेदविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter called Svedavidhi-procedure of sudation therapy; thus said Ātreya and other great sages.

Svedaprakārāḥ (kinds of sudation) :—

स्वेदस्तापोपनाहोष्मद्रवभेदाच्चतुर्विधः ।

Sveda (sudation) is of four kinds—tāpa (fomentation), upanāha (warm poultice), ūṣmā (warm steam) and drava (pouring of warm liquid).

तापोऽग्नितप्तवसनफालहस्ततलादिभिः ॥ १ ॥

Tāpa is done by touching the body with heated cloth, metal plate, palm of the hand etc. 1.

उपनाहो वचाकिण्वशताह्वादेवदारुभिः ।
धान्यैः समस्तैर्गन्धैश्च रास्नैरण्डजटामिषैः ॥ २ ॥
उद्रिक्तलवणैः स्नेहचुक्रतक्रपयः प्लुतैः ।
केवले पवने, श्लेष्मसंसृष्टे सुरसादिभिः ॥ ३ ॥
पित्तेन पद्मकाद्यैस्तु साल्वणाख्यैः पुनः पुनः ।

Upanaha is application of poultice prepared from vacā, kiṇva (yeast), śatāhvā, devadāru etc., any kind of grains, all substances having pleasant smell, roots of rāsnā and eraṇḍa; or meat; each one added with more of salt, fats (oil, ghee etc.), cukra (vineger), takra (buttermilk) and paya (milk) in (increase of) vāta individually; that (poultice) prepared with drugs of surasādigaṇa (vide chapter 15) in increase of vāta associated with śleṣma (kapha), with drugs of padmakādigaṇa (vide chapter 15) in increase of vāta associated with pitta. These poultices are known as Sālvaṇa upanāha and should be applied often. 2–3.

स्निग्धोष्णवीर्यैर्मृदुभिश्चर्मपट्टैरपूतिभिः ॥ ४ ॥
अलाभे वातजित्पत्रकौशेयाविकशाटकैः ।
बद्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम् ॥ ५ ॥

After applying the poultice, the part of the body should be bandaged with soft piece of leather which has no bad smell, which has been oiled; it should be slightly warmed and tied; if leather is not available leaves of plants which mitigate vāta, silk cloth, or woollen cloth may be used; poultice tied during night should be removed during day and that tied during day should be removed during night. 4–5.

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः ।
पत्रभङ्गेन धान्येन करीषसिकतातुषैः ॥ ६ ॥
अनेकोपायसन्तप्तैः प्रयोज्यो देशकालतः ।

Ūṣmā (steam) may be obtained by utkārikā (boiling grains, pulses, seeds etc., and allowing that steam over the part of the body) and stone potsherd, pebbles, mud, cuttings of leaves, grains, dried dung of animals (like cow, sheep, goat etc.), sand, husk etc. heated well in different ways and administered (warm) as appropriate to the region and season. 6–7a.

शिग्रुवारणकैरण्डकरञ्जसुरसार्जकात् ॥ ७ ॥
शिरीषवासावंशार्कमालतीदीर्घवृन्ततः ।
पत्रभङ्गैर्वचाद्यैश्च मांसैश्चानूपवारिजैः ॥ ८ ॥
दशमूलेन च पृथक् सहितैर्वा यथामलम् ।
स्नेहवद्भिः सुराशुक्तवारिक्षीरादिसाधितैः ॥ ९ ॥
कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजार्दितम् ।
वाससाऽऽच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥१०॥

Drava (warm liquid) is prepared by boiling bits of leaves of śigru, vāraṇaka, eraṇḍa, karañja, surasā, arjaka, śirīṣa, vasā, vaṁśā, arka, mālatī or dīrghavṛñta, with drugs of vacādigaṇa (vide chapter 15), meat of animals of marshy land and of those living in water, drugs of daśamūla, each one seperately or all together, mixed with fats (oil, ghee etc.), appropriate to the mala (doṣa); surā (beer), śukta (fermented gruel), water and milk. This medicated water should be filled into either a pot, jug with spout, ~~or a~~ tube and poured comfortably (slowly and steadily) over the painful part covered with cloth. 7b–10.

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गगेऽनिले।
अवगाह्यातुरस्तिष्ठेदर्शः कृच्छ्रादिरुक्षु च ॥११॥

In case of vāta affecting the entire body, the same (medicated water) may be filled into a tub and the patient made to sit in it, this method can be adopted in piles, dysuria, and such other painful diseases. 11.

Svedavidhi (*procedure of sudation therapy*) :—

निवातेऽन्तर्बहिः स्निग्धो जीर्णान्नः स्वेदमाचरेत्।

Sudation should be administered to him who has been lubricated both internally (by drinking fats) and externally (anointing fats ever the body), who is staying in a room devoid of breeze and after his meal has been digested. 12a.

व्याधिव्याधितदेशर्तुवशान्मध्यवरावरम् ॥१२॥

It (sudation) may be mild, moderate (medium) or strong depending upon the condition of the disease, patient, habitat and season. 12b.

कफार्तो रूक्षणं रूक्षो, रूक्षः स्निग्धं कफानिले।

Person suffering from diseases of kapha should be given sudation in dry condition (without the use of fat internally and externally) and with dry liquid (without addition of fats); in case of kapha and vāta (increased together) the patient should be in dry condition and liquid mixed with fats (should be used). 13a.

आमाशयगते वायौ कफे पक्वाशयाश्रिते ॥१३॥
रूक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः।

When vāyu (vāta) is localised in the āmāśaya (stomach) and kapha in pakvāśaya (colon) sudation should be preceeded by dry therapy and lubrication therapy respectively; based on the seat (in relation to the doṣa which is āgañtu (foreign) in these organs respectively). 13b–14a.

अल्पं वङ्क्षणयोः, स्वल्पं दृङ्मुष्कहृदये न वा ॥१४॥

Sudation should be very mild in the groins and also on the eye, scrotum and heart or not at all (on these places) 14b.

Svedanaphala and upacāra (*benefits of and care after sudation*) :—

शीतशूलक्षये स्विन्नो जातेऽङ्गानां च मार्दवे।
स्याच्छनैर्मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥१५॥

Diminition of cold and pain and softness of the organs accure from sudation. Afterwards the body should be massaged slowly, given bath (in warm water) and allowed comforts as prescribed in lubrication therapy. 15.

***Atisvedanaphala* (*effects of excess sudation*) :—**

पित्तास्रकोपतृण्मूर्च्छास्वराङ्गसदनभ्रमाः ।
सन्धिपीडा ज्वरः श्यावरक्तमण्डलदर्शनम् ॥१६॥
स्वेदातियोगाच्छर्दिश्च, तत्र स्तम्भनमौषधम् ।
विषक्षाराग्न्यतीसारच्छर्दिमोहातुरेषु च ॥१७॥

Aggravation (increase) of pitta and asra (blood), thirst, loss of consciousness, weakness of voice and body, giddiness, pain in the joints, fever, appearance of black (blue), red patches on the skin, and vomitting are produced by excess of sudation therapy; for that, stambhana (withholding, stopping, hindering of elimination) is the treatment, so also for paients suffering from poison, caustic alkali and branding by fire; diarrhoea, vomitting and unconsciousness. 16–17.

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा ।
द्रवस्थिरसरस्निग्धरूक्षसूक्ष्मं च भेषजम् ॥१८॥
स्वेदनं, स्तम्भनं श्लक्ष्णं रूक्षसूक्ष्मसरद्रवम् ।
प्रायस्तिक्तं कषायं च मधुरं च समासतः ॥१९॥

Generally substances which are heavy, penetrating and hot (in potency) are svedana (sudatory) while substances of opposite quantities are sthambhana (cause witholding, hinderance to elimination); drugs which are liquid, sthira (static), mobile, unctous, dry and penetrating are svedana (sudatory) and those which are smooth, dry, thin, mobile and liquid, bitter, astringent and sweet in taste are generally sthambhana (withholding elimination). 18–19.

स्तम्भितः स्याद्बले लब्धे यथोक्तामयसंक्षयात् ।

After stambhana therapy, the person gains strength and diseases mentioned above (due to excess sudation) disappear. 20a.

स्तम्भत्वक्स्नायुसङ्कोचकम्पहृद्वाग्घनुग्रहैः ॥२०॥
पादौष्ठत्वक्करैः श्यावैरतिस्तम्भितमादिशेत् ।

Contraction of skin and tendons, tremors, stiffness of (region of) the heart, choking of voice, lockjaw, black discolouration of the feet, lips, skin and hands-are the signs and symptoms of excess sthambhana therapy. 20–21a.

Asvedyāḥ (persons unsuitable for sudation) :—

न स्वेदयेदतिस्थूलरूक्षदुर्बलमूर्च्छितान् ।।२१।।
स्तम्भनीयक्षतक्षीणक्षाममद्यविकारिणः ।
तिमिरोदरवीसर्पकुष्ठशोषाढ्यरोगिणः ।।२२।।
पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ।
भ्रष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान् ।।२३।।
क्षुत्तृष्णाकामलापाण्डुमेहिनः पित्तपीडितान् ।
गर्भिणीं पुष्पितां सूतां, मृदु चात्ययिके गदे ।।२४।।

Sudation should not be done to persons who are very obese, dry and weak, unconscious, who are to be given sthambhana (witholding therapy), debilitated by injury to chest, emaciation and diseases of drinking wine, those suffering from blindness, enlargement of abdomen, visarpa (herpes), leprosy (and other skin diseases), consumption, and gout, who have just consumed milk, curds, fats and honey, who have undergone purgation therapy, who are suffering from prolapse and burns of the rectum, exhaustion, anger, grief and fear, excess of hunger and thirst, jaundice, anaemia, diabetes and diseases of pitta origin; women who are pregnant, menstruating (during periods) and delevered (recently). In case of emergency diseases, it should be done mildly (for the above). 21–24.

Svedyāḥ (persons suitable for sudation) :—

श्वासकासप्रतिश्यायहिध्माध्मानविबन्धिषु ।
स्वरभेदानिलव्याधिश्लेष्मामस्तम्भगौरवे ।।२५।।
अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे ।
महत्त्वे मुष्कयोः खल्यामायामे वातकण्टके ।।२६।।
मूत्रकृच्छ्रार्बुदग्रन्थिशुक्राघाताढ्यमारुते ।
स्वेदं यथायथं कुर्यात्तदौषधविभागतः ।।२७।।

For persons suffering from dyspnoea, cough, running in the nose, hiccup, constipation, hoarseness, diseases of vāta, śleṣma (kapha), and āma; stiffness, feeling of heavyness, and aches of the body (parts or whole), catching pain of the waist, flanks, back, abdomen and lower jaw; enlargement of the scrotum, contractions of toes and fingers, tetanus, sprains, dysuria, malignant tumor (cancer), benign tumor, obstruction to the flow of semen and urine, and ādhyamāruta (rigidity of the thighs) sudation should be done judiciously with appropriate drugs. 25–27.

Anāgneya sveda (sudation without the agency of fire) :—

स्वेदो हितस्त्वनाग्नेयो वाते मेदःकफावृते ।
निवातं गृहमायासो गुरुप्रावरणं भयम् ॥२८॥
उपनाहाहवक्रोधा भूरिपानं क्षुधाऽऽतपः ॥२८॥

Sudation without the agency of fire is suitable in diseases of vāta enveloped/inactivated by medas and kapha. Staying in air tight room, fatigue (from physical activity), covering oneself with thick apperal (blankets etc.), fear, bandaging (wrapping with cloth, leather, etc.), fighting (boxing, wrestling, etc.), anger, heavy drinking (of wine), hunger and sunlight (these are some such methods devoid of the agency of fire). 28–29a.

Sveda phala (effects of sudation) :—

स्नेहक्लिन्नाः कोष्ठगा धातुगा वा स्रोतोलीना ये च शाखास्थिसंस्थाः ।
दोषाः स्वेदैस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्ह्रियन्ते ॥२९॥

Doṣās which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues, or lurking in the channels of the extremities, bones etc , are liquified by sudation therapy, brought into the alimentary canal, to be eliminated out of the body completely, by appropriate purificatory therapies, 30.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने स्वेदविधिर्नाम सप्तदशोऽध्यायः ॥ १७ ॥

Thus ends the chapter-Svedavidhi-the seventeenth of sūtrasthāna of Aṣṭāñgahṛdaya saṁhitā, written by srimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

अष्टादशोऽध्यायः ।

Chapter—18

VAMANA-VIRECANA VIDHI (Emesis and purgation therapies)

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter Vamana virecana vidhi- procedure of emesis and purgation therapies; thus said Ātreya and other great sages.

कफे विदध्याद्वमनं संयोगे वा कफोल्बणे ।
तद्विरेचनं पित्ते

Emesis should be administered for (increases of) kapha either alone or in combination (with other dosās) where kapha is predominant. Similarly purgation should be administered for (increase of) pitta (alone or in combination with other doṣas where pitta is predominant). 1.

Vāmyāḥ (persons suitable for emesis) :—

विशेषेण तु वामयेत् ॥ १ ॥
नवज्वरातिसाराधःपित्तासृग्राजयक्ष्मिणः ।
कुष्ठमेहापचीग्रन्थिश्लीपदोन्मादकासिनः ॥ २ ॥
श्वासहृल्लासवीसर्पस्तन्यदोषोर्ध्वरोगिणः ।

Emesis should be specially administered to persons suffering from recent fever, diarrhoea, bleeding disease of downward trend, pulmonary tuberculosis, leprosy (and other skin diseases), diabetes, goitre, tumors, filariasis, insanity, cough, dyspnoea, oppression in the chest (nausea), visarpa (herpes), diseases born from bad breast milk and diseases of the head. 1b-2b.

Avāmyāḥ (persons unsuitable for emesis) :—

अवाम्या गर्भिणी रूक्षः क्षुधितो नित्यदुःखितः ॥ ३ ॥
बालवृद्धकृशस्थूलहृद्रोगिक्षतदुर्बलाः ।
प्रसक्तवमथुप्लीहतिमिरक्रिमिकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रवृत्तवाय्वस्रदत्तबस्तिहतस्वराः ।
मूत्राघात्युदरी गुल्मी दुर्वमोऽत्यग्निरर्शसः ॥ ५ ॥
उदावर्तभ्रमाष्ठीलापार्श्वरुग्वातरोगिणः ।
ऋते विषगराजीर्णविरुद्धाभ्यवहारतः ॥ ६ ॥

The pregnant woman, persons who are dry (not undergone oleation therapy), hungry, grief-stricken constantly, children, old persons, the emaciated, the obese, patient of heart disease, the wounded, the weak, who are having bouts of vomitting, enlargement of spleen, blindness, intestinal parasites, upward movement of vāta and asra (blood), who have been administered enema just then, who have loss of speech, dysuria, enlargement of the abdomen, tumor of the abdomen, who respond to emesis therapy with difficulty, who have strong digestive activity, who are suffering from haemorrhoids, upward movement of air (reverse peristalisis), giddiness, enlargement of the prostate, pain in the flanks and diseases caused by vāta; excluding (among the above) those suffering from poison, gara (homicidal poison), indigestion and who have consumed incompatable foods. 3b-6.

प्रसक्तवमथोः पूर्वे प्रायेणामज्वरोऽपि च ।
धूमान्तैः कर्मभिर्वर्ज्याः, सर्वैरेव त्वजीर्णिनः ॥ ७ ॥

Those persons enumerated (in the previous verses) earlier to "prasakta vamathu" (having bouts of vommitting) and persons who are suffering from recent fevers, are generally to be rejected (excluded) for therapies ending with dhūma (inhalation of smoke) and those suffering from indigestion, from all therapies. 7.

Notes :—The therapies to be reckoned here are—snehana (oleation), swedana (sudation), vamana (emesis), virecana (purgation), basti (enema), nasya (nasal medication), dhūma (inhalation of smoke) and gaṇḍūṣa (mouth gargles).

Virecyāḥ (persons suitable for purgation therapy) :—

विरेकसाध्या गुल्मार्शोविस्फोटव्यङ्गकामलाः ।
जीर्णज्वरोदरगरच्छर्दिप्लीहहलीमकाः ॥ ८ ॥
विद्रधिस्तिमिरं काचः स्यन्दः पक्वाशयव्यथा ।
योनिशुक्राश्रया रोगाः कोष्ठगाः कृमयो व्रणाः ॥ ९ ॥

वातास्रमूर्ध्वगं रक्तं मूत्राघातः शकृद्ग्रहः ।
वाम्याश्च कुष्ठमेहाद्याः

Diseases treatable with (requiring) purgation therapy are–tumors of the abdomen, piles, visphoṭa (small pox), discoloured patch on the face, jaundice, chronic fevers, enlargement of the abdomen, homicidal poisoning, vomitting, splenic disorders, advanced jaundice, abscesses, blindness, cataract ophthalmia, pain in the large intestines, diseases of the vagina and semen, intestinal parasites, wounds/ulcers, gout, bleeding diseases of upward bout, diseases of the blood, suppression of urine, obstruction of faeces; those persons who are suitable for emesis therapy (enumerated in earlier verses) commencing with "those suffering from kuṣṭha"–are curable (to be treated) with purgation therapy. 8–10a.

Avirecyāḥ (*persons not suited for purgation*) :—

न तु रेच्या नवज्वरी ॥१०॥
अल्पाग्न्यधोगपित्तास्रक्षतपाय्वतिसारिणः ।
सशल्यास्थापितक्रूरकोष्ठातिस्निग्धशोषिणः ॥११॥

Persons suffering from recent fever, poor digestive activity, bleeding disease of downward bout, wounds, ulcers of the rectum; diarrhoea, and foreign bodies; who have been administered decoction enema, those of hard bowel movement, who are greatly lubricated and those suffering from consumption should not be given purgation therapy. 10b–11.

Vamana-vidhi (*procedure of emesis therapy*) :—

अथ साधारणे काले स्निग्धस्विन्नं यथाविधि ।
श्वोवम्यमुत्क्लिष्टकफं मत्स्यमाषतिलादिभिः ॥१२॥
निशां सुप्तं सुजीर्णान्नं पूर्वाह्णे कृतमङ्गलम् ।
निरन्नमीषत्स्निग्धं वा पेयया पीतसर्पिषम् ॥१३॥
वृद्धबालाबलक्लीबभीरून् रोगानुरोधतः ।
आकण्ठं पायितान्मद्यं क्षीरमिक्षुरसं रसम् ॥१४॥
यथाविकारविहितां मधुसैन्धवसंयुताम् ।
कोष्ठं विभज्य भैषज्यमात्रां मन्त्राभिमन्त्रिताम् ॥१५॥
"ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः ।
ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥१६॥

रसायनमिवर्षीणाममराणामिवामृतम् ।
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥१७॥
ॐ नमो भगवते भैषज्यगुरवे वैडूर्यप्रभराजाय ।
तथागतायार्हते सम्यक्सम्बुद्धाय । तद्यथा ।
ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्गते स्वाहा ॥"
प्राङ्मुखं पाययेत्

Next, during temperate seasons, after administering oleation and sudation therapies properly, on the day previous to the day of emesis, in order to excite (increase) kapha, the patient-who has slept well in the night, who has had his food well digested; should be made to drink peyā (thin gruel) prepared from fish, māṣa (black gram), tila (sesamum seeds) etc. added with little quantity of fats, in the morning, after performing auspious rites, either on empty stomach or after drinking little quantity of ghee. The aged, children, the debilitated, the impotent and the coward, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and saiñdhava salt, appropriate to the disease, to their maximum capacity. Afterwards, determining the nature of his bowels the emetic drug is administered sanctifying it with the following hymn-"let Brahma, Dakṣa, Aśvins, Rudra, Indra, the earth, moon, sun, air, fire, sages; comity of herbs, and of living beings protect you; let this medicine be to you like rasāyana for the sages, nector for gods and sudhā for the good serpents; Om, salutations to the worshipful Bhaiṣajyaguru, the vaiḍūrya prabharāja, the Tathāgata, the Arhat, the Samyak saṁbuddha; Om, bhaiṣajye, bhaiṣajye, mahā bhaiṣajye, samudgate (salutation to you the medicine)." Uttering these hymns, he should drink the medicine, facing east. 12-18a.

पीतो मुहूर्तमनुपालयेत् ।
तन्मनाः जातहृल्लासप्रसेकश्छर्दयेत्ततः ॥१८॥
अङ्गुलिभ्यामनायस्तो नालेन मृदुनाऽथवा ।
गलताल्वरुजन् वेगानप्रवृत्तान् प्रवर्तयन् ॥१९॥
प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।
उभे पार्श्वे ललाटं च वमतश्चास्य धारयेत् ॥२०॥
प्रपीडयेत्तथा नाभिं पृष्ठं च प्रतिलोमतः ।

After consuming the medicine he should await for a muhūrta (48 minutes) the commencement of vomitting, with keen intent. With the appearance of oppression in the chest and salivation he should try to vomit; if the bouts are not coming up easily, he should tickle his throat either with his fingers or a soft tube without injuring the throat, sitting on a seat of the height of one's, knee, the bouts of vomitting should be induced, the two flanks and forehead of the patient should be held (supported by another person), his umbilical region and back being massaged in upward direction. 18b–21a.

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥२१॥
वमेत् स्निग्धाम्ललवणैः संसृष्टे मरुता कफे ।

In case of increase of kapha, vomitting should be induced with drugs having properties like penetrating, hot and pungent; in case of pitta with drugs of sweet and cold properties and in case of association of marut (vāta) with kapha, with drugs of unctous, sour and salt properties. 21b–22a.

पित्तस्य दर्शनं यावच्छेदो वा श्लेष्मणो भवेत् ॥२२॥

Vomitting should be allowed till the appearance (coming out) of pitta or complete expelling of kapha. 22b.

हीनवेगः कणाधात्रीसिद्धार्थलवणोदकैः ।
वमेत्पुनः पुनः

If bouts are insufficient, they should be induced again and again by drinking water boiled with kaṇā, dhātrī, siddhārtha and salt.

Viṣama yogāh (abnormal bouts):—

तत्र वेगानामप्रवर्तनम् ॥२३॥
प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा ।
अयोगस्तेन निष्ठीवकण्डूकोठज्वरादयः ॥२४॥

Non-commencement of bouts, bouts coming on with hinderance or elimination of the medicine only-are the features of ayoga (inadequate bouts); from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc. 23b–24.

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात्।
(मनः प्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत्।
वैपरीत्यमयोगानां न चातिमहती व्यथा॥ १ ॥)
सम्यग्योगे

Kapha, pitta and vāta coming out in successive order, without any hinderance, calmness of the mind and feeling of ease appearing on their own accord, absence of features of inadequate bout and feeling of not too much of discomfort are the features of samyagyoga (proper bout). 25a.

अतियोगे तु फेनचन्द्रकरक्तवत्॥२५॥
वमितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः।
घोरा वाय्वामया मृत्युर्जीवशोणितनिर्गमात्॥२६॥

In atiyoga (excess bouts) the vomitted materials will be frothy, with glistering particles and blood; the patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful disases of vāta origin and even death due to discharge of life supporting blood. 25b–26.

Vamanottara upacāra (care after emesis) :—

सम्यग्योगेन वमितं क्षणमाश्वास्य पाययेत्।
धूमत्रयस्यान्यतमं स्नेहाचारमथादिशेत्॥२७॥

After the patient had proper bouts of vomitting, he should be comforted with encouraging words, made to inhale any one of the three kinds of smoke (mild, medium, or strong), and then allowed to follow the regimen of after-care of oleation therapy. 27.

ततः सायं प्रभाते वा क्षुद्वान् स्नातः सुखाम्बुना।
भुञ्जानो रक्तशाल्यन्नं भजेत्पेयादिकं क्रमम्॥२८॥

Then, either in the same evening or next morning, after feeling hungry, after taking bath with warm water, he can eat mess prepared with red rice or (if he is not feeling hungry) he should adhere to the following regimen of peyā (thin gruel) etc. 28.

Peyādi āhāra krama (regimen of liquid diet) :—

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रीनुभयं तथैकम्।
क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः॥२९॥

Persons who have had the maximum, medium and minimum purificatory therapies, should consume peyā (thin gruel), vilepī (thick gruel), akṛta yūṣa (soup not processed with fat, salt, sours etc.), kṛtayūṣa (soup processed with fat, salt and sours) and rasa (meat juice)–in successive order, for three, two and one annakāla (time of meal) respectively. 29.

Notes :—Aruṇadatta explains the regimen as follows-each day has two annakāla, (time of meals) one at midday and the other at night; three annakāla will be one and half days, two will be one day and one will be half day. The person who has undergone maximum purifactory therapy should drink peyā (thin gruel) for three times. (i.e. two meals time on first day and one meals time on the second day, (midday); then he should drink vilepī in the night of second day and for both times on the third day. Then akṛtayūṣa and kṛtayūṣa at both times (midday and night) on the fourth day and once (midday) on fifth day; thenafter, rasa once on sixth day (night) and at both times on seventh day; thus by the close of seven days the regimen will be completed and from the eight day onwards he will be able to take his regular meal. Persens who have had medium and minimum bouts of purifactory therapies may restrict to two and one annakāla (time of meals) for each liquid menu respectively. This regimen of liquid diet is known as Samsarjana krama.

यथाऽणुरग्निस्तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।
महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तरग्निः ॥३०॥

Just as a spark of fire, after being fed by grass, powder of dry cowdung etc., gets augmented gradually and becomes great, steady, and capable of burning/consuming everything, similarly also, the internal fire (digestive activity) by the regimen of peyā etc., in him who has undergone purifactory therapies. 30.

Vega saṁkhyā-māna—number of bouts and quantity :—

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।
दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्द्विचतुर्गुणश्च ॥३१॥

Four, six and eight are the desirable number of vomittings for minimum, medium and maximum bouts; they are ten, two times ten (20) and three times ten (30) respectively for purgations; in terms of quantity they are one, two and four praśthās respectively (in respect of purgations only). 31.

Notes :—In the context of therapies, one prastha is 13½ palās and not 32 palas as said in the context of aṣadikalpa (pharmaceutics); one pala is equal to 768 gms.

पित्तावसानं वमनं विरेकादर्धं, कफान्तं च विरेकमाहुः ।
द्वित्रान् सविट्कानपनीय वेगान् मेयं विरेके, वमने तु पीतम् ॥३२॥

Vomittings are (can be allowed) till the expulsions of pitta or half (in number and quantity) of purgations; purgations are (can be allowed) till kapha comes out; measurement to be done after rejecting two or three bouts, containing faeces in case of purgation and (after rejecting) the medicine (emetic drug) in case of emesis therapies. 32.

Virecana vidhi (*purgation therapy*) :—

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।
श्लेष्मकाले गते ज्ञात्वा कोष्ठं सम्यग्विरेचयेत् ॥३३॥

Next, the person who has been administerd emesis therapy properly and after doing oleation and sudation therapies, should be given the purgation therapy after the expiry of kapha predominant time (6 a.m. to 9 a.m.) and after determining the nature of his koṣṭha (alimentary tract, bowels). 33.

बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।
प्रभूतमारुतः क्रूरः कृच्छ्राच्छ्यामादिकैरपि ॥३४॥

Nature of koṣṭha (alimentary tract) will be mṛdu (soft) with the predominance of pitta and even milk causes purgations; it will be krūra (hard) with the predominance of māruta (vāta) and even with (drugs like) śyāmā etc. purgations occur with difficulty. 34.

कषायमधुरैः पित्ते विरेकः, कटुकैः कफे ।
स्निग्धोष्णलवणैर्वायौ

For (increase of) pitta, purgation should be done with drugs of astringent and sweet tastes; for (increase of) kapha with those of pungent taste and for vāta with drugs possessing unctous, hot and salt (qualities). 35.

अप्रवृत्तौ तु पाययेत् ॥३५॥
उष्णाम्बु, स्वेदयेदस्य पाणितापेन चोदरम् ।

If bouts of purgations do not commence, he should drink hot water and his abdomen should be fomented with warmed palms of the hand. 36a.

उत्थानेऽल्पे दिने तस्मिन्भुक्त्वाऽन्येद्युः पुनः पिबेत् ॥
अदृढस्नेहकोष्ठस्तु पिबेदूर्ध्वं दशाहतः ।
भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥३७॥
यौगिकं सम्यगालोच्य स्मरन्पूर्वमतिक्रमम् ।

If, on the day of consuming the purgative drug, the patient responds poorly, he should be allowed to take his food on that day and the purgative drugs administered again on the next day; persons who have unstable and unlubricated alimentary tract, should consume the purgative drugs after ten days (during which oleation and sudation therapies should be done) because the body which has been well prepared with oleation, and sudation therapies, will be able to have purgations properly; then it (the purgative drug) should be administered, after considering all aspects and remembering the procedures described earlier. 36b–38a.

Viṣama yogāḥ (abnormal bouts) :—

हृत्कुक्ष्यशुद्धिररुचिरुत्क्लेशः श्लेष्मपित्तयोः ॥३८॥
कण्डूविदाहः पिटिकाः पीनसो वातविड्ग्रहः ।
अयोगलक्षणम् योगो वैपरीत्ये यथोदितात् ॥३९॥
विट्पित्तकफवातेषु निःसृतेषु क्रमात्स्रवेत् ।
निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥
मांसधावनतुल्यं वा मेदः खण्डाभमेव वा ।
गुदनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥४१॥
भवन्त्यतिविरिक्तस्य तथाऽतिवमनामयाः ।

Discomfort in the (region of) the heart and abdomen, anorexia, too much of kapha and pitta coming out (through the mouth), itching, burning sensation, eruption on the skin, rhinitis, non-elimination of flatus and faeces, are the features of ayoga (inadequate bout of purgation therapy); opposite of these are the features of proper bouts; in case of atiyoga (excess bouts) after the elimination of faeces, pitta, kapha and vāta in succeeding order, there will be elimination of watery material which does not contain kapha or pitta, which is white, black or slightly red in colour, resembling the water in which meat has been washed or resembling a piece of fat; prolapse of the rectum, thirst, giddiness, sunken eyes and diseases caused by excess of vomitting-will appear. 40–42a.

Virecanottara upacāra (care after purgation) :—

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥४२॥
धूमवर्ज्येन विधिना ततो वमितवानिव ।
क्रमेणान्नानि भुञ्जानो भजेत्प्रकृतिभोजनम् ॥४३॥

The person who has undergone proper purgation therapy, should be administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should adhere to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42–43.

मन्दवह्निमसंशुद्धमक्षामं दोषदुर्बलम् ।
अदृष्टजीर्णलिङ्गं च लङ्घयेत्पीतभेषजम् ॥४४॥
स्नेहस्वेदौषधोत्क्लेशसङ्गैरिति न बाध्यते ।

On the day of consuming the purgative drug, the patient should be made to fast (abstain from food) if he has weak digestive activity, poor response to purifactory therapy, if he is not emaciated, not weak by (increase of) doṣās and has not shown symptoms of proper digestion, By this (fasting) he will not be harmed by the discomfort caused by the obstruction of doṣās aggravated by oleation, sudation therapies. 44–45a.

संशोधनास्रविस्रावस्नेहयोजनलङ्घनैः ॥४५॥
यात्यग्निर्मन्दतां तस्मात् क्रमं पेयादिमाचरेत् ।

The digestive activity becomes dull (weak) by purifactory therapies, blood letting, oleation and fasting; hence the regimen of peyā (thin gruel) etc. should be adhered to. 45b–46a.

स्रुताल्पपित्तश्लेष्माणं मद्यपं वातपैत्तिकम् ॥४६॥
पेयां न पाययेत्तेषां तर्पणादिक्रमो हितः ।

Peyā should not be given when only little quantities of pitta and kapha are expelled out, to the person who is addicted to wine, and in whom vāta and pitta are predominant; for them regimen of tarpaṇa etc. (nourishing menu) are suitable. 46b–47a.

अपक्वं वमनं दोषान् पच्यमानं विरेचनम् ॥४७॥
निर्हरेद्वमनस्यातः पाकं न प्रतिपालयेत् ।

Emesis brings out the doṣās which are not cooked (processed by heat) whereas purgations brings out the doṣās which have undergoing cooking (process by heat); hence in case of emesis (the physician) need not await cooking of the doṣās. 47.

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥४८॥
विरिच्यते भेदनीयैर्भोज्यैस्तमुपपादयेत् ।

Person who is weak, who has great amount of (increased) doṣās develops purgations on his own (without consuming purgative drug); he should be treated with foods which are purgative. 48.

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः ॥४९॥
अपरिज्ञातकोष्ठश्च पिबेन्मृद्वल्पमौषधम् ।
वरं तदसकृत्पीतमन्यथा संशयावहम् ॥५०॥
हरेद्बहूंश्चलान् दोषानल्पानल्पान् पुनः पुनः ।
दुर्बलस्य मृदुद्रव्यैरल्पान् संशमयेत्तु तान् ॥५१॥

Persons who are weak, who have undergone purifactory therapy previously, who have little amount of (increased) doṣās, who are emaciated, and whose nature of the alimentary tract is not known should be given mild purgative drug in a small dose; it is better given in small doses often; the opposite of it (large dose given once) creates doubt (of death); the drug in small and repeated doses will eliminate the circulating doṣās little by little; in a weak person, little quantity of doṣās should only be mitigated by mild drugs, (they need not be expelled out by purifactory therapies). 49b–51.

क्लेशयन्ति चिरं ते हि हन्युर्वैनमनिर्हृताः ।

They (doṣās which are more in quantity) trouble the person greatly and even kill him, if not expelled out (by purifactory therapies).

मन्दाग्निं क्रूरकोष्ठं च सक्षारलवणैर्घृतैः ॥५२॥
संधुक्षिताग्निं विजितकफवातं च शोधयेत् ।

Persons who have weak digestive activity and hard natured alimentary tract, should be administered ghee (butter fat) processed with alkalies and salts, to augment his digestive capacity and vanquish kapha and vāta; afterwards he should be given purifactory therapies. 52.

रूक्षबह्वनिलक्रूरकोष्ठव्यायामशीलिनाम् ॥५३॥
दीप्ताग्नीनां च भैषज्यमविरेच्यैव जीर्यति ।
तेभ्यो बस्तिं पुरा दद्यात्ततः स्निग्धं विरेचनम् ॥५४॥
शकृन्निर्हृत्य वा किञ्चित्तीक्ष्णाभिः फलवर्तिभिः ।
प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत्सुखम् ॥५५॥

In persons who are dry, who have great increase of vāta, who have hard natured alimentary tract, who do exercises (physical activities) habitually and who have strong digestive acitivity, the (purgative) drug gets digested without producing purgations; for them, an enema should be given first and then purgative drug which is unctous (should be given); or the faeces should be removed first by using a strong rectal suppository made from fruits; the doṣās thus initiated in their movement, the purgative drug expels them easily. 53–55.

विषाभिघातपिडकाकुष्ठशोफविसर्पिणः ।
कामलापाण्डुमेहार्तान्नातिस्निग्धान्विरेचयेत् ॥५६॥
सर्वान् स्नेहविरेकैश्च, रूक्षैस्तु स्नेहभावितान् ।

Persons who are suffering from poison, trauma, skin eruptions, leprosy (and other skin diseases), dropsy, visarpa (herpes), jaundice, anaemia and diabetes, should be given the purgative therapy without too much of oleation (slight oleation itself is sufficient for them). All of them should be given fatty purgatives; those who have had oleation earlier should be given dry (non-fatty) purgatives. 56.

कर्मणां वमनादीनां पुनरप्यन्तरेऽन्तरे ॥५७॥
स्नेहस्वेदौ प्रयुञ्जीत, स्नेहमन्ते बलाय च ।

In between emesis and other purifactory therapies, oleation nd sudation therapies should be done; (again) at the end of purifactory therapies) oleation should be done to impart strength. 57.

मलो हि देहादुत्क्लेश्य ह्रियते वाससो यथा ॥५८॥
स्नेहस्वेदैस्तथोत्क्लिष्टः शोध्यते शोधनैर्मलः ।

Malās (doṣās) getting loosened from the body by oleation and sudation therapies are expelled out by purifactory therapies just like the dirt from the cloth (by washing). 58.

स्नेहस्वेदावनभ्यस्य कुर्यात्संशोधनं तु यः ॥५९॥
दारु शुष्कमिवानामे शरीरं तस्य दीर्यते ॥५९॥

The body of the person who resorts to purifactory therapies without undergoing oleation and sudations habitually, gets broken just like a log of dry wood while being bent.

Śodhana phala (benefits of purifactory therapies) :—

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥६०॥

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing accrue from purifactory therapies, properly undertaken. 60.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने वमनविरेचनविधिर्नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the chapter—Vamana virecana vidhi—the eighteenth in sūtrasthāna of Asṭāṅgahṛdaya saṁhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

एकोनविंशोऽध्यायः ।

Chapter—19

BASTIVIDHI (*Enema therapy*)

अथातो बस्तिविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Bastividhi—procedure of enema therapy; thus said Ātreya and other great sages.

वातोल्बणेषु दोषेषु वाते वा बस्तिरिष्यते ।
उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ १ ॥
निरूहोऽन्वासनं बस्तिरुत्तरः

Basti, (enema therapy) is desirable for increase of doṣās having predominance of vāta or for (increase of) vāta alone, it is the foremost among all treatments, it is of three kinds–viz nirūha, anuvāsana and uttarabasti. 1.

Notes **:—Basti is the name for the urinary bladder. In ancient times urinary bladder of animals like buffalo, goat, etc. was being used as a bag to hold the enema materials like decoctions, oil etc. As basti (bladder) is used for this therapy, the therapy itself came to be known as basti cikitsā (enema therapy). The term 'Nirūha' literally means that whose effect/benefit cannot be guessed, in other words, highly beneficial. It is administered through the rectum making use of decoction of drugs mainly. It is also known as āsthāpana basti. Anuvāsana literally means 'that which remains inside the body for some time without causing any harm'. It is also administered through the rectum making use of medicated fat (oil). It is also known as snehabasti· (fat enema Uttarabasti is "enema of the upper tract"-the urethral and vaginal passages and not of the rectal passage, decoction of drugs and medicated fats (oil) both are made use of for this.**

Āsthāpyāḥ (persons suitable for decoction enema)—

तेन साधयेत् ।
गुल्मानाहखुडप्लीहशुद्धातीसारशूलिनः ॥ २ ॥
जीर्णज्वरप्रतिश्यायशुक्रानिलमलग्रहान् ।
वर्ध्माश्मरीरजोनाशान् दारुणांश्चानिलामयान् ॥ ३ ॥

By this (decoction enema) should be treated, the persons (who are suffering from) abdominal tumor, distention of the abdomen, khuda (gout), diseases of the spleen, diarrhoea unassociated with other diseases, pain in the abdomen, chronic fever, running in the nose; obstruction of semen, flatus and faeces, enlargment of the scrotum, urinary stone, amenorrhoea and grevious diseases of vāta origin. 2–3.

Anāsthāpyāh (*persons unsuitable for decoction enema*) :—

अनास्थाप्यास्त्वतिस्निग्धः क्षतोरस्को भृशं कृशः ।
आमातिसारी वमिमान् संशुद्धो दत्तनावनः ॥ ४ ॥
श्वासकासप्रसेकार्शोहिध्माध्मानाल्पवह्नयः ।
शूनपायुः कृताहारो वद्धच्छिद्रोदकोदरी ॥ ५ ॥
कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी ।

Those who have had excess of oleation therapy; injury to the chest, highly emaciated, diarrhoea due to āma (or diarrhoea of recent onset), vomitting, who have undergone purifactory therapies, who have been administered nasal medication, who are suffering from dyspnoea, cough, salivation, piles, flatulence, weak digestion, swelling of the rectum, who have taken food just then, who are suffering from enlargement of the abdomen due to obstruction (of the intestines) perforation (of alimentary tract) and water (ascitis), leprosy (and other skin diseases), diabetes mellitus and the pregnant woman in the seventh month. 4–5.

Anuvāsyāḥ (*persons suitable for oil enema*) :—

आस्थाप्या एव चान्वास्या विशेषादतिवह्नयः ॥ ६ ॥
रूक्षाः केवलवातार्ताः

All those suitable for decoction enema are suitable for oil enema especially those who have strong digestive power, who are dry (not undergone oleation therapy) and those suffering from diseases of vāta solely increased (not associated with other doṣās). 6.

Nānuvāsyāḥ (*persons unsuitable for oil enema*) :—

नानुवास्यास्त एव च ।
येऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥ ७ ॥

निरन्नप्लीहविड्भेदिगुरुकोष्ठकफोदराः
अभिष्यन्दिभृशस्थूलकृमिकोष्ठाढ्यमारुताः ॥ ८ ॥
पीते विषे गरेऽपच्यां श्लीपदी गलगण्डवान् ।

Persons unsuitable for oil enema are–all those unsuitable for decoction enema, those suffering from anaemia, jaundice , diabetes, rhinitis, lack of food, diseases of spleen, diarrhoea, hard bowels (constipated), enlargement of the abdomen due to kapha, ophthalmia, profound obesity, intestinal parasites, gout; who have consumed poison, those suffering from artificial poison, goitre, filariasis and scrofula. 7–8.

Bastinetra (*enema nozzle*) :—

तयोस्तु नेत्रं हेमादिधातुदार्वस्थिवेणुजम् ॥ ९ ॥
गोपुच्छाकारमच्छिद्रं श्लक्ष्णर्जु गुलिकामुखम् ।

Netra (enema nozzle) should be made from either metals like gold etc., wood, bone or bamboo; resembling the tail of the cow in shape, without holes, smooth, straight and with tip shaped like a pill. 9.

ऊनेऽब्दे पञ्च, पूर्णेऽस्मिन्नासप्तभ्योऽङ्गुलानि षट् ॥१०॥
सप्तमे सप्त, तान्यष्टौ द्वादशे, षोडशे नव ।
द्वादशैव परं विंशाद्वीक्ष्य वर्षान्तरेषु च ॥११॥
वयोबलशरीराणि प्रमाणमभिवर्द्धयेत् ।

For children less than one year of age, it (nozzle) should be five aṅgula (fingers breadth of patient's own finger) in length; over one year and upto seven years of age, it should be six aṅgula; for seventh year it should be seven aṅgula, for twelve, it should be eight aṅgula, for sixteen it should be nine aṅgula, from the age of twenty years and onwards it should be twelve aṅgulas only. These measurements may be increased (slightly) for those of other age groups based on age, strength and body build. 10–11.

स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया ॥१२॥
पूर्णेऽब्देऽङ्गुलमारभ्य तदर्द्धार्द्धप्रवर्द्धितम् ।
त्र्यङ्गुलं परमं छिद्रं मूलेऽग्रे वहते तु यत् ॥१३॥
मुद्गं माषं कलायं च क्लिन्नं कर्कन्धुकं क्रमात् ।

Its mouth (orifice) at its root should be one aṅgula (in diameter) for children of one year of age, it (diameter of the orifice) should be increased by half aṅgula (for different age groups) and its maximum should be three aṅgula (in diameter). At its tip, the orifice should be such so as to allow free movement (into it) of soaked mudga (green gram), māṣa (black gram), kalāya (round pea) and seed of karkandhu (jujube) respectively. 12–13.

मूलच्छिद्रप्रमाणेन प्रान्ते घटितकर्णिकम् ॥१४॥
वर्त्याऽग्रे पिहितं, मूले यथास्वं द्व्यङ्गुलान्तरम् ।
कर्णिकाद्वितयं नेत्रे कुर्यात्

Near the orifice at its root, a karṇikā (ear-like ridge) of this same size of the orifice should be constructed (at the time of preparing the nozzle), another second karṇika (ridge) should be made at a distance of two aṅgula (towards its tip), the orifice at the tip should be kept closed (with a plug of cloth). 14–15.

Bastipuṭaka (*enema bag*) :—

तत्र च योजयेत् ॥१५॥
अजाविमहिषादीनां बस्तिं सुमृदितं दृढम् ।
कषायरक्तं निश्छिद्रग्रन्थिगन्धसिरं तनुम् ॥१६॥
ग्रथितं साधु सूत्रेण सुखसंस्थाप्यभेषजम् ।
बस्त्यभावेऽङ्कपादं वा न्यसेद्वासोऽथवा घनम् ॥१७॥

To it (nozzle) should be adjusted (tied), the urinary bladder of a goat, sheep, buffalo, or other animals, well beaten, but kept sturdy, made red by tanning it with astringent substances, devoid of holes or tears, glands (hard spots), bad smell and veins; and made thin, should be filled with drugs (enema liquids) and fastened tight with threads (to the big end of the nozzle). If the bladder is not available, skin of thighs or legs (of animals) or thick cloth may be utilised (for making the bag). 15–17.

Nirūha mātrā (*quantity of medicine for decoction enema*) :—

निरूहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम् ।
प्रकुञ्चवृद्धिः प्रत्यब्दं यावत्षट्प्रसृतास्ततः ॥१८॥

प्रसृतं वर्धयेदूर्ध्वं द्वादशाष्टादशस्य तु ।
आसप्ततेरिदं मानं, दशैव प्रसृताः परम् ॥१९॥

In the first year of age the quantity of enema materials (liquid) for nirūha (decoction enema) should be one prakuñca (pala=48 gms.); for each succeeding year it should be increased by one prakuñca (pala) till it becomes six prasṛta (12 pala = 576 gms.); further on it should be in increased by one prasṛta (2 palas=96 gms.) each year till it becomes twelve prasṛta (24 palas=1152 gms.) at the eighteenth year of age; this should be the quantity till the age of seventy years, and after that age the quantity should be ten prasṛta (20 palas= 960 gms.) only. 18–19.

Anuvāsana mātrā (quantity for oil enema) :—

यथायथं निरूहस्य पादो मात्राऽनुवासने ।

The quantity for oil enema should be one fourth of the quantity of that of decoction enema, as prescribed for each age group. 20.

Anuvāsana vidhi (procedure of fat enema) :—

आस्थाप्यं स्नेहितं स्विन्नं शुद्धं लब्धबलं पुनः ॥२०॥
अन्वासनार्हं विज्ञाय पूर्वमेवानुवासयेत् ।
शीते वसन्ते च दिवा रात्रौ केचित्ततोऽन्यदा ॥२१॥
अभ्यक्तस्नातमुचितात्पादहीनं हितं लघु ।
अस्निग्धरूक्षमशितं सानुपानं द्रवादि च ॥२२॥
कृतचङ्क्रमणं मुक्तविण्मूत्रं शयने सुखे ।
नात्युच्छ्रिते न चोच्छीर्षे संविष्टं वामपार्श्वतः ॥२३॥
सङ्कोच्य दक्षिणं सक्थि प्रसार्य च ततोऽपरम् ।

The person suitable for decoction enema should be administered oleation and sudation therapies followed by purifactory therapy (emesis or purgation). After he regains strength, determining that he is fit for oil-enema he should be given an oil-enema first (adopting the following procedure). During cold season (hemañta and śiśira ṛtus) and vasanta (spring) it should be given during day and in other seasons during night. He should be given abhyañga (oil massage) and bath, then his accustomed food, less by one fourth of the usual quantity; suitable, light (easily digestable) neither with more of fats nor very dry, followed by an after-drink of appropriate liquid. Next he should walk for some time, eliminate faeces and urine and lie on a comfortable cot, neither too high nor too low, on his left side, folding his right thigh, and extending the other (left thigh). 20–23.

अथास्य नेत्रं प्रणयेत्स्निग्धे स्निग्धमुखं गुदे ॥२४॥
उच्छ्वास्य बस्तेर्वदने बद्धे हस्तमकम्पयन् ।
पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम् ॥२५॥
नातिवेगं न वा मन्दं सकृदेव प्रपीडयेत् ।
सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति ॥२६॥

Next, the enema nozzle which is lubricated (smeared with fat) should be pushed into the rectum which is also lubricated, after the air inside the bag is expelled out, confirming that it is well fastened (to the nozzle) it should be pressed without shaking the hands, in the direction of the vertebral column, neither too fast nor too slow, neither with great force (pressure) nor with low force (pressure) but in one attempt, a little quantity (of liquid material) be allowed to remain in the bag, for, with it resides the air. 24–26.

दत्ते तूत्तानदेहस्य पाणिना ताडयेत्स्फिजौ ।
तत्पार्ष्णिभ्यां तथा शय्यां पादतश्च त्रिरुत्क्षिपेत् ॥२७॥
ततः प्रसारिताङ्गस्य सोपधानस्य पार्ष्णिके ।
आहन्यान्मुष्टिनाऽङ्गं च स्नेहेनाभ्यज्य मर्दयेत् ॥२८॥
वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते ।
योज्यः शीघ्रं निवृत्तेऽन्यः स्नेहोऽतिष्ठन्नकार्यकृत् ॥२९॥
दीप्ताग्निं त्वागतस्नेहं सायाह्ने भोजयेल्लघु ।

After the administration (pushing the liquid inside and removing the nozzle) the person should be placed with his face upwards, his buttocks beaten (hit) by the hands (of the physician), then by his (patients) own heels; the foot of the cot should be lifted up thrice; next he must lie extending the entire body, with a pillow under his heels, oil should be smeared all over the body and all the parts of it beaten with fist or massaged especially the painful ones; so that the fat (enema liquid inside the rectum) does not come out soon.

If it comes out soon, another oil enema should be administered immediately because fat which does not remain inside does not serve the purpose. If the person has keen digestive activity, and if the fat comes out (after the stipulated time) he can be given light food in the evening. 27–29½.

निवृत्तिकालः परमस्त्रयो यामास्ततः परम् ॥३०॥
अहोरात्रमुपेक्षेत, परतः फलवर्तिभिः ।
तीक्ष्णैर्वा बस्तिभिः कुर्याद्यत्नं स्नेहनिवृत्तये ॥३१॥

The maximum time for the fat to come out is three yāma (nine hours); after that, it can be awaited for one day and night; later on (after twenty four hours after administration) attempt should be made to remove it by force, with the help of rectal suppositories made from fruits or strong decoction enema. 30–31.

अतिरौक्ष्यादनागच्छन्न चेज्जाड्यादिदोषकृत् ।
उपेक्षेतैव हि ततोऽध्युषितश्च निशां पिबेत् ॥३२॥
प्रातर्नागरधान्याम्भः कोष्णं, केवलमेव वा ।

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc., it should be neglected (allowed to remain inside) for the night; next morning he is made to drink warm water either processed with nāgara and dhānya or plain. 32.

अन्वासयेत्तृतीयेऽह्नि पञ्चमे वा पुनश्च तम् ॥३३॥
यथा वा स्नेहपक्तिः स्यादतोऽत्युल्बणमारुतान् ।
व्यायामनित्यान् दीप्ताग्नीन् रूक्षांश्च प्रतिवासरम् ॥३४॥

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested; those who have profound increase of vāta, who do exercises (physical activities) daily, who have keen digestive power and those who are very dry can be given fat enema daily. 33–34.

इति स्नेहैस्त्रिचतुरैः स्निग्धे स्रोतोविशुद्धये ।
निरूहं शोधनं युञ्ज्यादस्निग्धे स्नेहनं तनोः ॥३५॥

After three or four such fat enemas, if the body is found to be well lubricated, purifactory decoction enema should be administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35.

Nirūha basti vidhi (procedure of decoction enema) :—

पञ्चमेऽथ तृतीये वा दिवसे साधके शुभे ।
मध्याह्ने किञ्चिदावृत्ते प्रयुक्ते बलिमङ्गले ॥३६॥
अभ्यक्तस्वेदितोत्सृष्टमलं नातिबुभुक्षितम् ।
अवेक्ष्य पुरुषं दोषभेषजादीनि चादरात् ॥३७॥
बस्तिं प्रकल्पयेद्वैद्यस्तद्विद्यैर्बहुभिः सह ।

On the fifth or third day (after fat enema), at an auspicious time, some time after midday, after performing auspicious rites, after oleation and sudation, after elimination of wastes (urine, faeces) after not taking a heavy meal (after a light meal), after carefully considering the nature of the person (patient), the doṣas, drugs etc., the physician, accompanied by many experts of the enema therapy, should administer (decoction) enema to the patient. 36–37½.

Nirūhadravya kalpanā (preparation of enema decoction) :—

क्वाथयेद्विंशतिपलं द्रव्यस्याष्टौ फलानि च ॥३८॥
ततः क्वाथाच्चतुर्थांशं स्नेहं वाते प्रकल्पयेत् ।
पित्ते स्वस्थे च षष्ठांशमष्टमांशं कफेऽधिके ॥३९॥
सर्वत्र चाष्टमं भागं कल्कानां भवति वा यथा ।
नात्यच्छसान्द्रता बस्तेः पलमात्रं गुडस्य च ॥४०॥
मधुपट्वादिशेषं च युक्त्या

Twenty pala (960 gms.) of drugs (enumerated in the prescription) and (madana) phala eight in number should be made into a decoction (with the usual sixteen parts of water and boiled down to one fourth quantity); to the decoction, is added a fat (oil, ghee, etc.) one fourth of the quantity; for (treatment of) vāta, one sixth quantity for (treatment of) pitta and the healthy person and one eighth quantity for (treatment of) kapha. The quantity of kalka (paste of some drugs to be added to the decoction) for all doṣas and the healthy person) shall be one eighth part (of the decoction) or such quantity which will make the decoction neither too thin nor too thick (after mixing), next one pala of guḍa (molasses/ jaggery) and apropriate quantity of honey and salt are also added.

सर्वं तदेकतः।
उष्णाम्बुकुम्भीबाष्पेण तप्तं खजसमाहतम् ॥४१॥
प्रक्षिप्य बस्तौ प्रणयेत्पायौ नात्युष्णशीतलम्।
नातिस्निग्धं न वा रूक्षं नातितीक्ष्णं न वा मृदु ॥४२॥
नात्यच्छसान्द्रं नोनातिमात्रं नापटु नाति च।
लवणं तद्वदम्लं च

All these are then mixed together, churned well with a churner and made warm by keeping its container either in hot water or by steam from a pot. It should then be filled into the enema bag in that condition, which is neither too hot nor too cold, neither too fatty nor too dry, neither too strong nor mild, neither too thick nor too thin, neither too much nor too less in quantity, neither with too much of salt nor with too less, similarly with sour (neither too much nor too less), it is then pushed into the rectum. 41–43.

पठन्त्यन्ये तु तद्विदः ॥४३॥
मात्रां त्रिपलिकां कुर्यात्स्नेहमाक्षिकयोः पृथक्।
कर्षार्द्धं माणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥४४॥
सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत्।

Some other experts (in enema therapy) say, that the quantity of fats (oil, ghee) and honey should be three pala individually; that of māṇimantha (saindhava salt) for healthy, will be half a karṣa (¼ pala = 12 gms), the kalka (paste of drugs) be two pala (96 gms) and of all the other liquids put together shall be ten pala (480 gms). 44–44½.

माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात् ॥४५॥
आवपेत निरूहाणामेष संयोजने विधिः।

Honey, salt, fat, paste and decoction are to be mixed in successive order respectively (one after the other), this shall be the method of mixing the materials for decoction enema. 45½.

उत्तानो दत्तमात्रे तु निरूहे तन्मना भवेत् ॥४६॥
कृतोपधानः सञ्जातवेगश्चोत्कटकः सृजेत्।

After receiving the enema, the patient should lie with his face upward with a pillow (under his head), mentally intent of the enema); after getting the urge he should eliminate the faeces sitting on his heels. 46.

आगतौ परमः कालो मुहूर्तो मृत्यवे परम् ॥४७॥
तत्रानुलोमिकं स्नेहक्षारमूत्राम्लकल्पितम् ।
त्वरितं स्निग्धतीक्ष्णोष्णं बस्तिमन्यं प्रपीडयेत् ॥४८॥
विदध्यात्फलवर्तिं वा स्वेदनोत्रासनादि च ।

The maximum time for the enema material to come out is one muhūrta (48 minutes), after that period it is for causing death; hence another purgative enema prepared with fats, alkalies, urine (of animals like the cow) and sour substances and possessing unctous, penetrating and hot properties should be administered immediately; or a rectal suppository prepared from fruits should be made use of; sudation therapy and frightening should also be resorted to. 47–48½.

स्वयमेव निवृत्ते तु द्वितीयो बस्तिरिष्यते ॥४९॥
तृतीयोऽपि चतुर्थोऽपि यावद्वा सुनिरूढता ।

If the materials comes out of its own accord, then second, third or fourth enema can be given or as many as required till he develops symptoms of proper decoction enema therapy. 49.

विरिक्तवच्च योगादीन्विद्यात्

The symptoms of bouts are similar to those of purgation therapy. 49½.

योगे तु भोजयेत् ॥५०॥
कोष्णेन वारिणा स्नातं तनुधन्वरसौदनम् ।
विकारा ये निरूढस्य भवन्ति प्रचलैर्मलैः ॥५१॥
ते सुखोष्णाम्बुसिक्तस्य यान्ति भुक्तवतः शमम् ।

After the apperance of the desired symptoms, the patient should take a bath with warm water, and eat rice mess along with juice of meat of animals of desert-like land. The complications of decoction enema caused by the circulating malās (dośās) will subside by warm water bath and food.

अथ वातार्दितं भूयः सद्य एवानुवासयेत् ॥५२॥

If the patient becomes troubled by (increased) vāta he should be given a fat enema immediately (on the same-day). 50–52.

सम्यग्घीनातियोगाश्च तस्य स्युः स्नेहपीतवत् ।
किञ्चित्कालं स्थितो यश्च सपुरीषो निवर्तते ॥५३॥
सानुलोमानिलः स्नेहस्तत्सिद्धमनुवासनम् ।

The symptoms of proper, inadequate and excess (decoction enema) therapy are the same as those of "drinking of fat" therapy.

Enema material (fat) coming out along with faeces after staying inside for a short time, followed by flatus moving down are the symtoms of proper fat enema therapy. 53.

एकं त्रीन् वा बलासे तु स्नेहबस्तीन् प्रकल्पयेत् ॥५४॥
पञ्च वा सप्त वा पित्ते, नवैकादश वाऽनिले ।
पुनस्ततोऽप्ययुग्मांस्तु पुनरास्थापनं ततः ॥५५॥

One to three fat enema should be administered for (the treatment of increased) balāsa (kapha), five to seven for pitta, nine or eleven for anila (vāta). Again on uneven days (third, fifth, seventh etc.) decoction enema should be given. 54–55.

कफपित्तानिलेष्वन्नं यूषक्षीररसैः क्रमात् ।

Food (rice mess) should be consumed along with soup (of grains), milk, and meat-juice in disorders of kapha, pitta and anila (vāta) respectively. 55½.

वातघ्नौषधनिष्क्वाथत्रिवृतासैन्धवैर्युतः ॥५६॥
बस्तिरेकोऽनिले स्निग्धः स्वाद्वम्लोष्णो रसान्वितः ।

In case of (increase of) vāta, one enema consisting of decoction of drugs which mitigate vāta, trivṛt, saindhava mixed with fats, liquids of sweet and sour taste, made warm and administered (will be ideal). 56.

न्यग्रोधादिगणक्वाथपद्मकादिसितायुतौ ॥५७॥
पित्ते स्वादुहिमौ साज्यक्षीरेक्षुरसमाक्षिकौ ।

In case of (increase of) pitta, two enemas consisting of decoction of drugs of nyagrodhādigaṇa and padmakādigaṇa (vide chapter 15) made sweet and cold, and mixed with ghee, milk, sugarcane juice and honey (will be ideal). 5

आरग्वधादिनिष्क्वाथवत्सकादियुतास्त्रयः ॥५८॥
रूक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णकटुकाः कफे ।

In case of (increase of) kapha, three enemas consisting of decoction of drugs of aragvadhādigaṇa and vatsakādigaṇa (vide chapter 15) made dry (not mixed with any fat) and mixed with honey, cow's urine, possessing penetrating, hot and pungent properties (will be ideal). 58.

त्रयस्ते सन्निपातेऽपि दोषान् घ्नन्ति यतः क्रमात् ॥५९॥

In case of (increase of) all the doṣas together, these three kinds of enema will bring down the doṣas respectively one after the other. 59.

त्रिभ्यः परं वस्तिमतो नेच्छन्त्यन्ये चिकित्सकाः ।
न हि दोषश्चतुर्थोऽस्ति पुनर्दीयेत यं प्रति ॥६०॥

Other physicians, do not desire any enema other than these three, because there is no fourth doṣa for which another enema need to be given. 60.

उत्क्लेशनं शुद्धिकरं दोषाणां शमनं क्रमात् ।
त्रिधैव कल्पयेद्वस्तिमित्यन्येऽपि प्रचक्षते ॥६१॥

Yet others say, that only three kinds of enema are to be prepared, that causing increase of the doṣas, that causing purification (by expelling the doṣas) and that causing mitigation (subsiding them inside the body). 61.

दोषौषधादिबलतः सर्वमेतत्प्रमाणयेत् ।

All these are to be justified on the basis of strength of the doṣas, drugs etc.

सम्यङ्निरूढलिङ्गं तु नासम्भाव्य निवर्तयेत् ॥६२॥

Administration of enemas should not be discontinued till symptoms of proper enema therapy are obtained.

Karma basti :—

प्राक्स्नेह एकः पञ्चान्ते द्वादशास्थापनानि च ।
सान्वासनानि कर्मैवं वस्तयस्त्रिंशदीरिताः ॥६३॥

A course of thirty enemas with one fat enema at the beginning and five at the end, with twelve decoction enema and twelve fat enema alternately in the middle-is called as karma basti. 63.

Kāla basti :—

काल: पञ्चदशैकोऽत्र प्राक् स्नेहोऽन्ते त्रयस्तथा ।
षट् पञ्चबस्त्यन्तरिताः

A course of fifteen enemas, with one fat enema at the beginning and three at the end, with six decoction enemas and five fat enema alternately in the middle-is known as kāla basti. 64.

Yogabasti :—

योगोऽष्टौ बस्तयोऽत्र तु ॥६४॥
त्रयो निरूहाः स्नेहाश्च स्नेहावाद्यन्तयोरुभौ ।

A course of eight enemas, with one fat enema both at the beginning and at the end, with three decoction enema and three fat enema alternately in the middle is known as-yoga basti.

स्नेहबस्तिं निरूहं वा नैकमेवातिशीलयेत् ॥६५॥
उत्क्लेशाग्निवधौ स्नेहान्निरूहान्मरुतो भयम् ।
तस्मान्निरूढः स्नेह्यः स्यान्निरूह्यश्चानुवासितः ॥६६॥
स्नेहशोधनयुक्त्यैवं बस्तिकर्म त्रिदोषजित् ।

Either fat enema or decoction enema alone should not be administered in more number; nausea and loss of digestive power will result from more of fat enema and fear of (increase of) vāta arises from (more of) decoction enema; hence those who are given decoction enema should also be given fat enema and those who are given fat enema should also be given decoction enema; enema therapy will vanquish the three doṣās only when it is both lubricating and purifactory. 65–66½.

Mātra basti :—

ह्रस्वया स्नेहपानस्य मात्रया योजितः समः ॥६७॥
मात्राबस्तिः स्मृतः स्नेहः

Fat enema consisting of enema material (liquid) equavalent to the minimum quantity of oil used for "drinking of fat therapy" is known as mātrā basti.

शीलनीयः सदा च सः ।
बालवृद्धाध्वभारस्त्रीव्यायामासक्तचिन्तकैः ॥६८॥
वातभग्नाबलाल्पाग्निनृपेश्वरसुखात्मभिः ।
दोषघ्नो निष्परीहारो बल्यः सृष्टमलः सुखः ॥६९॥

It should be used always for children, the aged, who are habituated to long walking, carrying load, women and exercises (physical activities), who think too much, who are suffering from (diseases of) vāta, fractures, debility, poor digestive activity; for kings, wealthy persons and persons who live happily. It conquers the doṣās, does not need strict regimen, gives strength, eliminates the wastes (faeces, urine etc.) easily and is comfortable. 67–69.

Uttarabasti —(*urethral and vaginal enema/douche*) :—

बस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च ।
द्वित्रास्थापनशुद्धेभ्यो विदध्याद्बस्तिमुत्तरम् ॥७०॥

In diseases of the urinary bladder and of vagina and uterus in women, uttarabasti (urethral or vaginal enema) should be administered, to those who have purified by two or three decoction enemas (per rectum). 70.

आतुराङ्गुलमानेन तन्नेत्रं द्वादशाङ्गुलम् ।
वृत्त गोपुच्छवन्मूलमध्ययोः कृतकर्णिकम् ॥७१॥
सिद्धार्थकप्रवेशाग्रं श्लक्ष्णं हेमादिसम्भवम् ।
कुन्दाश्वमारसुमनः पुष्पवृन्तोपमं दृढम् ॥७२॥

The nozzle should be twelve añgula in length, in terms of patient's own fingers, round (tubular) resembling a cow's tail at its root (upper part) and endowed with a ridge in its middle (centre); its mouth (at the lower part or tip) capable of permitting a grain of mustard; smooth, made from gold and other metals, resembling the stalk of flowers such as kuñda, aśvamāra and sumanas and strong. 71–72.

तस्य बस्तिर्मृदुर्लघुर्मात्रा शुक्तिर्विकल्प्य वा ।

The enema material (liquid) shall be mild (in strength), light (easily acting), its quantity one śukti (two karsa or half pala=24 gms.) or parts of it.

Uttarabasti vidhi—(*Procedure*) :—

अथ स्नाताशितस्यास्य स्नेहबस्तिविधानतः ॥७३॥
ऋजोः सुखोपविष्टस्य पीठे जानुसमे मृदौ ।
हृष्टे मेढ्रे स्थिते चर्जौ शनैः स्रोतोविशुद्धये ॥७४॥
सूक्ष्मां शलाकां प्रणयेत्तया शुद्धेऽनुसेवनि ।
आमेहनान्तं नेत्रं च निष्कम्पं गुदवत्ततः ॥७५॥
पीडितेऽन्तर्गते स्नेहे स्नेहबस्तिक्रमो हितः ।

Next, the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should be asked to sit erect on a soft seat (stool), of the height of one's knees, his penis should be held straight (by the physician) and a thin probe should be slowly inserted (into the urethra) to clear the channel; after thus clearing the passage, the enema nozzle should be inserted along the line of the suture, to the entire length of the urethral passage (till the cavity of the urinary bladder is reached), without shaking and the enema bag pressed just as (described for) rectal enema, pushing the fat (oil, ghee etc.) into the urinary bladder; this is the ideal method (for a urethral enema). 73–75½.

बस्तीननेन विधिना दद्यात्त्रींश्चतुरोऽपि वा ॥७६॥
अनुवासनवच्छेषं सर्वमेवास्य चिन्तयेत् ।

In this manner three or four enemas should be given; all other procedures (after care, food etc.) are planned similar to that of fat enema therapy. 76–76½.

स्त्रीणामार्तवकाले तु योनिर्गृह्णात्यपावृतः ॥७७॥
विदधीत तदा तस्मादनृतावपि चात्यये ।
योनिविभ्रंशशूलेषु योनिव्यापद्यसृग्दरे ॥७८॥

For women, vaginal / uterine enema (douche) should be administered during the menstrual period only for, it is only then that it (uterus) is without its closure (in other words it is open) and so can retain the enema material; it can be given even apart from the menstual period, in emergency, in diseases such as prolapse and pain of the uterus or vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78.

नेत्रं दशाङ्गुलं मुद्गप्रवेशं चतुरङ्गुलम् ।
अपत्यमार्गे योज्यं स्याद् द्व्यङ्गुलं मूत्रवर्त्मनि ॥७९॥
मूत्रकृच्छ्रविकारेषु, बालानां त्वेकमङ्गुलम् ।

The nozzle (for this enema) should be ten aṅgulas in length, permitting the entry of a grain of mudga (green gram), it should inserted to a length of four aṅgula in case of vaginal passage and to a length of two aṅgula in case of urethral passage in diseases like dysuria etc., and in case of children it shall be one aṅgula. 79.

प्रकुञ्चो मध्यमा मात्रा, बालानां शुक्तिरेव तु ॥८०॥

The medium quantity of enema liquid is one prakunca (pala=48 gms) and for children one śukti (half pala=24 gms) only. 80.

उत्तानायाः शयानायाः सम्यक् सङ्कोच्य सक्थिनी ।
ऊर्ध्वजान्वास्त्रिचतुरानहोरात्रेण योजयेत् ॥८१॥
वस्तींस्त्रिरात्रमेवं च स्नेहमात्रां विवर्द्धयन् ।
त्र्यहमेव च विश्रम्य प्रणिदध्यात्पुनस्त्र्यहम् ॥८२॥

The woman, who is lieing (on a cot) with her face upwards, and legs folded at the knees and kept erect, should be administered, the vaginal/urethral enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat (enema liquid) daily; after a gap of three days it should be administered again for another three days. 81–82.

Sāmānya basti kāla–(periods of administration of enemas generally):—

पक्षाद्विरेको वमिते ततः पक्षान्निरूहणम् ।
सद्यो निरूढश्चान्वास्यः सप्तरात्राद्विरेचितः ॥८३॥

Purgation therapy should be resorted to after a fortnight after emesis therapy and decoction enema after a fortnight (after purgation therapy), fat enema (therapy) should be administered immediately after decoction enema but after seven days after purgation therapy. 83.

यथा कुसुम्भादियुतात्तोयाद्रागं हरेत्पटः ।
तथा द्रवीकृताद्देहाद्वस्तिर्निर्हरते मलान् ॥८४॥

Just as the cloth absorbs the colour from the water mixed with (boiled with) kusuṁbha etc. (colouring materials) similarly, the enema, absorbs the malās (doṣās) from the moistened body. 84.

Basti cikitsā śreṣṭhata—(*importance of enema therapy*) :—

शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वावयवाङ्गजाश्च ।
ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥८५॥
विट्श्लेष्मपित्तादिमलोच्चयानां विक्षेपसंहारकरः स यस्मात् ।
तस्यातिवृद्धस्य शमाय नान्यद्बस्तेर्विना भेषजमस्ति किञ्चित् ॥८६॥
तस्माच्चिकित्सार्द्ध इति प्रदिष्टः कृत्स्ना चिकित्साऽपि च बस्तिरेकैः ।

For all the diseases which are localised in the extremities, alimentary tract, vital organs, all the organs above the shoulders, there is no other cause, more important than vāyu (vāta), it (vāta) is the one responsible for transportation and destruction of the increased faeces, ślesman (kapha), pitta and other malas (wastes); to mitigate (bring down to normal) the greatly increased vāta, there is no treatment (more efficient) other than enema therapy. Hence it is described as half of the treatment (of all diseases) while some others (authorities) say, that it is full treatment even.

तथा निजागन्तुविकारकारिरक्तौषधत्वेन शिराव्यधोऽपि ॥८७॥

Similarly so, is Sirā vyadha (venesection) the treatment (either half or full) for (the vitiated/increased) blood which is the cause for internal and external diseases. 87.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने बस्तिविधिर्नामैकोनविंशतितमोऽध्यायः ॥ १९ ॥

Thus ends the chapter Basti vidhi-the nineteenth in sūtrasthāna of Aṣṭāñgahṛdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

विंशोऽध्यायः ।

Chapter—20

NASYA VIDHI (*nasal medication*)

अथातो नस्यविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Nasyavidhi-procedure of nasal medication; thus said Ātreya and other great sages.

ऊर्ध्वजत्रुविकारेषु विशेषान्नस्यमिष्यते ।
नासा हि शिरसो द्वारं तेन तद्व्याप्य हन्ति तान् ॥ १ ॥

Nasya (nasal medication) is especially desired for (treatment of) diseases of the parts above the shoulders; nose is the gateway for the head, spreading through this, it (nasal medication) cures them, 1.

Notes **:—Nasya is also known as nastaḥkarma and nāvana.**

Trividha nasya—(*three kinds of nasal medication*) :—

विरेचनं बृंहणं च शमनं च त्रिधाऽपि तत् ।

It (nasal medication) is of three kinds-Virecana (purgatory), Bṛmhaṇa (nourishing) and Śamana (palliative),

विरेचनं शिरःशूलजाड्यस्यन्दगलामये ॥ २ ॥
शोफगण्डकृमिग्रन्थिकुष्ठापस्मारपीनसे ।

Virecana nasya (purgatory nasal medication) is required in headache, loss of movement of the head, ophthalmia, disease of the throat, swelling, enlargement of glands, worms; tumors, leprosy (and other skin diseases) epilepsy and rhinitis.

बृंहणं वातजे शूले सूर्यावर्ते स्वरक्षये ॥ ३ ॥
नासास्यशोषे वाक्सङ्गे कृच्छ्रबोधेऽवबाहुके ।

Bṛmhaṇa (nourishing) is required for headache of vāta origin, migraine, loss of voice, dryness of the nose and mouth, difficulty in speaking, and opening of the eyes and apabāhuka (difficulty of movement of the arm). 3.

शमनं नीलिकाव्यङ्गकेशदोषाक्षिराजिषु ॥ ४ ॥

Śamana (palliative) is required in blue patches (on the skin), discoloured patches on the face, diseases of the hair and of the eyes. 4.

यथास्वं यौगिकैः स्नेहैर्यथास्वं च प्रसाधितैः ।
कल्कक्वाथादिमिश्राद्यं मधुपट्वासवैरपि ॥ ५ ॥

The first kind (purgatory), is by the use of fats (oil) suitable to the disease and processed with appropriate drugs, in the from of paste, decoction etc., and mixed with honey, salt and āsava (fermented infusion). 5.

बृंहणं धन्वमांसोत्थरसासृक्खपुरैरपि ।
शमनं योजयेत्पूर्वैः क्षीरेण सलिलेन वा ॥ ६ ॥

Bṛmhaṇa (nourishing) is by the use of juice of meat or blood of animals of desert-like lands, mixed with khapura (plant extracts, resin, gums etc.).

Śamana (palliatives) is by the use of the earlier one (juice of meat, blood) milk or even water. 6.

Anya nasya prakārah—(Other kinds of nasal medication):—

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहोऽत्र मात्रया ।
कल्काद्यैरवपीडस्तु स तीक्ष्णैर्मूर्द्धरेचनः ॥ ७ ॥

Marśa and Pratimarśa are the two subdivisions of sneha nasya (nasal medication with fat material) based on the quantity (of fats used).

Avapīḍa is from kalka etc. (paste, fresh juice, decoction) and it is a strong purgative to the head. 7.

ध्मानं विरेचनश्चूर्णो युञ्ज्यात्तं मुखवायुना ।
षडङ्गुलद्विमुखया नाड्या भेषजगर्भया ॥ ८ ॥
स हि भूरितरं दोषं चूर्णत्वादपकर्षति ।

Dhmāna is in the form of powder (to be blown into the nose) and is a purgative. It is administered by blowing it inside with the help of air from the mouth, the powder held in a tube of six añgula in length, having opening at both its end. It pulls out the greatly aggravated (increased) doṣas because it is in the form of powder. 8.

Nasya mātrā—(*quantity of nasal drops*) :—

प्रदेशिन्यङ्गुलीपर्वद्वयान्मग्नसमुद्धृतात् ॥ ९ ॥
यावत्पतत्यसौ बिन्दुर्दशाष्टौ षट् क्रमेण ते ।
मर्शस्योत्कृष्टमध्योना मात्रास्ता एव च क्रमात् ॥१०॥
बिन्दुद्वयोनाः कल्कादेः

The amount of liquid that flows down after immersing two digits of the index finger in any liquid and taking the finger out is (forms) one bindu (drop).

Ten, eight and six, such drops are the maximum, medium (moderate) and minimum doses, respectively of marśa kind of nasal medication,

In respect of kalka etc. (paste, fresh juice, decoction) the doses are less by two bindu (drops), (in other words the maximum, medium (moderate) and minimum doses of avapīḍaka kind of nasya are eight, six and four drops respectively). 9–10.

Nasya anarhāḥ—(*persons unsuitable to nasal medication*) :—

योजयेन्न तु नावनम् ।
तोयमद्यगरस्नेहपीतानां पातुमिच्छताम् ॥११॥
भुक्तभक्तशिरःस्नातस्नातुकामस्रुतासृजाम् ।
नवपीनसवेगार्तसूतिकाश्वासकासिनाम् ॥१२॥
शुद्धानां दत्तबस्तीनां तथाऽनार्तवदुर्दिने ।
अन्यत्रात्ययिकाद्व्याधेः

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison and fat (as part of oleation therapy) or who wish to consume them (soon), who have taken food just then, who have already taken bath or who desire to take bath (soon), who have had blood letting therapy (or severe bleeding due to other causes), who are having acute rhinitis, patent natural urges of the body; the woman who has recently delevered, patients of dyspnoea and cough, those who have undergone purifactory therapies (emesis and purgation), who have been given enema (just then), at unsuitable seasons and on sunless days except in emergency during diseases. 11–12½.

Nasyakāla—(*time of nasal medication*) :—

अथ नस्यं प्रयोजयेत् ॥१३॥
प्रातः श्लेष्मणि, मध्याह्ने पित्ते, सायंनिशोश्चले ।
स्वस्थवृत्ते तु पूर्वाह्णे शरत्कालवसन्तयोः ॥१४॥
शीते मध्यंदिने, ग्रीष्मे सायं वर्षासु सातपे ।
वाताभिभूते शिरसि हिध्मायामपतानके ॥१५॥
मन्यास्तम्भे स्वरभ्रंशे सायंप्रातर्दिनेदिने ।

Nasal medication should be administered in the morning for śleṣma (increase of kapha), during midday for pitta, in the evening or night for vāta; for the healthy (it should be) in the forenoons during śarat (autumn) and vasañta (spring) seasons, during midday in cold seasons, evenings in grīṣma (summer), when there is sunlight during varṣa (rainy). In diseases of the head caused by vāta, hiccup, tetanus, convulsive disorders, stiffness of the neck, and hoarseness of voice, it should be done both in evening and morning daily. 13–15.

एकाहान्तरमन्यत्र सप्ताहं च तदाचरेत् ॥१६॥

In other diseases, it should be with an interval of one day and for a period of seven days. 16.

Nasya vidhi—(*procedure of nasal medication*) :—

स्निग्धस्विन्नोत्तमाङ्गस्य प्राक्कृतावश्यकस्य च ।
निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः ॥१७॥
अथोत्तानर्जुदेहस्य पाणिपादे प्रसारिते ।
किञ्चिदुन्नतपादस्य किञ्चिन्मूर्द्धनि नामिते ॥१८॥
नासापुटं पिधायैकं पर्यायेण निषेचयेत् ।
उष्णाम्बुतप्तं भैषज्यं प्रणाड्या पिचुनाऽथवा ॥१९॥
दत्ते पादतलस्कन्धहस्तकर्णादि मर्दयेत् ।
शनैरुच्छिङ्घ्य निष्ठीवेत्पार्श्वयोरुभयोस्ततः ॥२०॥
आभेषजक्षयादेवं द्विस्त्रिर्वा नस्यमाचरेत् ।

The head of the person who has attended to his essential activities (elimination of urine and faeces, washing of the teeth and mouth etc.) earlier, should be anointed with oil and given fomentation. He should then be made to lie (on a cot) in a room devoid of breeze, the parts above his shoulders should be given fomentation once again, made to lie straight with his face upwards extending his arms and legs, the legs slightly raised and the head slightly lowered; then the medicine slightly warmed with the help of hot water, should be taken either in a tube or soaked in a piece of cloth, and instilled into each nostril alternately, keeping the other one closed.

After instilling, his soles, neck, palms, ears etc. should be massaged (mildly), he should then turn to his sides and spit out till the entire medicine comes out.

In this manner two or three nasal medications should be administered. 17–20½.

मूर्च्छायां शीततोयेन सिञ्चेत्परिहरन् शिरः ॥२१॥

If he faints (loses consciousness) cold water should be sprinkled over him, avoiding the head. 21.

Sneha nasya—(*nasal medication with fat materials*) :—

स्नेहं विरेचनस्यान्ते दद्याद्दोषाद्यपेक्षया ।

Nasal medication with fat materials should be given at the end of purgative nasal medications, in consideration of the doṣas etc.

नस्यान्ते वाक्शतं तिष्ठेदुत्तानः धारयेत्ततः ॥२२॥
धूमं पीत्वा कवोष्णाम्बुकवलान् कण्ठशुद्धये ।

After nasal medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables, then inhale smoke (of drugs) and gargle the mouth with lukeworm water many times to cleanse the throat. 21-22½.

सम्यक्स्निग्धे सुखोच्छ्वासस्वप्नबोधाक्षपाटवम् ॥२३॥

Expiration without difficulty, sleep and easy awakening from sleep and keenness of sense organs are the signs of lubricating nasal therapy properly done. 23.

रूक्षेऽक्षिस्तब्धता शोषो नासास्ये मूर्धशून्यता ।

Loss of movement of the eyes, dryness of the nose and mouth and feeling of emptiness inside the head are the signs of dryness (or inadequate lubrication).

स्निग्धेऽति कण्डूगुरुताप्रसेकारुचिपीनसाः ॥२४॥

Itching, feeling of heavyness of the head, excess salivation, anorexia and rhinitis are signs of excess of lubrication therapy. 24.

सुविरिक्तेऽक्षिलघुतावक्त्रस्वरविशुद्धयः ।
दुर्विरिक्ते गदोद्रेकः, क्षामताऽतिविरेचिते ॥२५॥

Purgative nasal therapy properly done, bestows lightness of the eyes, clean mouth and clear voice; inadeduate purgative therapy causes exacerbation of the diseases and excess therapy leads to emaciation. 25.

Pratimarśa nasya :—

प्रतिमर्शः क्षतक्षामबालवृद्धसुखात्मसु ।
प्रयोज्योऽकालवर्षेऽपि न त्विष्टो दुष्टपीनसे ॥२६॥
मद्यपीतेऽबलश्रोत्रे कृमिदूषितमूर्धनि ।
उत्कृष्टोत्क्लिष्टदोषे च, हीनमात्रतया हि सः ॥२७॥

Pratimarśa can be administered to the wounded, the emaciated, the children, the aged and those who lead a happy life; it can be, even during unsuitable time (season, day etc.) and rainy season. It is not suitable, in bad (chronic) rhinitis, to those who have drunk wine, whose ears (hearing) are weak, head infested with worms, in whom the doṣas are greatly increased and moving from place to place; it is so (not suitable) because it is of less quantity. 26–27.

निशाहर्भुक्तवान्ताहःस्वप्नाध्वश्रमरेतसाम् ।
शिरोऽभ्यञ्जनगण्डूषप्रस्रावाञ्जनवर्चसाम् ॥२८॥
दन्तकाष्ठस्य हासस्य योज्योऽन्तेऽसौ द्विबिन्दुकः ।

It is to be administered at the end of the night, day, meal, vomitting, daysleep, long distance walk, fatigue, copulation, oil-bath over the head, mouth gargle, micturition, application of collyrium, defaceation, use of tooth brush and (bouts of) laughing; its dose is two bindu (drops). 28.

पञ्चसु स्रोतसां शुद्धिः, क्लमनाशस्त्रिषु क्रमात् ॥२९॥
दृग्बलं पञ्चसु, ततो दन्तदार्ढ्यं मरुच्छमः ।

In the first fiive conditions it cleanses (clears) the channels, in the next three it relieves fatigue; in the next five it improves eye sight and in the next one it bestows sturdiness to the teeth and in the last one, it mitigates the marut (vāta). 29.

Kriyā niṣiddha vayas—(*unsuitable age for therapies*) :—

न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे ॥३०॥
न चोनाष्टादशे धूमः, कवलो नोनपञ्चमे ।
न शुद्धिरूनदशमे न चातिक्रान्तसप्ततौ ॥३१॥

Nasya (nasal medication) should not be administered to those who are less than seven years and more than eighty years of age; dhūma (inhalation of smoke of drugs) for those who are less than eighteen years; kavaḷa (mouth gargle) for those who are less than five years; śodhana (purifactory therapies like emesis, purgation etc.) for those less than ten years and more than seventy years of age. 30–31.

आजन्ममरणं शस्तः प्रतिमर्शस्तु बस्तिवत् ।
मर्शवच्च गुणान् कुर्यात्स हि नित्योपसेवनात् ॥३२॥
न चात्र यन्त्रणा नापि व्यापद्भ्यो मर्शवद्भयम् ।

Pratimarśa (kind of nasal medication) is good from birth to death just like enema therapy, it provides the benefits like marśa (another kind of nasal medication) if used daily, it does not need any control (regarding food and activities) nor it has any risks like marśa. 32.

तैलमेव च नस्यार्थे नित्याभ्यासेन शस्यते ॥३३॥
शिरसः श्लेष्मधामत्वात्स्नेहाः स्वस्थस्य नेतरे ।

Oil (medicated) only is ideal to be used daily for nasal medication, because the head is the dwelling place of kapha and no other fat can keep it healthy. 33.

आशुकृच्चिरकारित्वं गुणोत्कर्षापकृष्टता ॥३४॥
मर्शे च प्रतिमर्शे च विशेषो न भवेद्यदि ।

को मर्शं सपरीहारं सापदं च भजेत्ततः ॥३५॥
अच्छपानविचाराख्यौ कुटीवातातपस्थिती ।
अन्वासमात्रावस्ती च तद्वदेव विनिर्दिशेत् ॥३६॥

Immediate action and delayed action, more benefits and less benefits are the results of marśa and pratimarśa respectively. If there is no difference between them, who will resort to marśa which is associated with controls (regarding food and activities) and risks (of complications) ? In the same way, acchapāna (drinking of fat alone) and vicāraṇā (intake of fat mixed with foods etc.) kuṭī prāveśika (one kind of rejuvination therapy) and vātātapika (another kind of rejuvination therapy), anuvāsana (fat enema) and mātra basti (fat enema with very little oil) should be considered. 34–36.

Notes :—Immediate action (effect) and more benefit are obtainable from marśa kind of nasya, but it is difficult and gives rise to complications, pratimarśa kind of nasya is simple, does not give rise to complications but is slow in action (effect) and of poor benefit; still, many times, marśa kind itself is resorted to because of its quick effect and greater benefit. Similarly the therapies like acchapāna, kuṭīpraveśika and anuvāsana basti, though difficult and risky are resorted to many times as against vicāraṇā, vātākapika and mātra basti which are simple and not risky. It is ideal to select the quick and beneficial method and manage it carefully avoiding complications.

Aṇutaila—(*medicated oil for nasal therapy*) :—

जीवन्तीजलदेवदारुजलदत्वक्सेव्यगोपीहिमं
दार्वीत्वङ्मधुकप्लवागुरुवरीपुण्ड्राह्वबिल्वोत्पलम् ।
धावन्यौ सुरभि स्थिरे कृमिहरं पत्रं त्रुटिं रेणुकां
किञ्जल्कं कमलाद्बलां शतगुणे दिव्येऽम्भसि क्वाथयेत् ॥३७॥
तैलाद्रसं दशगुणं परिशोष्य तेन तैलं पचेत सलिलेन दशैव वारान् ।
पाके क्षिपेच्च दशमे सममाजदुग्धं नस्यं महागुणमुशन्त्यणुतैलमेतत् ॥३८॥

Jivantī, jala, devadāru, jalada, twak, sevya, gopī, himā, dārvītwak, madhuka, plava, aguru, varī, puṇḍrāhva, bilva, utpala, the two dhāvani, surabhi, the two sthirā, kṛmihara, patram, truṭī, reṇuka, kiñjalka, kamala and balā-are to be boiled in one hundred parts of rain water (or pure water) and decoction reduced to one-tenth part; to it (decoction) is added equal quantity of taila (oil of sesamum) and cooked for ten times. During the tenth cooking, equal quantity of goats milk (equal to the quantity of oil) is added (and cooking completed). This oil known as Aṇutaila, used as nasal drops, bestows great benefits. 37–38.

Notes :—There is differece in the method of preparation and proportion of ingrediants in this formula as against the usual method of preparing medicated oils. The drugs for preparing the kalka (paste) are the same as of the decoction, in the absence of mention of separate drugs.

Nasya phala—(*benefits of nasal medication*):—

घनोन्नतप्रसन्नत्वक्स्कन्धग्रीवास्यवक्षसः ।
दृढेन्द्रियास्तपलिता भवेयुर्नस्यशीलिनः ॥३९॥

The skin, shoulders, neck, face and chest become thick, well developed and bright; the body parts and the sense organs become strong and disappearance of grey hairs will be obtained by persons who become habituated to nasal medication. 39.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने नस्यविधिर्नाम विंशोऽध्यायः ॥२०॥

Thus ends the chapter-Nasya vidhi-the twentieth in Sūtrasthāna of Aṣṭāñgahṛdaya Samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

एकविंशतितमोऽध्यायः ।

Chapter—21.

DHŪMAPĀNA VIDHĪ—(Inhalation of smoke)

अथातो धूमपानविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Dhūmapana vidhi-procedure of inhalation of smoke (of drugs); thus said Ātreya and other great sages.

जत्रूर्ध्वकफवातोत्थविकाराणामजन्मने ।
उच्छेदाय च जातानां पिबेद्धूमं सदाऽऽत्मवान् ॥ १ ॥

The person who wishes to take care of himself (his health) should always (daily) inhale the smoke (of drugs) to prevent the onset of diseases of the parts above the shoulders, arising from (increase of) kapha and vāta and for the cure of diseases which have already arisen. 1.

स्निग्धो मध्यः स तीक्ष्णश्च, वाते वातकफे कफे ।
योज्यः

Snigdha (lubricating), Madhya (medium) and Tīkṣṇa (strong), smoke (of drugs) should be administered for (the increase of) vāta, vātakapha together and kapha respectively. 2.

Notes :—Snigdha dhūma is also known as mṛdu (mild) dhūma or prāyogika dhūma; madhya dhūma as śamana (palliative) dhūma and tīkṣṇa dhūma as śodhana (purifictory) or virecana (purgative) dhūma.

Dhūma anarhāḥ—(Persons unsuitable for inhalation) :—

न रक्तपित्तातिविरिक्तोदरमेहिषु ॥ २ ॥
तिमिरोर्ध्वानिलाध्मानरोहिणीदत्तबस्तिषु ।
मत्स्यमद्यदधिक्षीरक्षौद्रस्नेहविषाशिषु ॥ ३ ॥
शिरस्यभिहते पाण्डुरोगे जागरिते निशि ।

Inhalation of smoke should not be done for persons who are suffering from raktapitta (bleeding disease), who have undergone purgation therapy, who are patients of enlargement of the abdomen, diabetes, blindness, upward movement of vāta, flatulence, rohiṇī (a dreadful disease of the throat, diphtheria ?), who have been administered enema, who have eaten (just then) fish, wine, curds (yoghart), milk, honey, fats and poison; who are injured in the head, who are suffering from paṇḍu (anaemia) and those who have kept awake at night. 2½–3½.

रक्तपित्तान्ध्यबाधिर्यतृण्मूर्छामदमोहकृत् ॥ ४ ॥
धूमोऽकालेऽतिपीतो वा तत्र शीतो विधिर्हितः ।

Rakta pitta (bleeding disease), blindness, deafness, thirst, fainting, intoxication and delusion-are produced by inhaling smoke at improper time and in excess. For these, cold regimen is the ideal treatment. 5.

Dhūma yogya kāla—(*proper time for inhalation*) :—

क्षुतजृम्भितविण्मूत्रस्त्रीसेवाशस्त्रकर्मणाम् ॥ ५ ॥
हासस्य दन्तकाष्ठस्य धूममन्ते पिबेन्मृदुम् ।
कालेष्वेषु निशाहारनावनान्ते च मध्यमम् ॥ ६ ॥
निद्रानस्याञ्जनस्नानच्छर्दितान्ते विरेचनम् ।

Mṛdu dhūma (mild, lubricating smoke) should be inhaled at the end of sneezing, yawning, defaecation, micturition, copulation, surgical operation, bouts of laughing and use of tooth brush.

Madhyama (medium strength) smoke should be inhaled at the end of the night, of the meals and of nasal medication,

Virecana (purgative, strong) smoke should be inhaled at the end of sleep, nasal medication, application of collyrium, bath and vomitting. 5–6.

Dhūma yantra—(*smoking apparatus*) :—

बस्तिनेत्रसमद्रव्यं त्रिकोशं कारयेदृजु ॥ ७ ॥
मूलाग्रेऽङ्गुष्ठकोलास्थिप्रवेशं धूमनेत्रकम् ।

The smoke apparatus should be prepared from the same materials as of enema nozzle; having three chambers, straight (in shape), permitting the entry of the thumb and a kolāsthi (stone of jujube fruit) through orifices at its root and tip respectively. 7.

तीक्ष्णस्नेहनमध्येषु त्रीणि चत्वारि पञ्च च ॥ ८ ॥
अङ्गुलानां क्रमात्पातुः प्रमाणेनाष्टकानि तत् ।

The length of the tube should be three, four and five, multipled by eight, (24, 32, and 40) añgulās respectively for the strong, lubricating (mild) and medium kind of smoke, respectively. 8.

Dhūmapāna vidhi—(*mode of inhalation*) :—

ऋजूपविष्टस्तच्चेता विवृतास्यस्त्रिपर्ययम् ॥ ९ ॥
पिधाय च्छिद्रमेकैकं धूमं नासिकया पिबेत् ।

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively, closing one nostril while inhaling through the other. Inhalation should be done thrice (sucking the smoke and letting it out together form one bout); three such bouts should be done each time). 9.

प्राक् पिबेन्नासयोत्क्लिष्टे दोषे घ्राणशिरोगते ॥१०॥
उत्क्लेशनार्थं वक्त्रेण, विपरीतं तु कण्ठगे ।
मुखेनैवोद्वमेद्धूमं नासया दृग्विघातकृत् ॥११॥

Smoke should be inhaled through the nose first if the doṣas localised in the nose and head are moving from their sites; if they are not moving but (adhereing), inhalation should be done first through the mouth to make them move; when the doṣas are localised in the throat (inhalation should be done) in reverse order (first by the nose and later by the mouth).

The smoke inhaled should be let out only through the mouth; if let out through the nose, it produces loss of vision. 10–11.

आक्षेपमोक्षैः पातव्यो धूमस्तु त्रींस्त्रिभिस्त्रिभिः ।

Smoking should be done thrice, with three suckings and three let outs alternately.

अह्नः पिबेत्सकृत् स्निग्धं, द्विर्मध्यं, शोधनं परम् ।
त्रिश्चतुर्वा

Snigdha (lubricating, mild) kind of smoke should be taken during day time, once only; the madhya (medium) kind twice, and śodhana (purgative, strong) kind, three or four times.

Dhūma dravyāṇi—(drugs for smoke) :—

मृदौ तत्र द्रव्याण्यगुरुगुग्गुलु ।
मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥१३॥
वराङ्गकौन्तीमधुकबिल्वमज्जैलवालुकम् ।
श्रीवेष्टकं सर्जरसो ध्यामकं मदनं प्लवम् ॥१४॥
शल्लकी कुङ्कुमं माषा यवाः कुन्दुरुकस्तिलाः ।
स्नेहः फलानां साराणां मेदो मज्जा वसा घृतम् ॥१५॥

For mṛdu (mild) kind of smoke, useful drugs are-aguru, guggulu, mustā, sthauṇeya, śaileya, nalada, uśīra, vālaka, varāñga, kountī, madhuka, bilvamajjā elavāluka, śriveṣṭaka, sarjarasa, dhyāmaka, madana, plava, śallakī, kuṁkuma, māṣa, yava, kuñduruka, tila, oil obtained from fruits and pith of trees, fat, marrow, muscle-fat, and ghee (butter fat). 13–15.

शमने शल्लकी लाक्षा पृथ्वीका कमलोत्पलम् ।
न्यग्रोधोदुम्बराश्वत्थप्लक्षरोध्रत्वचः सिता ॥१६॥
यष्टीमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका ।
गन्धाश्चाकुष्ठतगराः

For śamana (madhyama, medium) kind of smoke useful drugs are-śallakī, lākṣā, pṛthvīkā, kamala, utpala, barks of nyagrodha, udumbara, aśvattha, plakṣa and rodhra; sitā, yaṣṭhimadhu, suvarṇatwak, padmaka, raktayaṣṭikā, kuṣṭha, tagara and other scents (perfumeries).

तीक्ष्णे ज्योतिष्मती निशा ॥१७॥
दशमूलमनोह्वालं लाक्षा श्वेता फलत्रयम् ।
गन्धद्रव्याणि तीक्ष्णानि गणो मूर्द्धविरेचनः ॥१८॥

For tīkṣṇa (strong, purgative) kind of smoke-useful drugs are jyotiṣmatī, niśā, daśamūla, āla, lākṣā, śwetā, triphalā, substances which have strong smell and drugs of mūrdhavirecana gaṇa (vide chapter 15). 13–18.

Dhūmavarti—(preparation of smoke wick) :—

जले स्थितामहोरात्रमिषीकां द्वादशाङ्गुलाम् ।
पिष्टैर्धूमौषधैरेवं पञ्चकृत्वः प्रलेपयेत् ॥१९॥
वर्तिरङ्गुष्ठकस्थूला यवमध्या यथा भवेत् ।
छायाशुष्कां विगर्भां तां स्नेहाभ्यक्तां यथायथम् ॥२०॥
धूमनेत्रार्पितां पातुमग्निप्लुष्टां प्रयोजयेत् ।

A reed of kāśa, twelve aṅgula in length, soaked in water for a day and night, should be wrapped in five layers (one over the other) with a ribbon of cloth; smeared with (thin) paste of drugs, its thickness being that of the middle portion of the thumb. It should be dried in shade, removed of its reed, smeared with any suitable fat material; (next it) should be inserted into the smoking tube, lit with fire and used (smoke inhaled). 19–20½.

Kāsaghna dhūma—(*anti-tussive smoke*) :—

शरावसम्पुटच्छिद्रे नाडीं न्यस्य दशाङ्गुलाम् ॥२१॥
अष्टाङ्गुलां वा वक्त्रेण कासवान् धूममापिबेत् ॥२१½॥

A tube either ten or eight aṅgula in length should be fixed to a hole made in a capsule of earthen saucers and the person suffering from cough made to inhale smoke (through the tube). 21.

Notes :—Burning coal is placed in an earthen saucer and powder of drugs is sprinkled over it and covered with another saucer having a hole in its centre. A tube is connected to the hole, through which smoke can be inhaled at its other end.

Dhūmapāna phala—(*benefits of smoke therapy*)—

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशदोषः ।
कर्णास्याक्षिस्रावकण्डूर्तिजाड्यं तन्द्रा हिध्मा धूमपं न स्पृशन्ति ॥२२½॥

Cough, dyspnoea, rhinitis, disorders of voice, bad smell (of the nose and mouth), pallor (of the face), disorders of hairs; discharges, itching, pain and inactivities (diminition or loss of function) of the ears, mouth and eyes; stupor and hiccup do not affect the person who inhales smoke (habitually). 22.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने धूमपानविधिर्नामैकविंशतितमोऽध्यायः ॥२१॥

Thus ends the chapter-Dhūmapāna vidhi-the twenty first of Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā, written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वाविंशतितमोऽध्यायः ।

Chapter—22

GAṆḌŪṢĀDI VIDHI (Mouth gargles and other therapies)

अथातो गण्डूषादिविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Gaṇḍūṣādi vidhi-procedue of holding liquids in the mouth etc., thus said Ātreya and other great sages.

Gaṇḍūṣa prakārāḥ—(different kinds of holding liquids in the mouth):-

चतुष्प्रकारो गण्डूषः स्निग्धः शमनशोधनौ ।
रोपणश्च त्रयस्तत्र त्रिषु योज्याश्चलादिषु ॥ १ ॥
अन्त्यो व्रणघ्नः

Gaṇḍūṣa is of four kinds, viz–Snigdha (lubricating), Śamana, (palliative), Śodhana (purifactory) and Ropaṇa (healing). The first three are meant for cala (vāta) and other doṣās (respectively) and the last is for healing of ulcers. 2.

स्निग्धोऽत्र स्वाद्वम्ललवणसाधितैः ।
स्नेहैः

Snigdha (lubricating) is by the use of oil processed with drugs of sweet, sour and salt tastes.

संशमनस्तिक्तकषायमधुरौषधैः ॥ २ ॥

Samśana (palliative) by drugs of bitter, astringent and sweet tastes,

शोधनस्तिक्तकट्वम्लपटूष्णैः

Śodhana (purifactory) with those of bitter, pungent, sour, salt (tastes) and possessing uṣṇa (hot) property.

रोपणः पुनः ।
कषायतिक्तकैः

Ropaṇa (healing) with those of astringent and bitter. 3.

Gaṇḍuṣa drava—(liquids used) :—

तत्र स्नेहः क्षीरं मधूदकम् ॥ ३ ॥
शुक्तं मद्यं रसो मूत्रं धान्याम्लं च यथायथम् ।
कल्कैर्युक्तं विपक्वं वा यथास्पर्शं प्रयोजयेत् ॥ ४ ॥

Fats (oil, ghee etc.), milk, honey-water, śukta (fermented gruel), wine, juice of meat, urine (of animals) or dhānyāmla (wash of grains fermented by keeping overnight), mixed with a kalka (paste of drugs), either cooked or not cooked, and comfortable to touch (to be held in the mouth).

दन्तहर्षे दन्तचाले मुखरोगे च वातिके ।
सुखोष्णमथवा शीतं तिलकल्कोदकं हितम् ॥ ५ ॥
गण्डूषधारणे

In conditions like tingling of the teeth, shaky teeth, and disease of the mouth caused by vāta, gaṇḍūsa (holding in the mouth) of water mixed with paste of tila, either lukewarm or cold, is good. 5.

नित्यं तैलं मांसरसोऽथवा ।
ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ॥ ६ ॥
विषे क्षाराग्निदग्धे च सर्पिर्धार्यं पयोऽथवा ।

For daily use, either oil or juice or meat (is good). When there is burning sensation–local or general, ulceration and wounds caused by foreign bodies, contact with poison, alkalies and burns by fire it is best to hold either ghee or milk. 3–6.

वैशद्यं जनयत्याशु सन्दधाति मुखे व्रणान् ॥ ७ ॥
दाहतृष्णाप्रशमनं मधुगण्डूषधारणम् ।

Holding honey in the mouth, removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

धान्याम्लमास्यवैरस्यमलदौर्गन्ध्यनाशनम् ॥ ८ ॥

Holding dhānyāmla (fermented grainwash) in the mouth removes distaste, dirt and bad smell from the mouth.

तदेवालवणं शीतं मुखशोषहरं परम् ।

The same (dhānyāmla) without salt, used cold, is best to remove dryness of the mouth.

आशु क्षाराम्बुगण्डूषो भिनत्ति श्लेष्मणश्चयम् ॥ ९ ॥

Holding kṣarāmbu (water containing alkalies) in the mouth quickly breaks up the accumilation of śleṣma (kapha).

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ।

Holding comfortable warm water furnishes lightnes (cleansing) of the mouth. 8–9.

Gaṇḍūṣa vidhi (procedure) :—

निवाते सातपे स्विन्नमृदितस्कन्धकन्धरः ॥१०॥
गण्डूषमपिबन् किञ्चिदुन्नतास्यो विधारयेत् ।
कफपूर्णास्यता यावत्स्रवद्घ्राणाक्षताऽथवा ॥११॥

The person should sit in a place devoid of breeze but in sunlight, his shoulders and neck should be massaged and fomented; keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with kapha or till the nose and eyes become secretory. 10–11.

असञ्चार्यो मुखे पूर्णे गण्डूषः, कवलोऽन्यथा ।

Filling the mouth (with liquids) fully not permitting any movement inside is gaṇḍūṣa whereas kavaḷa is otherwise (allowing the movement of liquid inside (gargling).

Kavala—(mouth gargles) :—

मन्याशिरःकर्णमुखाक्षिरोगाः प्रसेककण्ठामयवक्त्रशोषाः ।
हृल्लासतन्द्रारुचिपीनसाश्च साध्या विशेषात्कवलग्रहेण ॥१२॥

Diseases of the neck, head, ears, mouth and eyes, excess salivation, diseases of the throat, dryness of the mouth, nausea, stupor, anorexia and rhinitis are curable especially by kavaḷa (mouth gargles). 12.

Pratisārana (coating the mouth with drugs) :—

कल्को रसक्रिया चूर्णस्त्रिविधं प्रतिसारणम् ।
युञ्ज्यात्तत् कफरोगेषु गण्डूषविहितौषधैः ॥१३॥

Pratisāraṇa–applying drugs to the interior of the mouth with the finger–is of three kinds, viz. in the form of kalka (paste), rasakriyā (solidified decoction) and cūrṇa (powder). It should be done in diseases of kapha origin with the same drugs as are prescribed for gaṇḍūṣa. 13.

Mukhālepa—(application of paste of drugs over the face) :—

मुखालेपस्त्रिधा दोषविषहा वर्णकृच्च सः ॥१४॥

Mukhalepa (application of paste of drugs over the face) is of three kinds-Doṣahā (removing the doṣās), Viṣahā (removing poison) and Varṇakara (producing normal colour). 14

उष्णो वातकफे शस्तः, शेषेष्वत्यर्थशीतलः ।

It should be applied warm for vāta and kapha and for the remaining it should be very cold.

त्रिप्रमाणश्चतुर्भागत्रिभागार्धाङ्गुलोन्नतिः ॥१५॥

Its three measurements (thickness) (minimim, medium, and maximum) are one-fourth, one-third and half-aṅgula (fingers breadth) in thickness. 15.

अशुष्कस्य स्थितिस्तस्य, शुष्को दूषयति च्छविम् ।
तमार्द्रयित्वाऽपनयेत् तदन्तेऽभ्यङ्गमाचरेत् ॥१६॥

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, it should be removed after moistening, and then (the skin) anointed with oil. 16.

विवर्जयेद्दिवास्वप्नभाष्याग्न्यातपशुक्क्रुधः ।

The person should avoid day sleep, speaking (for long hours), exposure to fire and sunlight, sorrow and anger.

न योज्यः पीनसेऽजीर्णे दत्तनस्ये हनुग्रहे ॥१७॥
अरोचके जागरिते

It should not be administered to persons suffering from rhinitis, indigestion, who have received nasal medication, and in lockjaw, anorexia and loss of sleep.

स तु हन्ति सुयोजितः ।
अकालपलितव्यङ्गवलीतिमिरनीलिकाः ॥१८॥

If properly done, it cures premature greying of hair, discoloured patches, wrinkles, blindness and bluish vision (a kind of blindness). 17-18.

कोलमज्जा वृषान्मूलं शाबरं गौरसर्षपाः ।
सिंहीमूलं तिलाः कृष्णा दार्वीत्वङ्निस्तुषा यवाः ॥१९॥
दर्भमूलहिमोशीरशिरीषमिशितण्डुलाः ।
कुमुदोत्पलकह्लारदूर्वामधुकचन्दनम् ॥२०॥
कालीयकतिलोशीरमांसीतगरपद्मकम् ।
तालीसगुन्द्रापुण्ड्राह्वयष्टीकाशनतागुरु ॥२१॥
इत्यर्धार्धोदिता लेपा हेमन्तादिषु षट् स्मृताः ।

The following six recipes enumerated in each half-verse, is ideal for the six seasons commencing with hemanta (dewy season) respectively.

1. marrow of kola, root of vṛṣa, śābara, and gaurasarṣapa (for hemanta-dewy season).

2. root of simhī, kṛṣṇatila, bark of dārvī and dehusked yava (for śiśira-winter).

3. root of darbha, hima; uśīra, śirīṣa, miśi and taṇḍula (for vasanta-spring).

4. kumuda, utpala, kalhāra, dūrvā, madhuka and candana (for grīṣma-summer).

5. kalīyaka, tilā, uśīra, māmsī, tagara and padmaka (for varṣā-rainy).

6. tālīsa, gundrā, puṇḍrāhva, yaṣṭī, kāśa, natā and aguru (for śarad-autumn). 19-21.

मुखालेपनशीलानां दृढं भवति दर्शनम् ॥२२॥
वदनं चापरिम्लानं श्लक्ष्णं तामरसोपमम् ।

For those who are habituated to aplication of paste of drugs on the face, the vision becomes keen, the face never dull, but smooth (soft) and brilliant resembling a lotus flower. 22.

Mūrdha taila —(*anointing the head with oil*) :—

अभ्यङ्गसेकपिचवो बस्तिश्चेति चतुर्विधम् ॥२३॥
मूर्द्धतैलम् बहुगुणं तद्विद्यादुत्तरोत्तरम् ।
तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु ॥२४॥
अरुंषिकाशिरस्तोददाहपाकव्रणेषु तु ।
परिषेकः पिचुः केशशातस्फुटनधूपने ॥२५॥
नेत्रस्तम्भे च बस्तिस्तु प्रसुप्त्यर्दितजागरे ।
नासास्यशोषे तिमिरे शिरोरोगे च दारुणे ॥२६॥

Mūrdha taila (anointing the head with oil) is of four kinds. Abhyañga (smearing oil and mild massage), (pari) Seka (or pari seka-pouring oil in continuous stream), Picu (keeping cloth soaked in oil) and Basti (or sirobasti making the oil stand on the head). Each successive one being more effective.

Abhyanga (smearing oil and doing mild massage) should be used in cases of dryness, itching and dirtyness.

Pariśeka (pouring oil) in cases of ulcerations of the head (scalp) headache, burning sensation, wounds, and suppurations of the head (scalp).

Picu (oil soaked cloth) in case of falling of hairs, cracking of the skin and feeling of buring sensation.

Basti (making the oil to stand on the head) in cases of loss of sensation of the scalp, facial palsy, loss of sleep, dryness of the nose and mouth, blindness and dreadful diseases of the head. 23–26.

Śirobasti vidhi :—

विधिस्तस्य निषण्णस्य पीठे जानुसमे मृदौ ।
शुद्धाक्तस्विन्नदेहस्य दिनान्ते गव्यमाहिषम् ॥२७॥
द्वादशाङ्गुलविस्तीर्णं चर्मपट्टं शिरः समम् ।
आकर्णबन्धनस्थानं ललाटे वस्त्रवेष्टिते ॥२८॥
चैलवेणिकया बद्ध्वा माषकल्केन लेपयेत् ।
ततो यथाव्याधि शृतं स्नेहं कोष्णं निषेचयेत् ॥२९॥
ऊर्ध्वं केशभुवो यावदङ्गुलम् धारयेच्च तम् ।
आवक्त्रनासिकोत्क्लेदाद्दशाष्टौ षट् चलादिषु ॥३०॥
मात्रासहस्राण्यरुजे त्वेकं स्कन्धादि मर्दयेत् ।
मुक्तस्नेहस्य परमं सप्ताहं तस्य सेवनम् ॥३१॥

Its procedure (of śirobasti) is as follows-the person who has been purified (with emesis, purgation etc., earlier) should be anointed with oil and given mild fomentation. Then at the closing of the day (evening) he should be made to sit on a stool of the height of the knee, a strap of leather made from the leather of either cow or buffalo, twelve aṅgula in width (about of 8–9 inches) and equal to that of the head (in circumferance) should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread. The joints and intervening spaces should be packed with paste of māṣa (black gram flour in order to prevent leakage of oil). Then, medicated oil prescribed for the disease, should be poured over the head, in luke warm condition, to a height of one aṅgula over the skin (of the scalp).

It should be held till secretion (fluid), appears in the mouth and nose, or for a period of ten, eight and six thousand mātra (kāla defined in verse no. 33 further) for vāta etc. (other doṣās) respectively. It shall be one thousand mātra (kāla) for the healthy person.

After this period, the shoulders etc. should be massaged, after removing the oil over the head.

Seven days shall be the maximum period for this therapy. 27–31.

Karṇa pūraṇa—(filling the ears with oil) :—

धारयेत्पूरणं कर्णे कर्णमूलं विमर्दयन् ।
रुजः स्यान्मार्दवं यावन्मात्राशतमवेदने ॥३२॥

The ears should be filled with medicated fat / oil, root of the ears massaged, till the pain (or the disease) subsides and for a period of one thousand mātra in case of healthy persons. 32.

Mātra kāla :—

यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।
निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥३३॥

The time required for the finger of the right hand to move around the right knee once or the time required for closing and opening of the eyelids once is defined as a mātrakāla. 33.

Mūrdhataila phala—(benefits of oiling of the head) :—

कचसदनसितत्वपिञ्जरत्वं परिफुटनं शिरसः समीररोगान् ।
जयति, जनयतीन्द्रियप्रसादं स्वरहनुमूर्द्धबलं च मूर्द्धतैलम् ॥३४॥

Oiling of the head prevents/cures falling, greying and matting of the hair, cracking of skin of the scalp, diseases of the head of vāta origin, produces clarity (keenness) of sense organs, confers strength to the voice, lower jaw and head. 34.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने गण्डूषादिविधिर्नाम द्वाविंशोऽध्यायः ॥२२॥

Thus ends the chapter Gaṇḍūṣādi vidhi–the twenty second in Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

त्रयोविंशोऽध्यायः ।

Chapter—23

ĀŚCOTANA-AÑJANA VIDHI (eye-drops, eye-salves therapy)

अथात आश्च्योतनाञ्जनविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Āścotana and Añjana vidhi-procedure of eye-drops and eye-salves; thus said Ātreya and other great sages.

सर्वेषामक्षिरोगाणामादावाश्च्योतनं हितम् ।
रुक्तोदकण्डूघर्षाश्रुदाहरागनिबर्हणम् ॥ १ ॥

In all diseases of the eyes, āścotana (putting drops of medicinal liquids into the eyes) is beneficial, in the beginning itself (before the manifestation of the diseases) to prevent bleeding, excess of lacrimation, itching, friction, burning sensation during lacrimation and redness. 1.

उष्णं वाते, कफे कोष्णं, तच्छीतं रक्तपित्तयोः ।

It (drops) should be warm in (increase of) vāta, lukewarm in kapha and cold in rakta (blood) and pitta.

Āścotana vidhi—(procedure):—

निवातस्थस्य वामेन पाणिनोन्मील्य लोचनम् ॥ २ ॥
शुक्तौ प्रलम्बयाऽन्येन पिचुवर्त्या कनीनिके ।
दश द्वादश वा बिन्दून् द्व्यङ्गुलादवसेचयेत् ॥ ३ ॥
ततः प्रमृज्य मृदुना चैलेन, कफवातयोः ।
अन्येन कोष्णपानीयप्लुतेन स्वेदयेन्मृदु ॥ ४ ॥

The person lying (on a cot) in a place devoid of breeze, his eyes, opened with the left hand (of the physician), the medicine dispenser, either a seashell or a wick-is held in the right hand (of the physician) just two añgulas above the inner angle of the eye, (inner canthus) and ten or twelve drops are put into the eye. Afterwards the eyes should be cleaned with soft cloth and mild fomentation given with a piece of cloth wrinsed in warm water, in disorders of kapha and vāta and by other methods in other (doṣas). 2–4.

अत्युष्णतीक्ष्णं रुग्रागदृङ्नाशायाक्षिसेचनम् ।
अतिशीतं तु कुरुते निस्तोदस्तम्भवेदनाः ॥ ५ ॥
कषायवर्त्मतां घर्षं कृच्छ्रादुन्मेषणं बहु ।
विकारवृद्धिमत्यल्पं संरम्भमपरिस्रुतम् ॥ ६ ॥

Very hot and strong medicinal drops lead on to pain, redness and loss of vision; very cold drops produce pricking pain, loss of movement and discomfort (pain); excess therapy produces roughness of the lids, friction and difficulty in opening of the lids; inadequate therapy leads to exacerbation of the diseases, increase of swelling etc. and absence of exudation. 5–6.

गत्वा सन्धिशिरोघ्राणमुखस्रोतांसि भेषजम् ।
ऊर्ध्वगान्नयने न्यस्तमपवर्तयते मलान् ॥ ७ ॥

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes) head, nose and face, eliminates the malas (doṣas) which have localised in the upper parts of the body. 7.

Añjana vidhi—(*procedure of applying collyrium to the eye*) :—

अथाञ्जनं शुद्धतनोर्नेत्रमात्राश्रये मले ।
पक्वलिङ्गेऽल्पशोफार्तिकण्डूपैच्छिल्यलक्षिते ॥ ८ ॥
मन्दघर्षाश्रुरागेऽक्ष्णि प्रयोज्यं घनदूषिके ।
आर्ते पित्तकफासृग्भिर्मारुतेन विशेषतः ॥ ९ ॥

Application of collyrium (eye-salve) is suitable for the person who has his body purified (by emesis, purgation etc.), in whom the doṣas are localised in the eyes only, when signs of fully ripened state such as slight oedema, severe itching and sliminess are found, when the excretions of the eye are thick, in persons who are being troubled by pitta, kapha, asṛk (blood) and specially by māruta (vāta). 8–9.

लेखनं रोपणं दृष्टिप्रसादनमिति त्रिधा ।
अञ्जनम् लेखनं तत्र कषायाम्लपटूषणैः ॥१०॥
रोपणं तिक्तकैर्द्रव्यैः स्वादुशीतैः प्रसादनम् ।

Añjana is of three kinds-Lekhana (scarifying), Ropaṇa (healing) and Dṛṣṭiprasādana (making the vision clear); lekhana kind is prepared from drugs of astringent, sour, salt, and pungent tastes and hot potency; ropaṇa from drugs of bitter taste and prasādana from drugs of sweet taste and cold potency.

तीक्ष्णाञ्जनाभिसन्तप्ते नयने तत्प्रसादनम् ॥११॥
प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्वयम् ।

Application of prasādana kind of collyrium to the eyes which have become fatigued by application of strong collyriums, will derive the name Pratyañjana (counter collyrium).

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना ॥१२॥
प्रशस्ता, लेखने ताम्री, रोपणे काललोहजा ।
अङ्गुली च, सुवर्णोत्था रूप्यजा च प्रसादने ॥१३॥

A metal rod, ten aṅgula in length, thin in the middle, with face (tips) resembling a flower bud is best suited; made of copper for lekhana (scarifying recipe), of black metal (iron) for ropana (healing recipe) or the finger itself (to be used for application), of gold and silver for prasādana (vision improving recipe). 12–13.

Añjana bheda–kinds of:—

पिण्डो रसक्रिया चूर्णस्त्रिधैवाञ्जनकल्पना ।
गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥१४॥

Piṇḍa (pill, dragee), rasakriyā (gel, confection) and cūrṇa (powder) are the three forms of añjanas (eye-salves) to be used for profound, moderate, and mild (increase of) doṣās respectively. 14.

हरेणुमात्रा पिण्डस्य वेल्लमात्रा रसक्रिया ।
तीक्ष्णस्य, द्विगुणं तस्य मृदुनः चूर्णितस्य च ॥१५॥
द्वे शलाके तु तीक्ष्णस्य, तिस्रस्तदितरस्य च ।

The quantity of eye-salve which is in the form of a hard pill and prepared from strong drugs, should be of one hareṇu; of that, in the form of a pill but prepared from mild drugs shall be of two hareṇu; the quantity of eye-salve which is in the form of gel (confection) shall be that of vella (vidañga), the quantity of the eye-salve which is in the form of powder shall be of two rods full in case of strong drugs and three rods full in case of others (mild drugs). 15.

Añjana kala–(*time for*) :—

निशि स्वप्ने न मध्याह्ने म्लाने नोष्णगभस्तिभिः ॥१६॥
अक्षिरोगाय दोषाः स्युर्वर्धितोत्पीडितद्रुताः ।
प्रातःसायं च तच्छान्त्यै व्यभ्रेऽर्केऽतोऽञ्जयेत्सदा ॥१७॥

Application of eye-salve should not be made at nights, during sleep, at midday, when the eyes are fatigued by strong rays of the sun. If done (during these) it will lead to diseases of the eyes because the doṣas get increased, spread to other sites and get liquified. So to mitigate the doṣas, eye-salve should be applied always either in the morning or the evening when the sun is not present. 16–17.

वदन्त्यन्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् ।
विरेकदुर्बलं चक्षुरादित्यं प्राप्य सीदति ॥१८॥

Others say, that strong eye-salves should not be applied during day, for, the eye which has become weak by purgations (from strong drugs) will be further debilitated by the presence of the sun. 18.

स्वप्नेन रात्रौ कालस्य सौम्यत्वेन च तर्पिता ।
शीतसात्म्या दृगाग्नेयी स्थिरतां लभते पुनः ॥१९॥

The eye is āgneyi-(predominant with the tejas bhūta-fire element), being habituated to cold (comforts) it regains its strength after good sleep and nourished by the coolant nature of the night. 19.

अत्युद्रिक्ते बलासे तु लेख्यसाध्येऽथवा गदे ।
काममह्न्यपि नात्युष्णे तीक्ष्णमक्ष्णि प्रयोजयेत् ॥२०॥

In condition of great increase of balāsa (kapha) or in diseases which require lekhāñjana (scarifying eye-salve) tīkṣna añjana (strong eye salve) can be put into the eyes even during day time, if desired, and if the day is not very hot. 20.

अश्मनो जन्म लोहस्य तत एव च तीक्ष्णता ।
उपघातोऽपि तेनैव तथा नेत्रस्य तैजसः ॥२१॥

Metals are born from the stones (ores); from them (ores) only they (metals) derive their sharpness (by rubbing on it) and even their inactivity (bluntness etc.) is by them (stones) only (by hitting on stone etc.); so also is the eye with tejas (fire element).

Notes :—The above simili is explained as follows : the eye is made up of (born from) tejas bhūta, so also the sun; with proper contact with sunlight the eye becomes sharp (gets keen vision), with improper contact it looses its sharpness (gets dull vision). In view of this close affinity, strong eye salves, should be used preferably when sunlight is mild.

न रात्रावपि शीतेऽति नेत्रे तीक्ष्णाञ्जनं हितम् ।
दोषमस्रावयेत्स्तब्धं कण्डूजाड्यादिकारि तत् ॥२२॥

When there is severe cold, application of strong eye-salve is not good even at nights, for it does not cause elimination of the doṣās (which are to be eliminated) but produces itching, inactivity etc., stagnating inside. 22.

Añjana anarhāḥ (*persons unfit for application of eye-salve*) :—

नाञ्जयेद्भीतवमितविरिक्ताशितवेगिते ।
क्रुद्धज्वरिततान्ताक्षिशिरोरुक्शोकजागरे ॥२३॥
अदृष्टेऽर्के शिरः स्नाते पीतयोर्धूममद्ययोः ।
अजीर्णेऽग्न्यर्कसन्तप्ते दिवासुप्ते पिपासिते ॥२४॥

Application of eye-salve should not be done to persons who are in fear, who have been administered emesis and purgation, who are hungry, under the urges (of urine, faeces etc.), and anger; during fever, when the eyes are fatigued, during headache, bouts of grief and loss of sleep; when the sun is not present, soon after bath over the head, inhalation of smoke and drinking of wine, during indigestion, fatigued from excess exposure to fire and sun; soon after sleep during day and when thirsty. 23–24.

अतितीक्ष्णमृदुस्तोकबहुच्छघनकर्कशम् ।
अत्यर्थशीतलं ततमञ्जनं नावचारयेत् ॥२५॥

Eye-salve which is very strong or very mild, very little or very large (in quantity), very thin or very thick (in consistence), very rough, (coarse), very cold or very hot-should not be made use of. 25.

अथानुन्मीलयन् दृष्टिमन्तः सञ्चारयेच्छनैः ।
अञ्जिते वर्त्मनी किञ्चिच्चालयेच्चैवमञ्जनम् ॥२६॥
तीक्ष्णं व्याप्नोति सहसा, न चोन्मेषनिमेषणम् ।
निष्पीडनं च वर्त्मभ्यां क्षालनं वा समाचरेत् ॥२७॥

After applying the eye-salve, the eye balls should be moved up and rotated slowly, the eyelids should also be moved slight (by massaging over it); by these acts the strong eye salve spreads to all places. But opening and closing, squeezing or washing of the eyelids should not be done. 26–27.

अपेतौषधसंरम्भं निर्वृतं नयनं यदा ।
व्याधिदोषर्तुयोग्याभिरद्भिः प्रक्षालयेत्तदा ॥२८॥

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water suitable/appropriate to the disease, doṣās and season. 28.

दक्षिणाङ्गुष्ठकेनाक्षि ततो वामं सवाससा ।
ऊर्ध्ववर्त्मनि संगृह्य शोध्यं वामेन चेतरत् ॥२९॥

The physician should lift and hold the upper lid of the left eye with a piece of cloth held in his right thumb and fingers and wash the left eye; with his left hand, the other eye. 29.

वर्त्मासक्तोऽञ्जनाद्दोषो रोगान् कुर्यादतोऽन्यथा ।
कण्डूजाड्येऽञ्जनं तीक्ष्णं धूमं वा योजयेत् पुनः ॥३०॥

Otherwise, (if not washed) the eye-salve remaining in the lids, excites the doṣas which give rise to diseases. In case of itching and inactivity either a strong eye-salve should be applied again or an inhalation of strong smoke (of drugs) should be done. 30.

तीक्ष्णाञ्जनाभितप्ते तु चूर्णं प्रत्यञ्जनं हिमम् ॥३०॥

When the eyes are fatigued by strong eye-salve, applying a pratyañjana (counter eye-salve) which is in the form of powder and cold in effect should be done. 30½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने आश्चोतनाञ्जनविधिर्नाम त्रयोविंशोऽध्यायः ॥२३॥

Thus ends the chapter Āścotana-añjana vidhi-the twenty third of Sūtrasthāna in Aṣṭāñga hṛdaya saṁhita written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्विंशतितमोऽध्यायः ।

Chapter—24

TARPAṆA–PUṬAPĀKA VIDHI

(satiating the eye and other therapies)

अथातस्तर्पणपुटपाकविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Tarpaṇa-puṭapāka vidhi–procedure of satiating the eye and other therapies (to the eye); thus said Ātreya and other great sages.

Tarpaṇa vidhi-–(procedure of tarpana therapy :—

नयने ताम्यति स्तब्धे शुष्के रूक्षेऽभिघातिते ।
वातपित्तातुरे जिह्मे शीर्णपक्ष्माविलेक्षणे ॥ १ ॥
कृच्छ्रोन्मीलसिराहर्षसिरोत्पाततमोऽर्जुनैः ।
स्यन्दमन्थान्यतोवातवातपर्ययशुक्रकैः ॥ २ ॥
आतुरे शान्तरागाश्रुशूलसंरम्भदूषिके ।
निवाते तर्पणं योज्यं शुद्धयोर्मूर्द्धकाययोः ॥ ३ ॥
काले साधारणे प्रातः सायं वोत्तानशायिनः ।

When the eyes are fatigued, inactive, dry, rough or injured; in patients of (increase of) vāta and pitta; when there is irregularity (asymmetry) or loss of eye lashes, in clouded (not clear) vision; in patients of (diseases like) kṛchronmīla sirāharṣa, sirotpāta, tama, arjuna, syanda, mantha, anyatovātá vātaparyāya, and śukraka; after relief from redness, lacrimation, pain, swelling and excretions, tarpaṇa therapy should be done, to the patients who have been purified both in their head (by nasal medication) and the body (by emesis, purgation and enema therapies), during temperate seasons, both in the morning and evenings, when the patient is lying with his face upwards, in a room devoid of breeze.

1–3½.

यवमाषमयीं पालीं नेत्रकोशाद्बहिः समाम् ॥ ४ ॥
असम्बाधां दृढां कृत्वा यथास्वं सिद्धमावपेत् ।

सर्पिर्निमीलिते नेत्रे तप्ताम्बुप्रविलायितम् ॥ ५ ॥
नक्तान्ध्यवाततिमिरकृच्छ्रबोधादिके वसाम् ।
आपक्ष्माग्रात् अथोन्मेषं शनकैस्तस्य कुर्वतः ॥ ६ ॥
मात्रा विगणयेत्तत्र वर्त्मसन्धिसितासिते ।
दृष्टौ च क्रमशो व्याधौ शतं त्रीणि च पञ्च च ॥ ७ ॥
शतानि सप्त चाष्टौ च, दश मन्थे, दशानिले ।
पित्ते षट्, स्वस्थवृत्ते च बलासे पञ्च धारयेत् ॥ ८ ॥
कृत्वाऽपाङ्गे ततो द्वारं स्नेहं पात्रे निगालयेत् ।
पिबेच्च धूमं, नेक्षेत व्योम रूपं च भास्वरम् ॥ ९ ॥
इत्थं प्रतिदिनं वायौ, पित्ते त्वेकान्तरं, कफे ।
स्वस्थे च द्व्यन्तरं दद्यादातृप्तेरिति योजयेत् ॥१०॥
प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम् ।
तृप्ते, विपर्ययोऽतृप्तेऽतितृप्ते श्लेष्मजा रुजः ॥११॥

A wall is constructed with the paste prepared from yava (barley) and māṣa (black gram) around the eye socket (resembling a well), to a height of two añgula (finger's breadth). Keeping the eyelids closed, medicated ghee (butter fat) liquified by hot water, should be poured into the well upto the level of tips of the eye lashes. In diseases like naktāñdhya, vātatimira, krichrabodha etc., muscle-fat should be used (instead of ghee). The patient should then be asked to open his eyes slowly and retain the drug. Then mātrākāla (time required to utter a soft syllable) should be counted one, three, five, seven and eight hundreds–for diseases of vartma (eye lids), sañdhi (fornices), sita (sclera), asita (cornea) and dṛṣṭi (pupil) respectively; ten hundred for (adhi) mañtha, ten hundred for diseases caused by vāta, six hundred for diseases caused by pitta, five hundred for healthy persons and for diseases caused by balāsa (kapha) (these are the time for retaining the drug).

Then (after the expiry of the stipulated time) the fat material should be removed through a hole done at the outer angle (canthus) of the eye. He should next be given an inhalation of smoke (of drugs) and directed not to look at the bright sky or bright objects. In this way it (tarpaṇa therapy) should be done daily in (diseases of) vāta, on alternative days in (diseases of) pitta, with an internal of two days for the healthy persons and in (disease of) **kapha**, or till the eyes become fully satiated.

Ability to withstand bright light, normalcy (in size, shape, colour etc.), clearness (abscence of sliminess), feeling of lightness are the symptoms of eyes which are satiated; opposite of these are the symptoms of inadequate or non-satiation, and appearance of disorders born from śleṣman (kapha) are the symptoms of over-satiation. 4–11.

Puṭapāka vidhi—(procedure of puṭapāka) :—

स्नेहपीता तनुरिव क्लान्ता दृष्टिर्हि सीदति ।
तर्पणानन्तरं तस्माद्दृग्बलाधानकारिणम् ॥१२॥
पुटपाकं प्रयुञ्जीत पूर्वोक्तेष्वेव यक्ष्मसु ।

Just as the body becomes fatigued after "drinking of fats" therapy so also the eyes become fatigued after tarpaṇa therapy; so in order to restore the strength to the eyes, puṭapāka therapy should be done in diseases mentioned earlier. 12.

स वाते स्नेहनः, श्लेष्मसहिते लेखनो हितः ॥१३॥
दृग्दौर्बल्येऽनिले पित्तेरक्ते स्वस्थे प्रसादनः ।

In disorders of vāta, it should be of the Snehana (kind of puṭapāka), in those of vāta associated with śleṣma (kapha) the Lekhana kind; in weakness of the eyes (vision), in disorders of anila (vāta) pitta and rakta and for the healthy person, the Prasādana kind (should be administered). 13.

भूशयप्रसहानूपमेदोमज्जवसामिषैः ॥१४॥
स्नेहनं पयसा पिष्टैर्जीवनीयैश्च कल्पयेत् ।

Snehana (kind of puṭapāka) is done by making use of fat, marrow, muscle-fat and juice of meat of animals which live in burrows, which bite (cut) their food (cow, horse, ass etc.) and those which live in marshy lands, or with drugs of jīvanīyagaṇa (vide chapter 15) macerated with milk. 14.

मृगपक्षियकृन्मांसमुक्तायस्ताम्रसैन्धवैः ॥१५॥
स्रोतोजशङ्खफेनालैर्लेखनं मस्तुकल्कितैः ।

Lekhana (kind of puṭapāka) is by making use of mastu (whey, water of yoghart) macerated with the paste of liver of animals and birds, pearls, (ash of) iron and copper, saiñdhava (salt), srotoñjana (antimony-sulphide), śaṅkha (ash of conch shell), phena (seafoam, cuttlefish) and āla (orpiment). 15.

मृगपक्षियकृन्मज्जवसान्त्रहृदयामिषैः ॥१६॥
मधुरैः सघृतैः स्तन्यक्षीरपिष्टैः प्रसादनम् ।

Prasādana (kind of puṭapāka) is by the use of milk or breastmilk macerated with the liver, marrow, muscle fat, muscle of intestines and heart of animals and birds and drugs of sweet taste, and mixed with ghee (butter fat). 16.

Puṭapāka kalpana—(*preparing the recipe*) :—

बिल्वमात्रं पृथक् पिण्डं मांसभेषजकल्कयोः ॥१७॥
उरुबूकवटाम्भोजपत्रैः स्नेहादिषु क्रमात् ।
वेष्टयित्वा मृदा लिप्तं धवधन्वनगोमयैः ॥१८॥
पचेत्प्रदीप्तैरग्न्याभं पक्वं निष्पीड्य तद्रसम् ।
नेत्रे तर्पणवद्युञ्ज्यात्

The meat of animals and drugs should be made into balls, each of the size a bilva fruit or of one pala in quantity; and should be wrapped in leaves of urubūka, vaṭa or aṁboja, smeared with fats, and the ball given a coating of mud. After they become dry, they are placed inside the fire, of wood of dhava or dhañvana or of dried cowdung and cooked till they (balls) become firelike (red in appearance). After they cool off, the paste of drugs is taken out and juice extracted from it, should be put into the eyes in the same manner as that of tarpaṇa therapy.

शतं द्वे त्रीणि धारयेत् ॥१९॥
लेखनस्नेहनान्त्येषु कोष्णौ पूर्वौ, हिमोऽपरः ।

The juice should be retained for a period of two and three hundred mātrās for lekhana, snehana and the last kind (prasādana), it (juice) should be luke-warm for the first two kinds (snehana and lekhana) and cold for the other one (prasādana).

धूमपोऽन्ते तयोरेव

At the end of the first two kinds, inhalation of smoke of drugs should be done. 19.

योगाद्योऽत्र च तृप्तिवत् ॥२०॥

The signs and symptoms of proper, inadequate or excess therapy are similar to those mentioned under tarpaṇa therapy. 20.

तर्पणं पुटपाकं च नस्यानर्हे न योजयेत् ।

Both tarpaṇa and puṭapāka therapies should not be administered to those who are unfit for nasal medication.

यावन्त्यहानि युञ्जीत द्विस्ततो हितभाग्भवेत् ॥२१॥
मालतीमल्लिकापुष्पैर्बद्धाक्षो निवसेन्निशाम् ॥२१½॥

The patient (who has undergone tarpaṇa and puṭapāka therapies) should adhere to healthy foods and activities for double the number of days of these therapies. During nights he should bind the eyes with a pad of flowers like mālati, mallikā etc. 21.

सर्वात्मना नेत्रबलाय यत्नं कुर्वीत नस्याञ्जनतर्पणाद्यैः ।
दृष्टिश्च नष्टा विविधं जगच्च तमोमयं जायत एकरूपम् ॥२२½॥

All out efforts should be made to strengthen the eyes by resorting to nasya, añjana, tarpaṇa etc., for, once the vision is lost, the different kinds of things of the world will all become one kind only-that of darkness. 22.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने तर्पणपुटपाकविधिर्नाम चतुर्विंशोऽध्यायः ॥२४॥

Thus ends the chapter Tarpaṇa puṭapāka vidhi–the twentyfourth of Sūtrasthāna in Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चविंशतितमोऽध्यायः ।

Chapter—25

YAÑTRA VIDHI—(Usage of blunt instruments and appliances)

अथातो यन्त्रविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-yañtravidhi (knowledge and) usage of blunt instruments and appliances; thus said Ātreya and other great sages.

Yañtra nirvacana—(definition of yañtra) :—

नानाविधानां शल्यानां नानादेशप्रबाधिनाम् ।
आहर्तुमभ्युपायो यस्तद्यन्त्रं यच्च दर्शने ॥ १ ॥
अर्शोभगन्दरादीनां शस्त्रक्षाराग्नियोजने ।
शेषाङ्गपरिरक्षायां तथा बस्त्यादिकर्मणि ॥ २ ॥
घटिकालाबुशृङ्गं च जाम्बवौष्ठादिकानि च ।

Contrivances which are useful to extract the different kinds of foreign bodies causing pain in different parts of the body, to inspect (look into) haemorrhoids, rectal fistula etc., to apply sharp instruments, caustic alkalies and fire cautery; to protect the remaining parts (other than the diseased) in therapies like enema etc. and the pot, gourd, horn (of animals), jambavauṣṭha (cylindrical smooth stone) etc. are all known as yañtra. 1–2½.

अनेकरूपकार्याणि यन्त्राणि विविधान्यतः ॥ ३ ॥
विकल्प्य कल्पयेद्बुद्ध्या

Yañtras (blunt instruments) are of many shapes and functions, so are of different kinds, hence they are to be fabricated (got prepared) with intellegence. 3.

यथास्थूलं तु वक्ष्यते ।
तुल्यानि कङ्कसिंहर्क्षकाकादिमृगपक्षिणाम् ॥ ४ ॥
मुखैर्मुखानि यन्त्राणां कुर्यात्तत्संज्ञकानि च ।
अष्टादशाङ्गुलायामान्यायसानि च भूरिशः ॥ ५ ॥

मसूराकारपर्यन्तैः कण्ठे बद्धानि कीलकैः ।
विद्यात्स्वस्तिकयन्त्राणि मूलेऽङ्कुशनतानि च ॥ ६ ॥
तैर्दृढैरस्थिसंलग्नशल्याहरणमिष्यते ।

They are described, in brief, as follows; those which hav their mouth resembling the mouth of kañka (heron), siṁha (lion), ṛkṣa (bear), kāka (crow) and other animals and birds should be prepared under the respective names (of animals and birds); eighteen añgula (fingers breadth) in length, made chiefly from iron; shaped like a masūra dala (cotylidon of a lentil) at its edges, held by a rivet (bolt) at their neck, (slightly) bent like an añkuśa (goad of the elephant) at its root (handle)–are known as Swastika yañtra (cruciform instruments). These are useful to pull out foreign bodies stuck hard in the bones. 4–6.

कीलबद्धविमुक्ताग्रौ सन्दंशौ षोडशाङ्गुलौ ॥ ७ ॥
त्वक्सिरास्नायुपिशितलग्नशल्यापकर्षणौ ।
षडङ्गुलोऽन्यो हरणे सूक्ष्मशल्योपपक्ष्मणाम् ॥ ८ ॥

Saṁdaṁśa (forceps) are of two kinds-one with a catch at its tip and the other without a catch. The former, sixteen añgula (finger breadth) in length is used for extracting foreign bodies stuck up on the skin, veins, tendons and muscles; the other, six añgula (fingers breadth) in length and useful for extracting small foreign bodies and eye lashes. 7–8.

मुचुण्डी सूक्ष्मदन्तर्जुमूले रुचकभूषणा ।
गम्भीरव्रणमांसानामर्मणः शेषितस्य च ॥ ९ ॥

Mucuṇḍi (forceps with teeth) has small teeth, straight, adorned with tooth (catch, hook) at its root (handle); useful for pulling out the fleshy parts from deep wounds and remnants of flesh from the arma (pterygium) which has been cut. 9.

द्वे द्वादशाङ्गुले मत्स्यतालुवद् द्व्येकतालके ।
तालयन्त्रे स्मृते कर्णनाडीशल्यापहारिणी ॥१०॥

Tālayañtras (instruments with flat discs) are of two kinds–twelve añgulas (fingers breadth) in length, resembling the palate (fin) of the fish in shape, the first with one flat disc at its mouth; the second with two flat discs; both useful for removing foreign bodies from the orifice of the ear. 10.

नाडीयन्त्राणि सुषिराण्येकानेकमुखानि च ।
स्रोतोगतानां शल्यानामामयानां च दर्शने ॥११॥
क्रियाणां सुकरत्वाय कुर्यादाचूषणाय च ।
तद्विस्तारपरीणाहदैर्घ्यं स्रोतोनुरोधतः ॥१२॥

Nāḍīyañtra (tubular instruments) are hollow, with one or more openings, useful for looking into (body parts), recognising foreign bodies and diseases localised in the channels of the tissues, for facilitating treatments and for sucking. Their width, circumferance and length depend upon the size, shape etc. of the channels. 11–12.

दशाङ्गुलाऽर्धनाहाऽन्तःकण्ठशल्यावलोकिनी ।
नाडी

The tubular instrument for seeing the foreign body in the throat shall be ten añgula (finger breadth) in length and half añgula in thickness (diametar).

पञ्चमुखच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे ॥१३॥
वारङ्गस्य, द्विकर्णस्य त्रिच्छिद्रा तत्प्रमाणतः ।

The tubular instrument with five splits (mouths, orifices) to hold the arrow with four (feather like) ears; the other with three split mouths to hold the arrow with the ears (of the arrow), the size (length, thickness etc.) of these instruments suitable to the size of the arrow.

वारङ्गकर्णसंस्थानानाहदैर्घ्यानुरोधतः ॥१४॥
नाडीरेवंविधाश्चान्या द्रष्टुं शल्यानि कारयेत् ।

Many other tubular instruments may be got prepared to observe the foreign bodies, depending on the shape, thickness and length of the feather like ears of the arrows. 14.

पद्मकर्णिकया मूर्ध्नि सदृशी द्वादशाङ्गुला ॥१५॥
चतुर्थसुषिरा नाडी शल्यनिर्घातिनी मता ।

The tubular instruments having the shape of padma karṇika (the round, flat central part of the lotus flower studded with small holes) at its top, twelve aṅgula (finger breadth) in length, with a hollow area of one fourth (its length) is useful for catching and removing the foreign body. 15.

अर्शसां गोस्तनाकारं यन्त्रकं चतुरङ्गुलम् ॥१६॥
नाहे पञ्चाङ्गुलं पुंसां प्रमदानां षडङ्गुलम् ।
द्विच्छिद्रं दर्शने व्याधेरेकच्छिद्रं तु कर्मणि ॥१७॥
मध्येऽस्य त्र्यङ्गुलं छिद्रमङ्गुष्ठोदरविस्तृतम् ।
अर्धाङ्गुलोच्छ्रितोद्वृत्तकर्णिकं च तदूर्ध्वतः ॥१८॥

The Arśoyantra–the instrument to view the haemorrhoid (pile masses inside the rectum) is shaped like the nipple of the cow, four aṅgula (fingers breadth) in length, five aṅgula in circumferance for use in men and six aṅgula for women; with two orifices (one at each end) useful for seeing the disease (pile masses) and with one slit for treatment (use of surgical instruments etc.); The slit shall be at its centre, three aṅgula in length and of the size of the middle portion of the thumb in width, about half angula above the slit there shall be a karṇika (edge, rim). 16–18.

शम्याख्यं तादृगच्छिद्रं यन्त्रमर्शःप्रपीडनम् ।

The instrument known as Śamīyantra is similar (to the above) but without the orifices and useful for squeezing the pile masses.

सर्वथाऽपनयेदोष्ठं छिद्रादूर्ध्वं भगन्दरे ॥१९॥

In the instrument for use in rectal fistula, the lip (edge, rim) of the instrument above the slit should not be present at all. 19.

घ्राणार्बुदार्शसामेकच्छिद्रा नाड्यङ्गुलद्वया ।
प्रदेशिनीपरीणाहा स्याद्भगन्दरयन्त्रवत् ॥२०॥

The tubular instrument for use in (to see) the malignant tumor and piles (polyp) of the nose, shall be with one orifice, two aṅgula in length, of the size of the index finger in circumference (thickness) and resembling the instrument meant for rectal fistula. 20.

अङ्गुलित्राणकं दान्तं वार्क्षं वा चतुरङ्गुलम् ।
द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रविवृतौ सुखम् ॥२१॥

Añguli trāṇaka-finger protector–is made from either ivory or wood, four añgula (in length), with two orifices (one at each end); shaped like the nipple of the cow and suitable to extend the finger (when in use). 21.

योनिव्रणेक्षणं मध्ये सुषिरं षोडशाङ्गुलम् ।
मुद्राबद्धं चतुर्भिन्नमम्भोजमुकुलाननम् ॥२२॥
चतुःशलाकमाक्रान्तं मूले तद्विकसेन्मुखे ।

The instrument to look into the vagina and wounds shall be hollow in the middle, sixteen añgula (in length), with four flaps held tight by a ring, resembling the bud of a lotus in shape, fixed with four rods at its root (handling place) and its mouth-opening (like the opening of the bud). 22.

यन्त्रे नाडीव्रणाभ्यङ्गक्षालनाय षडङ्गुले ॥२३॥
बस्तियन्त्राकृती मूले मुखेऽङ्गुष्ठकलायखे ।
अग्रतोऽकर्णिके मूले निबद्धमृदुचर्मणी ॥२४॥

Two instruments–one for oiling the sinus ulcer and the other for washing it-shall be six añgula in length, having the shape of a bastiyañtra (enema nozzle) with an orifice at its root permitting (the entry of) the thumb and the orifice at its tip permitting a round pea; without any karṇika (edge, rim) at its tip and fixed with soft leather bag at its root. 23–24.

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे ।
धूमवस्त्यादियन्त्राणि निर्दिष्टानि यथायथम् ॥२५॥

The tubular instrument for use in udakodara (ascitis) shall have two orifices (one at each end) or it can be even the tube of a peacocks feather. 25.

त्र्यङ्गुलास्यं भवेच्छृङ्गं चूषणेऽष्टादशाङ्गुलम् ।
अग्रे सिद्धार्थकच्छिद्रं सुनद्धं चुचुकाकृति ॥२६॥

The Śṛñga (animal horn) useful for sucking shall have the orifice af three añgula at its root and that at its permitting entry of a siddhārtaka (mustard seed), eighteen añgula in length, well tied ? and resembling a nipple (of the womans breast). 26.

Notes :—Animal horn was used for sucking bad blood etc. from the patient's body, the end with the wider orifice is placed at the site of suction and the physician placed his mouth at the other end with the small orifice and did the sucking. The word sunaddha well tied is not understandable as the horn is a single-piece instrument and has no loose part to be tied.

स्याद्द्वादशाङ्गुलोऽलाबुर्नाहे त्वष्टादशाङ्गुलः ।
चतुरङ्गुलवृत्तास्यो दीप्तोऽन्तः श्लेष्मरक्तहृत् ॥२७॥

Alābu (the hollowed gourd) will be twelve aṅgula in length and eighteen aṅgula in circumferance (diameter) with a round mouth (orifice) of four aṅgula (in width), with a burning wick placed in its interior, useful for extracting śleṣma (kapha) and rakta (blood). 27.

तद्वद्घटी हिता गुल्मविलयोन्नमने च सा ।

Ghatī (pot) is similar and useful for making the tumors of the abdomen soft and raise it (above its low level). 27½.

Notes :—Both the above instruments were being made use of for the act of suction known now-a-days as 'cupping'. A small burning oil wick used to be placed on the diseased part, and a hollowed gourd or a pot, placed inverted over it on the diseased part. The burning wick created a vaccum inside and the contents of the diseased part such as blood, pus, exudate etc. are sucked into the gourd or part, if the diseased part has an opening. If applied over tumors, it helps to make them soft and become superficial.

शलाकाख्यानि यन्त्राणि नानाकर्माकृतीनि च ॥२८॥
यथायोगप्रमाणानि तेषामेषणकर्मणी ।

Instruments known as Śalāka yantra (rod like instruments) are of many functions and shapes, their size suitable to the purpose for which they are used. 28.

उभे गण्डूपदमुखे स्रोतोभ्यः शल्यहारिणी ॥२९॥
मसूरदलवक्त्रे द्वे स्यातामष्टनवाङ्गुले ।

Of them, two are for probing, both having their mouth resembling that of an earth worm; two for removing foreign bodies from the channels having their mouths resembling a lentil, one of eight and the other of nine aṅgula in length. 29.

शङ्कवः षट् उभौ तेषां षोडशद्वादशाङ्गुलौ ॥३०॥
व्यूहनेऽहिफणावक्त्रौ द्वौ दशद्वादशाङ्गुलौ ।
चालने शरपुङ्खास्यौ आहार्ये बडिशाकृती ॥३१॥

Śañku (hooks) are six, among them two,–one of sixteen and the other of twelve añgula in length, their mouth shaped like the hood of a serpent, are meant for bringing together (joining); two more–one of twelve and the other of ten añgula in length, having the mouth resembling a śarapuñkha (pin to join two reeds of śara) and meant for shaking (loosening the hard objects) that meant for extraction shall be resembling a fish hook. 30–31.

नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः ।
अष्टाङ्गुलायतस्तेन मूढगर्भं हरेत् स्त्रियाः ॥३२॥

The hook known as garbhaśañku, is bent in its tip resembling a good, eighteen añgula in length and meant for pulling the impacted foetus in women. 32.

अश्मर्याहरणं सर्पफणावद्वक्रमग्रतः ।

That for extracting the stone from the urinary bladder, shall be shaped like the hood of a serpent and bent inwards at its tip.

शरपुङ्खमुखं दन्तपातनं चतुरङ्गुलम् ॥३३॥

That for extracting the tooth has its face like the śarapunkha (pin joining two reeds of śara) and is of four añgula (in length). 33.

कार्पासविहितोष्णीषाः शलाकाः षट् प्रमार्जने ।

The six rod–like instruments meant for cleaning (ulcers, sinuses etc.) shall have their tip covered with a cap of cotton wool.

पायावासन्नदूरार्थे द्वे दशद्वादशाङ्गुले ॥३४॥

Two others–one of ten and the other of twelve añgula (in length) meant for drawing the rectum near (by closing the thighs) and extending it farther (bv extending the thighs) respectively. 34.

द्वे षट्सप्ताङ्गुले घ्राणे, द्वे कर्णेऽष्टनवाङ्गुले ।

Two others, of six and seven añgula respectively for use in the nose; two of eight and nine añgula for use in the ears.

कर्णशोधनमश्वत्थपत्रप्रान्तं स्रुवाननम् ॥३५॥

That meant for cleaning the ear, with its edge like the leaf of the aśwattha tree and face resembling a laddle. 35.

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् ।
युञ्ज्यात् स्थूलाणुदीर्घाणां

Rods and jāmbauvoṣṭha (cylindrical smooth stones) each three in number, thick, thin and long in shape, shall be used for the application of caustic alkalies and branding by fire (therapies).

शलाकामन्त्रवर्त्मनि ॥३६॥
मध्योर्ध्ववृत्तदण्डां च मूले चार्धेन्दुसन्निभाम् ।

That meant for use in intestinal hernia (in the scrotum) shall have a round rod, bigger at its middle and upper portion and its root shaped like the half-moon. 36.

कोलास्थिदलतुल्यास्या नासार्शोऽर्बुददाहकृत् ॥३७॥

That meant for cauterising the polypii and tumors of the nose shall have its mouth similar to the cotylidon of the stone of kola (jujube fruit). 37.

अष्टाङ्गुला निम्नमुखास्तिस्रः क्षारौषधक्रमे ।
कनीनीमध्यमानामीनखमानसमैर्मुखैः ॥३८॥

The three meant for applying caustic alkali therapy shall be eight añgula (in length), their mouths (tips) resembling the nails of the index, middle and ring finger (in size) respectively. 38.

स्वं स्वमुक्तानि यन्त्राणि मेढ्रशुद्ध्यञ्जनादिषु ।

Those meant for clearing the penis (urethra) and applying eye-salve etc. have been described at relevant places. 38½.

Anu yantra—(accessory instruments) :—

अनुयन्त्राण्ययस्कान्तरज्जुवस्त्राश्ममुद्गराः ॥३९॥
वध्रान्त्रजिह्वाबालाश्च शाखानखमुखद्विजाः ।
कालः पाकः करः पादौ भयं हर्षश्च, तत्क्रियाः ॥४०॥
उपायवित्प्रविभजेदालोच्य निपुणं धिया ॥४०½॥

Accessory instruments are–the magnet, rope/thread, cloth, stones, hammer, leather strap, intestine (of animals), tongue, hair, branches of trees, nails, mouth, teeth, time, digestion, hands, feet, fear and pleasure. Their actions / functions to be made use of, by the intellegent physician, judiciously, based on his assessment (of the conditiòn). 39–40.

निर्घातनोन्मथनपूरणमार्गशुद्धिसंव्यूहनाहरणबन्धनपीडनानि ।
आचूषणोन्नमननामनचालनभङ्गव्यावर्तनर्जुकरणानि च यन्त्रकर्म ॥४१½॥

Nirghātana (pulling out after crushing), unmathana (pulling out after twisting), pūraṇa (filling), mārgaśuddhi (clearing the passage), vyūhana (bringing together), āharaṇa (extracting), bandhana (binding), pīḍana (rubbing), ācūṣaṇa (sucking), unnamana (lifting up), nāmana (pushing down), cālana (shaking), bhañga (breaking), vyāvartana (overturning), ṛjūkaraṇa (straightening) etc. are the functions of the yañtras–(blunt instruments). 41.

विवर्तते साध्ववगाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् ।
यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥४२½॥

Among the blunt instruments kañkamukha yantra, is foremost as it can be twisted/turned easily, dipped deep, can be held firmly, catches the objects firmly and is the authority in all places (indispensable). 42.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने यन्त्रविधिर्नाम पञ्चविंशतितमोऽध्यायः ॥२५॥

Thus ends the chapter yañtravidhi–the twenty fifth in Sūtrasthāna of Aṣṭāñgahṛdaya Saṁhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षड्विंशोऽध्यायः ।

Chapter—26

ŚASTRA VIDHI (*usage of sharp instruments*)

अथातः शस्त्रविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Śastrá vidhi (knowledge and) usage of sharp instruments; thus said Ātreya and other great sages.

Śastralakṣaṇa–features of sharp instruments :—

षड्विंशतिः सुकर्मारैर्घटितानि यथाविधि ।
शस्त्राणि रोमवाहीनि बाहुल्येनाङ्गुलानि षट् ॥ १ ॥
सुरूपाणि सुधाराणि सुग्रहाणि च कारयेत् ।
अकरालानि सुध्मातसुतीक्ष्णावर्तितेऽयसि ॥ २ ॥
समाहितमुखाग्राणि नीलाम्भोजच्छवीनि च ।
नामानुगतरूपाणि सदा संनिहितानि च ॥ ३ ॥
स्वोन्मानार्धचतुर्थांशफलान्येकैकशोऽपि च ।
प्रायो द्वित्राणि, युञ्जीत तानि स्थानविशेषतः ॥ ४ ॥
(मण्डलाग्रं वृद्धिपत्रमुत्पलाध्यर्धधारके ।
सर्पैषण्यौ वेतसाख्यं शरार्यास्यत्रिकूर्चके ॥ १ ॥
कुशाख्यं साटवदनमन्तर्मुखार्धचन्द्रके (कम्) ।
व्रीहिमुखं कुठारी च शलाकाङ्गुलिशस्त्रके ॥ २ ॥
बडिशं करपत्राख्यं कर्तरी नखशस्त्रकम् ।
दन्तलेखनकं सूच्यः कूर्चो नाम खजाह्वयम् ॥ ३ ॥
आरा चतुर्विधाकारा तथा स्यात्कर्णवेधनी(नम्) ॥ ४ ॥

Śastrās (sharp instruments) twenty six in number, should be got prepared from skilled metal smiths, in accordance with traditional method (of preparing surgical instruments). They should be generally six aṅgula (fingers breadth) long, capable of splitting the hair close/shaving, good to look at, with sharp edges, good to hold firmly, not of ugly shape, prepared from well blown (removed of impurities) strong steel like iron, the front of their mouth, i.e (the sharp edges) well hammered (to make them sharp), having the colour of the blue lotus, with shape in accordance with their name, always ready at hand for use, their faces (cutting edges) being one-fourth of half (i. e, one-eighth) of their own size (total length), each (instrument) two or three in number, to be made use of as suitable to the place (site of operation). 1–4.

Maṇḍalāgra, vṛddhipatra, utpala (patra), adhyardhadhāra, sarpa (mukha), eṣaṇī, vetasa (patra), śarāri (mukha), trikūrcaka, kuśapatra, ātavadana (āṭīmukhī), antarvaktra, ardhacandraka, vrīhīmukha, kuṭhārī, śalākā (śastra), aṅguli śastra, baḍiśa, karapatra, kartari, nakhaśastra, dantalekhanaka, sūcī, kūrca, khaja, the four kinds of ārā, and karṇavedhanaka–are the names of the twenty six sharp instruments.

मण्डलाग्रं फले तेषां तर्जन्यन्तर्नखाकृति ।
लेखने छेदने योज्यं पोथकीशुण्डिकादिषु ॥ ५ ॥

Maṇḍalāgra śastra (knife with round edge at its tip) has its edge in the shape of nail of the index finger, to be made use of for scraping and cutting (excision), in diseases like pothaki (cyst in the eyelid), suṇḍikā (tonsils) etc. 5.

वृद्धिपत्रं क्षुराकारं छेद भेदनपाटने ।
ऋज्वग्रमुन्नते शोफे गम्भीरे च तदन्यथा ॥ ६ ॥
नताग्रं पृष्ठतो दीर्घह्रस्ववक्त्रं यथाश्रयम् ।

Vṛdhipatra (scalpel) is shaped like a barberś knife (razor), useful for cutting (excision), splitting (incision) and tearing/seperating, It, with a straight edge, is for use in elevated (bulging) swellings, the same with its tip bent backwards, long or short edge for use in deep seated swellings. 6.

उत्पलाध्यर्धधाराख्ये भेदने छेदने तथा ॥ ७ ॥

Utpalapatra and adhyardhadhāra (lancets) are for the purpose of splitting and cutting. 7.

सर्पास्यं घ्राणकर्णार्शश्छेदनेऽर्धाङ्गुलं फले ।

Sarpyāsya (sarpamukha-serpent faced scalpel) is meant for cutting (excision) of polyps in the nose and ears and has an edge of half aṅgula.

गतेरन्वेषणे श्लक्ष्णा गण्डूपदमुखैषणी ॥ ८ ॥

Eṣaṇī (sharp probe) meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8.

भेदनार्थेऽपरा सूचीमुखा मूलनिविष्टखा ।

Another kind of Eṣaṇī (probe) meant for splitting, has its face like a needle, with a slit (hole) at its root.

वेतसं व्यधने स्राव्ये शरार्यास्यत्रिकूर्चके ॥ ९ ॥

Vetasapatra śastra is for puncturing; Śarārīmukhī (shaped like a heron's beak-a kind of scissors) and trikūrcaka (three spiked brush-like instrument) are meant for draining out fluids. 9.

कुशाटावदने स्राव्ये द्व्यङ्गुलं स्यात्तयोः फलम् ।

Kuśapatra (razor resembling blade of kuśa grass) and Āṭīmukha (razor resembling the beak of a hawk, bistuary) are meant for draining and their edge is two añgula (in length).

तद्वदन्तर्मुखं तस्य फलमध्यर्धमङ्गुलम् ॥१०॥
अर्धचन्द्राननं चैतत्

Similarly the Añtarmukha (is meant for draining), its edge is one and half añgula (in length) and shaped like half-moon. 10.

तथाऽध्यर्धाङ्गुलं फले ।
व्रीहिवक्त्रं प्रयोज्यं च तच्छिरोदरयोर्व्यधे ॥११॥

Vrīhimukha (with face like a grain of rice, trocar) its edge being one and half añgula (in length) and meant for puncturing veins and the abdomen. 11.

पृथुः कुठारी गोदन्तसदृशार्धाङ्गुलानना ।
तयोर्ध्वदण्डया विध्येदुपर्यस्थ्नां स्थितां सिराम् ॥१२॥

Kuṭhārī (axe) is thick, stout, resembling a cow's tooth, with edge of half añgula (in length) and having a wooden handle); from this the vein situated on bones should be cut, keeping the handle of this axe vertically over it. 12.

ताम्री शलाका द्विमुखी मुखे कुरबकाकृतिः ।
लिङ्गनाशं तया विध्येत्

Śalākā (rod) made of copper, with two faces (edges on either side) shaped like the bud of kurabaka, meant for peircing the lens in liṅganāśa (cataract couching). 13.

कुर्यादकुलिशाग्रकम् ॥१३॥

मुद्रिकानिर्गतमुखं फले त्वर्धाङ्गुलोन्मितम् ।
योगतो वृद्धिपत्रेण मण्डलाग्रेण वा समम् ॥१४॥
तत्प्रदेशिन्यग्रपर्वप्रमाणार्पणमुद्रिकम् ।
सूत्रबद्धं गलस्रोतोरोगच्छेदनभेदने ॥१५॥

Aṅguliśastra (finger knife) should be prepared so as to have an orifice, the edges of which form the face (cutting edge), with its edge half aṅgula in width, resembling either vṛddhipatra or maṇḍalāgra, in shape, capable of permitting the entry of the first phallange of the index finger, is tied to the finger with thread and meant for excision and splitting (of the diseased portion) in diseases of the passage of the throat. 14–15.

ग्रहणे शुण्डिकार्मादेर्बडिशं सुनताननम् ।

Baḍiśa (sharp hook) with a bent face is meant for holding enlarged uvula, arma (pterygium) etc.

छेदेऽस्थ्नां करपत्रं तु खरधारं दशाङ्गुलम् ॥१६॥
विस्तारे द्व्यङ्गुलं सूक्ष्मदन्तं सुत्सरुबन्धनम् ।

Karapatra (saw) is meant for cutting of the bone, should have strong edge, of ten aṅgula (in length) and width of two aṅgula, with fine (sharp, small) teeth and with a handle to be held tigtht with the fist. 16.

स्नायुसूत्रकचच्छेदे कर्तरी कर्तरीनिभा ॥१७॥

Kartarī (scissors) meant for cutting tendons, threads, hairs etc., is like scissors (which is commonly used by others).

वक्रर्जुधारं द्विमुखं नखशस्त्रं नवाङ्गुलम् ।
सूक्ष्मशल्योद्धृतिच्छेदभेदप्रच्छानलेखने ॥१८॥

Nakhaśastra (nail parer), has cured or straight edge, two faced (sharp edge on both sides), nine aṅgula in length, to be made use of for removing minute foreign bodies, excision, splitting, scarifying and scraping. 18.

एकधारं चतुष्कोणं प्रबद्धाकृति चैकतः।
दन्तलेखनकं तेन शोधयेद्दन्तशर्कराम्॥१९॥

Dantalekhanaka (dental lancet, scapper) has one edge, four angles, shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19.

वृत्ता गूढदृढाः पाशे तिस्रः सूच्योऽत्र सीवने।
मांसलानां प्रदेशानां त्र्यस्रा त्र्यङ्गुलमायता॥२०॥
अल्पमांसास्थिसन्धिस्थव्रणानां द्व्यङ्गुलायता।

Sūcī (needles) for suturing/sewing is of three kinds; round, strong and stout; having thread (passing in through a hole in their body near its root); that for use in fleshy parts will have three edges and length of three aṅgula, for use in less fleshy places, bony joints and wounds on joints, with a length of two aṅgula. 20.

व्रीहिवक्त्रा धनुर्वक्रा पक्वामाशयमर्मसु॥२१॥
सा सार्धद्व्यङ्गुला।

Vrīhimukha sūcī (curved needle) is bent like a bow, meant for use (sewing/suturing) of intestines, stomach and vital spots and two and half aṅgula (in length). 21.

सर्ववृत्तास्ताश्चतुरङ्गुलाः।
कूर्चो वृत्तैकपीठस्थाः सप्ताष्टौ वा सुबन्धनाः॥२२॥
स योज्यो नीलिकाव्यङ्गकेशशातेषु कुट्टने।

Kūrca (brush with sharp spikes) with round spikes fixed on one end, seven or eight in number and fastened well; it is used for scrapping in nīlikā (blue patches), vyaṅga (dark patches on the face) and loss of hair etc. 22.

अर्धाङ्गुलमुखैर्वृत्तैरष्टाभिः कण्टकैः खजः॥२३॥
पाणिभ्यां मथ्यमानेन घ्राणात्तेन हरेदसृक्।

Khaja (churner) has face of half aṅgula in length and is of round shape, with eight spikes (fixed in it) meant for removing the (vitiated) blood from the nose by churning with the hands. 23

व्यधनं कर्णपालीनां यूथिकामुकुलाननम्॥२४॥

Karṇapālī vyadhana–(instrument for puncturing the earlobe), should have its face in the shape of bud of yūthikā (jasmine). 24.

आराऽर्धाङ्गुलवृत्तास्या तत्प्रवेशा तथोर्ध्वतः ।
चतुरस्रा, तया विध्येच्छोफं पक्वामसंशये ॥२५॥
कर्णपालीं च बहलाम् बहलायाश्च शस्यते ।
सूची त्रिभागसुषिरा त्र्यङ्गुला कर्णवेधनी ॥२६॥

Āra (awl, cutting plate) has a round face of half aṅgula below and four faces (edges) above, it should be used for puncturing swellings in case of doubt whether it is ripe or unripe, as also–the earlobe which is thick. In case of thick earlobe a needle, hollow in three parts of it, three aṅgula in length is best suited for puncturing. 25–26.

Anu śastrāṇi—(*accessory instruments*) :—

जलौकः क्षारदहनकाचोपलनखादयः ।
अलौहान्यनुशस्त्राणि, तान्येवं च विकल्पयेत् ॥२७॥
अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम् ।

Leeches, caustic alkalies, fire, glass (lens, bead etc.), stone, nail etc. which are non-metallic–are Anuśastrās (accessory instruments). Many other instruments may be fabricated as required for use in special operations and sites. 27.

Śastra kāryaṇi—(*functions of sharp instruments*) :—

उत्पाट्यपाट्यसीव्यैष्यलेख्यप्रच्छानकुट्टनम् ॥२८॥
छेद्यं भेद्यं व्यधो मन्थो ग्रहो दाहश्च तत्क्रियाः ।

Utpāṭana (extracting), pāṭana (tearing/splitting), sīvana (suturing), eṣaṇa (probing), lekhana (scraping), prachchāna (scratching, incising), kuṭṭana (beating, hitting), chedana (excising, cutting), bhedana (breaking), vyadhana (puncturing), manthana (churning), grahaṇa (holding, catching) and dahana (burning, cauterising)–are the functions of sharp instruments. 28.

Śastra doṣa—(*defects of sharp instruments*) :—

कुण्ठखण्डतनुस्थूलह्रस्वदीर्घत्ववक्रताः ॥२९॥
शस्त्राणां खरधारत्वमष्टौ दोषाः प्रकीर्तिताः ।

Bluntness, brokenness, thinness, stoutness, smallness, lengthyness, curvedness and rough edge–are the eight defects of sharp instruments. 29.

Śastragrahaṇa vidhi—(*method of holding sharp instruments*) :—

छेदभेदनलेख्यार्थं शस्त्रं वृन्तफलान्तरे ॥३०॥
तर्जनीमध्यमाङ्गुष्ठैर्गृह्णीयात्सुसमाहितः ।
विस्रावणानि वृन्ताग्रे तर्जन्यङ्गुष्ठकेन च ॥३१॥
तलप्रच्छन्नवृन्ताग्रं ग्राह्यं व्रीहिमुखं मुखे ।
मूलेष्वाहरणार्थानि क्रियासौकर्यतोऽपरम् ॥३२॥

For cutting, breaking and scrapping the instrument should be held in between vṛntaphala (round wooden handle) and the edge with (the help of) index and middle fingers and the thumb, carefully/attentively; for draining, it should be held at the tip of the round wooden handle with the help of the index finger and the thumb; for scraping the palm it should be held at the tip of the handle; vrīhīmukha śastra should be held at its mouth (tip); for extracting, the instruments should be held at their root; others may be held in such a manner as is convenient to the operation (manipulation). 30–32.

Śastra kośa—(*instrument wallet*) :—

स्यान्नवाङ्गुलविस्तारः सुघनो द्वादशाङ्गुलः ।
क्षौमपत्रोर्णकौशेयदुकूलमृदुचर्मजः ॥३३॥
विन्यस्तपाशः सुस्यूतः सान्तरोर्णास्थशस्त्रकः ।
शलाकापिहितास्यश्च शस्त्रकोशः सुसञ्चयः ॥३४॥

The instrument wallet should be nine aṅgula in width, twelve aṅgula in length, made either from jute, leaves, wool, silk, inner bark of trees or soft leather, endowed with threads (for tieing), well stitched with compartments for instruments, which should be kept wrapped in wool; its mouth closed and held tight with a rod (acting like a bolt) and pleasing to look at. 33–34.

Jalaukā—(*leeches*) :—

जलौकसस्तु सुखिनां रक्तस्रावाय योजयेत् ।

Leeches should be made use of for letting out blood from happy persons (tender, not withstanding pain).

दुष्टाम्बुमत्स्य भेकाहिशवकोथमलोद्भवाः ॥३५॥
रक्ताः श्वेता भृशं कृष्णाश्चपलाः स्थूलपिच्छिलाः ।
इन्द्रायुधविचित्रोर्ध्वराजयो रोमशाश्च ताः ॥३६॥
सविषा वर्जयेत् ताभिः कण्डूपाकज्वरभ्रमाः ।
विषपित्तास्रनुत्कार्यं तत्र

Leeches born in dirty water contaminated by putrifying dead bodies of fish, frog and snake, or their exreta; those which are red, white or very black in colour; which are very active, thick and slimy, those called Indrāyudha, those which have varied lines on their back, and which are very hairy are Saviṣa (poisonous) and so should be rejected. If used, they produce itching, ulceration, fever and giddiness, these (ailments) are to be treated with drugs which mitigate poison, pitta and asra (blood). 35–36½.

शुद्धाम्बुजाः पुनः ॥३७॥
निर्विषाः शैवलश्यावा वृत्ता नीलोर्ध्वराजयः ।
कषायपृष्ठास्तन्वङ्ग्यः किञ्चित्पीतोदराश्च याः ॥३८॥

Those born in clean water, which are blue like algae, round in shape, having blue lines in their back, rough/hard back, thin body, slightly yellowish belly are Nirviṣa (non-poisonous) (so can be used). 37–38.

ता अप्यसम्यग्वमनात् प्रततं च निपातनात् ।
सीदन्तीः सलिलं प्राप्य रक्तमत्ता इति त्यजेत् ॥३९॥

Even these, when they do not vomit the blood fully, when they are applied frequently, and when they are inactive even after getting into water, should be considered as blood intoxicated and should be rejected. 39.

Jalaukāvacāraṇa—(*procedure of applying leeches*) :—

अथेतरा निशाकल्कयुक्तेऽम्भसि परिप्लुताः ।
अवन्तिसोमे तक्रे वा पुनश्चाश्वासिता जले ॥४०॥
लागयेद्घृतमृत्स्तन्यरक्तशस्त्रनिपातनैः ।
पिबन्तीरुन्नतस्कन्धाश्छादयेन्मृदुवाससा ॥४१॥

Others (which are suitable) which are kept for short time either in water containing paste of niśa (termuric), avanti-soma (water in which grains are washed) or buttermilk and made comfortable by putting back in pure water, should be made to stick on (by bitting), on the place of the body (of the patient) which is rubbed with ghee, mud, breastmilk or blood, or by making a wound with a sharp instrument. When it starts drinking blood by raising its shoulders, it should be covered with a soft cloth.

सम्पृक्ताद्दुष्टशुद्धास्राज्जलौका दुष्टशोणितम् ।
आदत्ते प्रथमं हंसः क्षीरं क्षीरोदकादिव ॥४२॥
(गुल्मार्शोविद्रधीन् कुष्ठवातरक्तगलामयान् ।
नेत्ररुग्विषवीसर्पान् शमयन्ति जलौकसः ॥ १ ॥)

Thus stuck up, the leech will suck only the vitiated blood first from the mixture of vitiated and unvitiated blood, just like the swan sucks only the milk from a mixture of milk and water. 40–42.

(Application of leeches mitigates diseases such as, abdominal tumor, haemorrhoids, abscess, leprosy and other skin diseases, gout, diseases of the neck and eyes, poison, visarpa (herpes ?) etc).

दंशस्य तोदे कण्ड्वां वा मोक्षयेत् वामयेच्च ताम् ।
पटुतैलाक्तवदनां श्लक्ष्णकण्डनरूपिताम् ॥४३॥

When pricking pain or itching develops at the site of the bite, the leech should be removed; they are then made to vomit the sucked blood) by touching their mouth with salt and oil, or by gentle rubbing in the direction of their mouth after smearing fine rice flour over them. 43.

रक्षन् रक्तमदाद्भूयः सप्ताहं ता न पातयेत् ।

(After making them vomit) they should be protected (prevented) from blood intoxication and should not be used again for seven days.

पूर्ववत् पटुता दार्ढ्यं सम्यग्वान्ते जलौकसाम् ॥४४॥
क्लमोऽतियोगान्मृत्युर्वा दुर्वान्ते स्तब्धता मदः ।

After proper vomitting, the leech regains its previous activity and becomes strong; by too much of vomitting it becomes very weak or may even die; if vomitting is improper, it becomes lazy (inactive) and intoxicated. 44.

अन्यान्यत्र ताः स्थाप्या घटे मृत्स्नाम्बुगर्भिणि ॥४५॥
लालादिकोथनाशार्थं, सविषाः स्युस्तदन्वयात् ।

They should be transfered from one pot to another, filled with good mud and water, in order to destroy (avoid) putrefaction by saliva etc. (excrements of leeches), for they (leeches) become poisonous with such a contact. 45.

अशुद्धौ स्रावयेद्दंशान् हरिद्रागुडमाक्षिकैः ॥४६॥
शतधौताज्यपिचवस्ततो लेपाश्च शीतलाः ।

When (in doubt of) impurity, the site of the bite should be made to bleed by applying paste of haridrā, guḍa (jaggery, molasses) and mākṣika (honey), and later a piece of cloth soaked in ghee washed a hundred times or cooling pastes (prepared from drugs of cold potency) should be applied (over the site).

दुष्टरक्तापगमनात्सद्यो रागरुजां शमः ॥४७॥

With the removal of vitiated blood, the redness and pain subside immediately. 47.

अशुद्धं चलितं स्थानात्स्थितं रक्तं व्रणाशये ।
अम्लीभवेत्पर्युषितं तस्मात्तत्स्रावयेत्पुनः ॥४८॥

The vitiated blood, displaced from its site and accumulating in the interior of the wound becomes greatly sour by stagnating overnight; hence it should be expelled out again. 48.

युञ्ज्यान्नालाबुघटिकां रक्ते पित्तेन दूषिते ।
तासामनलसंयोगात् युञ्ज्यात्तु कफवायुना ॥४९॥

A gourd or pot should not be used (to remove the vitiated blood) when the blood is vitiated by pitta, for, they are associated with fire (burning wick inside) and so aggravate pitta further more. They should be used in case of vitiation by kapha and vāyu (vāta). 49.

कफेन दुष्टं रुधिरं न शृङ्गेण विनिर्हरेत् ।
स्कन्नत्वात् वातपित्ताभ्यां दुष्टं शृङ्गेण निर्हरेत् ॥५०॥

The blood vitiated by kapha should not be extracted by using a sucking horn because of thickness (of the blood), whereas blood vitiated by vāta and pitta should be removed by the sucking horn. 50.

Pracchāna (incising to produce bleeding) :—

गात्रं बद्ध्वोपरि दृढं रज्ज्वा पट्टेन वा समम् ।
स्नायुसन्ध्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत् ॥५१॥

अधोदेशप्रविसृतैः पदैरुपरिगामिभिः ।
न गाढघनतिर्यग्भिर्न पदे पदमाचरन् ॥५२॥

The part of the body above the site (selected for bleeding) should be tied tightly with either a rope or leather strap; tendons, joints, bones and vital spots are avoided and scratching, (incision by sharp scalpel) done from below upwards; the incisions being neither (very) deep, (very) wide, and not sidewards (horizontal).

प्रच्छानेनैकदेशस्थं ग्रथितं जलजन्मभिः ।
हरेच्छृङ्गादिभिः सुप्तमसृग्व्यापि शिराव्यधैः ॥५३॥

Blood accumilated, in any localised area (small area) can be removed by scratching (incisions); that which is impounded (in tumors, abscess etc.) by using leeches; that which has produced loss of sensation (at the site of accumulation) by using the sucking horn etc. (gourd or pot) and that which is spread all over the body by venesection. 53.

प्रच्छानं पिण्डिते वा स्यात् अवगाढे जलौकसः ।
त्वक्स्थेऽलाबुघटीशृङ्गम् सिरैव व्यापकेऽसृजि ॥५४॥
वातादिधाम वा शृङ्गजलौकोलाबुभिः क्रमात् ।

Or (removal of blood by) insicions is done when the blood is solidified; by leeches when it is deep seated; by gourd, pot or horn when it is localised in the skin and by venesection when it is pervading the entire body; by using horn, leeches, gourd for the seats of vāta and others (doṣas) respectively. 54½.

स्रुतासृजः प्रदेहाद्यैः शीतैः स्याद्वायुकोपतः ॥५५॥
सतोदकण्डुः शोफस्तं सर्पिषोष्णेन सेचयेत् ॥५५½॥

The site of bleeding should be covered (after the bleeding) with cooling paste etc; for there will be pain, itching and oedema (at the site), the area should be bathed with warm ghee (butterfat). 55.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने शस्त्रविधिर्नाम षड्विंशोऽध्यायः ॥ २६ ॥

Thus ends the chapter–Śastra vidhi-the twentysixth in Sūtrasthāna in Aṣṭāñgahṛdaya saṁhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सप्तविंशोऽध्यायः ।

Chapter—27

SIRĀVYADHA VIDHI (Procedure of venesection)

अथातः सिराव्यधविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter Sirāvyadhavidhi–procedure of cutting the vein (venesection); thus said Ātreya and other great sages.

Śuddharakta lakṣaṇa—(properties of pure blood) :—

मधुरं लवणं किञ्चिदशीतोष्णमसंहतम् ।
पद्मेन्द्रगोपहेमाविशशलोहितलोहितम् ॥ १ ॥
लोहितं प्रभवः शुद्धं, तनोस्तेनैव च स्थितिः ।

Slightly sweet and salt (in taste and actions), neither cold nor hot (in others words, warm), not coagulated (liquid), resembling a lotus, Indragopa insect, gold, blood of sheep and rabbit in colour–are the characteristic properties of pure (unvitiated) blood; it is the cause of origin of the body and by it, is determined the condition (healthy or unhealthy) of the body. 1–1½.

Notes :—Aruṇadatta states that the purpose of giving many examples is to indicate different degrees of red colour seen in healthy persons. Hemādri interpretes the term 'hema' as manjiṣṭa plant (Rubia cordifolia Linn.) and not as gold as done by Aruṇadatta

Duṣṭarakta karma—(actions of vitiated blood) :—

तत्पित्तश्लेष्मलैः प्रायो दूष्यते कुरुते ततः ॥ २ ॥
विसर्पविद्रधिप्लीहगुल्माग्निसदनज्वरान् ।
मुखनेत्रशिरोरोगमदतृड्लवणास्यताः ॥ ३ ॥
कुष्ठवातास्रपित्तास्रकट्वम्लोद्गिरणभ्रमान् ।
शीतोष्णस्निग्धरूक्षाद्यैरुपक्रान्ताश्च ये गदाः ॥ ४ ॥
सम्यक्साध्या न सिध्यन्ति ते च रक्तप्रकोपजाः ।

It (blood) usually gets vitiated by pitta and śleṣman (kapha), then it produces diseases such as visarpa (herpes), abscesses, diseases of the spleen, abdominal tumors, dyspepsia, fevers, diseases of the mouth, eyes and the head; intoxication (toxicity), thirst, salty taste in the mouth, vātasra (gout), pittāsra (bleeding disease), belchings with pungent and sour tastes, and giddiness. Even those curable diseases, not getting cured even after appropriate cold or hot, unctous or dry treatments should be understood as being born from aggravated (increased) blood. 1½–4½.

तेषु स्रावयितुं रक्तमुद्रिक्तं व्यधयेत्सिराम् ॥ ५ ॥

In order to drain out the vitiated blood in these diseases, veins should be cut. 5.

Sirāvyadha anarhāḥ–persons unsuitable for venesection.

न तूनषोडशातीतसप्तत्यब्दस्रुतासृजाम् ।
अस्निग्धास्वेदितात्यर्थस्वेदितानिलरोगिणाम् ॥ ६ ॥
गर्भिणीसूतिकाजीर्णपित्तास्रश्वासकासिनाम् ।
अतीसारोदरच्छर्दिपाण्डुसर्वाङ्गशोफिनाम् ॥ ७ ॥
स्नेहपीते प्रयुक्तेषु तथा पञ्चसु कर्मसु ।
नायन्त्रितां सिरां विध्येन्न तिर्यङ्नाप्यनुत्थिताम् ॥ ८ ॥
नातिशीतोष्णवाताभ्रेष्वन्यत्रात्ययिकाद्गदात् ।

But not for those (persons) who are less than sixteen and more than seventy years of age, who have had no bleeding previously (any time due to any cause), who have not undergone oleation and sudation therapies, who have had excess sudation, those suffering from diseases of vāta origin, the pregnant woman, the woman in parturition, those suffering from indigestion, bleeding diseases, dyspnoea, cough, diarrhoea, enlargement of the abdomen, vomitting, anaemia; oedema of the whole body (dropsy); for those who have been given fat (ghee or oil) to drink (as part of oleation therapy), and who are undergoing the five therapies (purifactory therapies such as emesis, purgation, oil enema, decoction enema and nasal medication). The vein should not be cut without enforcing control (as described further) on the body, that vein which is horizontal, that which has not been raised up; not on days which are very cold, very hot, very windy, or cloudy; except in emergency diseases (in which venesection can be done, if urgently needed). 6–8½.

Vyadhana sthāna nirdeśa—(*selection of site of venesection*) :—

शिरोनेत्रविकारेषु ललाट्यां मोक्षयेत्सिराम् ॥ ९ ॥
अपाङ्ग्यामुपनास्यां वा कर्णरोगेषु कर्णजाम् ।
नासारोगेषु नासाग्रे स्थिताम् नासाललाटयोः ॥१०॥
पीनसे मुखरोगेषु जिह्वौष्ठहनुतालुगाः ।
जत्रूर्ध्वग्रन्थिषु ग्रीवाकर्णशङ्खशिरः श्रिताः ॥११॥
उरोपाङ्गललाटस्था उन्मादे ऽपस्मृतौ पुनः ।
हनुसन्धौ समस्ते वा सिरां भ्रूमध्यगामिनीम् ॥१२॥
विद्रधौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरे ।
तृतीयकेऽंसयोर्मध्ये स्कन्धस्याधश्चतुर्थके ॥१३॥
प्रवाहिकायां शूलिन्यां श्रोणितो द्व्यङ्गुले स्थिताम् ।
शुक्रमेढ्रामये मेढ्रे ऊरुगां गलगण्डयोः ॥१४॥
गृध्रस्यां जानुनोऽधस्तादूर्ध्वं वा चतुरङ्गुले ।
इन्द्रबस्तेरधोऽपच्यां द्व्यङ्गुले चतुरङ्गुले ॥१५॥
ऊर्ध्वं गुल्फस्य सक्थ्यर्तौ, तथा क्रोष्टुकशीर्षके ।
पाददाहे खुडे हर्षे विपाद्यां वातकण्टके ॥१६॥
चिप्पे च द्व्यङ्गुले विध्येदुपरि क्षिप्रमर्मणः ।
गृध्रस्यामिव विश्वाच्याम् यथोक्तानामदर्शने ॥१७॥
मर्महीने यथासन्ने देशेऽन्यां व्यधयेत् सिराम् ।

In diseases of the head and eyes, veins situated either on the forehead outer angle of the eyes or the area around the nose should be cut; in diseases of the ear, the veins near the ear; in diseases of the nose that located at the tip of the nose; in rhinitis that (vein) located in the nose and forehead, in diseases of the mouth, those situated in the tongue, lips, lower jaw or palate; in tumors of parts above the shoulders, those (veins) situated in the neck, ears, temples, or the head; in epilepsy, that (vein) situated at the junction of the lower jaw; and in all (diseases of the head) usually the (vein) situated in between the eyebrows (should be cut); in abscesses and pain in the flanks, that (vein) situated between the flanks, axilla and breast; in fever of every third day (tertian) that (vein) in the centre of the shoulders; in fever of every fourth day (quotadian) that below the shoulder; in dysentery accompanied with pain that (vein) situated two añgula away from the pelvis; in diseases of the semen and penis, that (vein) situated in the penis; in glandular enlargement of the neck, that situated in the thigh; in gṛdhrasī (sciatica) that (vein) situated at four aṅgula below or above the knee joints; in apacī (goitre) that (vein) situated about two aṅgula below the indrabasti (a vital spot in the centre of the calf muscle); in pain of the thighs and in kroṣṭukaśirṣa (inflammatory swelling of the knee joint appearing like the head of a jackal) that (vein) situated four aṅgula above the ankle; in pādadāha (buring sensation of the soles), khuḍa (gout), pādaharṣa (pins and needles in the feet), vipādikā (fissures of the feet), vātakaṇṭaka (sprain of the foot/ankle) and cippa (a diseases of the nails of the toes) that (vein) situated two aṅgula above the kṣipramarma (vital spot in between the big toe and the next toe); in viśvācī (pain in the arms) in the same way as that of gṛdhrasī (sciatica) should be cut.

If the veins, so far mentioned, are not visible, another vein situated at a near-by place, which is devoid of vital spots should be cut. 9–17.

Siravyadha vidhi—(*procedure of venesection*) :—

अथ स्निग्धतनुः सज्जसर्वोपकरणो बली ॥१८॥
कृतस्वस्त्ययनः स्निग्धरसान्नप्रतिभोजितः ।
अग्नितापातपस्विन्नो जानूच्चासनसंस्थितः ॥१९॥
मृदुपट्टात्तकेशान्तो जानुस्थापितकूर्परः ।
मुष्टिभ्यां वस्त्रगर्भाभ्यां मन्ये गाढं निपीडयेत् ॥२०॥
दन्तप्रपीडनोत्कासगण्डाध्मानानि चाचरेत् ।
पृष्ठतो यन्त्रयेच्चैनं वस्त्रमावेष्टयन्नरः ॥२१॥
कन्धरायां परिक्षिप्य न्यस्यान्तर्वामतर्जनीम् ।
एषोऽन्तर्मुखवर्ज्यानां सिराणां यन्त्रणे विधिः ॥२२॥

The patient who has his body lubricated (anointed with oil), equipped with all necessary equipments kept ready; who is strong, who has performed auspicious rites and consumed meat-juice and boiled rice mixed with fat (ghee), who has been exposed to sunlight or fire for sweating, should be asked to sit on a stool of the height of the knee. A band of soft cloth should be tied round his head at the lower border of the hairs; his elbows kept on his knees, and his neck massaged briskly with fists in which pad of cloth is held; grinding the (rows of) teeth, caughing, inflating the mouth to enlarge the cheeks, should also be done; his body (trunk) should be wound with a band of cloth, controlled (by knots) at the back; his neck should also be tied with a band of cloth and tightened by twisting the left index finger within it; this is the mode of raising the veins, excepting those which are not facing inwards (deep seated). 18–22.

ततो मध्यमयाऽङ्गुल्या वैद्योऽङ्गुष्ठविमुक्तया ।
ताडयेत् उत्थितां ज्ञात्वा स्पर्शाद्वाऽङ्गुष्ठपीडनैः ॥२३॥
कुठार्या लक्षयेन्मध्ये वामहस्तगृहीतया ।
फलोद्देशे सुनिष्कम्पं सिरां, तद्वच्च मोक्षयेत् ॥२४॥
ताडयन् पीडयंश्चैनां

Then the physician should tap the raised vein with his middle finger tripped off by the thumb; noticing the elevation, or raising it (once again) by kneading it with the thumb; then holding the axe (cutting instrument) with his left hand, place its edge on the middle portion of the vein and give a tap on the axe without shaking. It (axe) should be lifted up in the same way, tapping and kneading it (vein) (for making more blood to come out). 23–24.

विध्येद्व्रीहिमुखेन तु ।
अङ्गुष्ठेनोन्नमय्याग्रे नासिकामुपनासिकाम् ॥२५॥

The vein (of the nose) should be cut with the vrihimukha śastra (the lancet with its face shaped like a grain of rice) after raising the tip and the sorrounding areas of the nose with the thumb. 25.

अभ्युन्नतविदष्टाग्रजिह्वस्याधस्तदाश्रयाम्

The vein situated underneath the tongue, (be cut) by asking the patient to keep the tip of the tongue raised and bitting it holding it firmly (by the two rows of teeth). 25½.

यन्त्रयेत्स्तनयोरूर्ध्वं ग्रीवाश्रितसिराव्यधे ॥२६॥
पाषाणगर्भहस्तस्य जानुस्थे प्रसृते भुजे ।
कुक्षेरारभ्य मृदिते विध्येद्बद्धोर्ध्वपट्टके ॥२७॥

For cutting the veins of the neck, they should be raised by manipulating the area above the breasts, the patient is made to hold a stone in each of his fists and keep the shoulders on his knees and outstretched; the body massaged commecing with the pit of the stomach (in the upward direction), and then the veins cut. 25½–27.

विध्येद्धस्तसिरां बाहावनाकुञ्चितकूर्परे ।
बद्ध्वा सुखोपविष्टस्य मुष्टिमङ्गुष्ठगर्भिणम् ॥२८॥
ऊर्ध्वं वेध्यप्रदेशाच्च पट्टिकां चतुरङ्गुले ।

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at the elbow, clenching the fist with the fingers folded inside, a band of cloth tied, four añgula above the site of cutting. 28–28½.

विध्येदालम्बमानस्य बाहुभ्यां पार्श्वयोः सिराम् ॥२९॥
प्रहृष्टे मेहने जङ्घासिरां जानुन्यकुञ्चिते ।

The veins of the flanks be cut, by keeping the arms hanging loose; those of the penis when it is flacid; those of the calves when the leg is not folded at the knees. 29–29½.

पादे तु सुस्थितेऽधस्ताज्जानुसन्धेर्निपीडिते ॥३०॥
गाढं कराभ्यामागुल्फं चरणे तस्य चोपरि ।
द्वितीये कुञ्चिते किञ्चिदारूढे हस्तवत्ततः ॥३१॥
बद्ध्वा विध्येत्सिराम्

Those of the feet be cut, when the feet are kept steady, the foreleg is massaged briskly from the knee downwards towards the ankle with the hands, tieing a band similar to the (method described) hand, while the other leg is kept slightly bent. 30–31.

इत्थमनुक्तेष्वपि कल्पयेत् ।
तेषु तेषु प्रदेशेषु तत्तद्यन्त्रमुपायवित् ॥३२॥

By this (description so far) the clever physician should adopt such methods (of raising the veins) appropriate to the places, not mentioned here. 32.

मांसले निक्षिपेद्देशे व्रीह्यास्यं व्रीहिमात्रकम् ।
यवार्धमस्थ्नामुपरि सिरां विध्यन् कुठारिकाम् ॥३३॥

On fleshly parts, the vrīhimukha śastra (lancet) should be used and the vein cut to the size of a rice grain only; the veins on the bones should be cut to the size of half of a barley by using the axe. 33.

सम्यग्विद्धा स्रवेद्धारां यन्त्रे मुक्ते तु न स्रवेत् ।
अल्पकालं वहत्यल्पं, दुर्विद्धा तैलचूर्णनैः ॥३४॥
सशब्दमतिविद्धा तु स्रवेद्दुःखेन धार्यते ।

When the cutting is proper, the blood flows out in a steady stream and stops when the control is released. When the cutting is inadequate, the flow is only for a short time and less in quantity; then it should be rubbed with oil mixed with (slaked) lime (to promote more bleeding), when the cut is more, the blood flows out with a sound and stops with great difficulty. 34.

Āsruti kāraṇa (*causes for non-flowing*) :—

भीमूर्छायन्त्रशैथिल्यकुण्ठशस्त्रातितृप्तयः ॥३५॥
क्षामत्ववेगितास्वेदा रक्तस्यास्रुतिहेतवः ।

Fear, fainting, loose control (tourniquet), blunt instruments, over-satiation (over-eating), debility, patent urges (of urine, faeces etc. being manifest) and absence of sudation therapy-are the causes of non-flowing of blood. 35.

असम्यगस्रे स्रवति वेल्लव्योषनिशानतैः ॥३६॥
सागारधूमलवणतैलैर्दिह्यात्सिरामुखम् ।
सम्यक्प्रवृत्ते कोष्णेन तैलेन लवणेन च ॥३७॥

When the blood is not flowing out in sufficient quantity, the cut end of the vein should be smeared with oil processed with vella, vyoṣa, niśā, nata, agāradhūma or lavaṇa, when the blood is flowing out properly, the site should be smeared with warm oil and lavaṇa (salt). 36–37.

अग्रे स्रवति दुष्टास्रं कुसुम्भादिव पीतिका ।

Vitiated blood flows out first, just like the yellow (juice) from the seeds of kusuṁbha (before its oil flows out)

सम्यक्स्रुत्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत् ॥३८॥

After sufficient bleeding, the flow stops by itself; it should be considered as pure (unvitiated blood) and further flow should not be attempted. 38.

यन्त्रं विमुच्य मूर्च्छायां वीजिते व्यजनैः पुनः ।
स्रावयेन्मूर्च्छति पुनस्त्वपरेद्युस्त्र्यहेऽपि वा ॥३९॥

If, during the time of bleeding, the patient faints, then the controls should be released, he should be fanned with fans (to make him conscious) and bleeding continued. If he faints again, bleeding (venesection) should be postponed to the next day or third day. 39.

Duṣṭarakta lakṣaṇa—(*characteristics of vitiated blood*) :—

वाताच्छ्यावारुणं रूक्षं वेगस्राव्यच्छफेनिलम् ।
पित्तात् पीतासितं विस्रमस्कन्द्यौष्ण्यात्सचन्द्रिकम् ॥४०॥
कफात् स्निग्धमसृक्पाण्डु तन्तुमत्पिच्छिलं घनम् ।
संसृष्टलिङ्गं संसर्गात् त्रिदोषं मलिनाविलम् ॥४१॥

Blood vitiated by vāta, will be blue or crimson in colour, dry (nonslimy), flows out with force, clear and frothy; (vitiated) by pitta it will be yellow or black, has foul smell, not thick because of (increase of) heat and mixed with glistening particles; (vitiated) by kapha, it will be unctous, pale (yellowish-white) in colour, has small threads, is slimy and thick; by combination of two doṣas, there will be mixed features, the blood vitiated by all the doṣas (increased simultaneously) will be dirty and thick. 40–41.

Srāvapramāṇa—(*quantity of flow*) :—

अशुद्धौ बलिनोऽप्यस्रं न प्रस्थात्स्रावयेत्परम् ।
अतिस्रुतौ हि मृत्युः स्याद्दारुणा वा चलामयाः ॥४२॥
तत्राभ्यङ्गरसक्षीररक्तपानानि भेषजम् ।

Vitiated blood more than one prastha (13½ pala=768 gms.) should not be allowed to flow out, even in strong persons; excess bleeding will lead to either death or dreadful diseases of vāta origin. In such condition, oil massage and bath, drinking of meat juice, milk and blood (of animals) are the treatment. 42.

स्रुते रक्ते शनैर्यन्त्रमपनीय हिमाम्बुना ॥४३॥
प्रक्षाल्य तैलप्लोताक्तं बन्धनीयं सिरामुखम् ।

After the flow of blood, the controls should be removed slowly, the site washed with cold water, the cut end of the vein covered with a cotton swab soaked in oil and bandaged. 43.

अशुद्धं स्रावयेद्भूयः सायमह्न्यपरेऽपि वा ॥४४॥
स्नेहोपस्कृतदेहस्य पक्षाद्वा भृशदूषितम् ।

Vitiated blood should be removed ~~again~~ either in ~~the same~~ evening or the next day; if the blood is found greatly vitiated (with more quantity of doṣas) it should be removed again after a fortnight, after administering oleation therapy to the body. 44.

किञ्चिद्धि शेषे दुष्टास्रे नैव रोगोऽतिवर्तते ॥४५॥
सशेषमप्यतो धार्यं न चातिस्रुतिमाचरेत् ।

If a small residue of vitiated blood remains inside, diseases do not get aggravated and so it can be allowed to stay, but excess flow of blood should not be attempted. 45.

हरेच्छृङ्गादिभिः शेषम् प्रसादमथवा नयेत् ॥४६॥
शीतोपचारपित्तास्रक्रियाशुद्धिविशोषणैः ।
दुष्टं रक्तमनुद्रिक्तमेवमेव प्रसादयेत् ॥४७॥

Such residual blood may be removed by making use of the sucking horn etc. or it can be purified (of doṣās) by administering cold comforts, therapies prescribed for rakta-pitta (bleeding diseases), purifactory therapies (emesis, purgation etc.) and by methods of making the body thin. Even the blood which is vitiated (by the doṣās) but not increased in quantity should be treated by these methods only. 46–47.

रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरेत्क्रियाम् ।
रोध्रप्रियङ्गुपत्तङ्गमाषयष्ट्याह्वगैरिकैः ॥४८॥
मृत्कपालाञ्जनक्षौममषीक्षीरित्वगङ्कुरैः ।
विचूर्णयेद्व्रणमुखं पद्मकादिहिमं पिबेत् ॥४९॥
तामेव वा सिरां विध्येद्व्यधात्तस्मादनन्तरम् ।
सिरामुखं वा त्वरितं दहेत्तप्तशलाकया ॥५०॥

If the bleeding does not stop, methods to stop it should be adopted; the orifice of the wound should be smeared with the powder of either rodhra, priyañgu, pattañga, māṣa, yaṣṭi, gairika, mṛtkapāla (pot sherd), añjana, kṣhauma maṣī (ash of flax) or of the bark and sprouts of trees with milky sap; by cold infusion prepared from drugs of padmakādi gaṇa (vide chapter 15) should be taken as a drink; the same vein should be cut again and the cut ends of the vein touched with a red hot iron rod. 48–50.

उन्मार्गगा यन्त्रनिपीडनेन स्वस्थानमायान्ति पुनर्न यावत् ।
दोषाः प्रदुष्टा रुधिरं प्रपन्नास्तावद्धिताहारविहारभाक् स्यात् ॥५१॥

Till such time the aggravated doṣas residing in the blood which is circulating in paths other than its usual ones, because of the control (effected by the physician for the purpose of blood letting) returns back again to their own seats, the patient should adhere to only such foods and activities which are suitable for health. 51.

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितमन्नपानम् ।
तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषादिति रक्षितव्यः ॥५२॥

Foods which are neither very hot nor very cold, which are light (easily digestable) and stimulating hunger are suitable after the removal of blood, because then the body will be unstable in its blood (in its quantity) and digestive activity, which have to be especially protected. 52.

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्तृवेगम् ।
सुखान्वितं पुष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ॥५३॥

Excellence of colour (and complexion), acuity of the sense organs and (good) reception of the objects (by the sense organs), unhindered digestive activity, enjoyment of comforts endowed with good nutrition (nourishment) and strength,–are the characteristics of the person having pure (nonvitiated) blood. 53.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने सिराव्यधविधिर्नाम सप्तविंशोऽध्यायः ॥२७॥

Thus ends the chapter named Sirāvyadha vidhi-the twenty-seventh in Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

अष्टाविंशतितमोऽध्यायः।

Chapter—28

ŚALYĀHARAṆA VIDHI—(removal of foreign bodies)

अथातः शल्याहरणविधिमध्यायं व्याख्यास्यामः।
इति ह स्माहुरात्रेयादयो महर्षयः।

Now, we shall expound the chapter-Śalyāharaṇa vidhi-methods of removal of foreign bodies; thus said Ātreya and other great sages.

***Śalya gati*—(*direction of entry of foreign bodies*) :—**

वक्रर्जुतिर्यगूर्ध्वाधः शल्यानां पञ्चधा गतिः।

Irregular (curved), straight, horizontal, upward and downward-are the five gati (directions of movement of the foreign bodies).

***Saśalya vraṇa*—(*ulcer with a foreign body inside*) :—**

श्यामं शोफरुजावन्तं स्रवन्तं शोणितं मुहुः ॥ १ ॥
अभ्युन्नतं बुद्बुदवत्पिटिकोपचितं व्रणम्।
मृदुमांसं च जानीयादन्तः शल्यं समासतः ॥ २ ॥

Bluishmess, swelling pain, frequent bleeding, elevated like a bubble, studded with eruptions and softening of muscles-are in brief, the features from which a wound having a foreign body, should be recognised. 1–2.

विशेषात्त्वग्गते शल्ये विवर्णः कठिनायतः।
शोफो भवति मांसस्थे चोषः शोफो विवर्द्धते ॥ ३ ॥
पीडनाक्षमता पाकः शल्यमार्गो न रोहति।
पेश्यन्तरगते मांसप्राप्तवच्छ्वयथुं विना ॥ ४ ॥

When the foreign body is in the skin, there is discolouration, hard and large swelling; when it is in the muscle, there will be sucking pain (steady), progress of the swelling, tenderness, sappuration and non-healing of the wound of entry of the foreign body; when it is in between two muscles the signs will be similar to that residing inside the muscle excepting the swelling. 3–4.

आक्षेपः स्नायुजालस्थे संरम्भस्तम्भवेदनाः ।
स्नायुगे दुर्हरं चैतत् सिराध्मानं सिराश्रिते ॥ ५ ॥
स्वकर्मगुणहानिः स्यात्स्रोतसां स्रोतसि स्थिते ।
धमनीस्थेऽनिलो रक्तं फेनयुक्तमुदीरयेत् ॥ ६ ॥
निर्याति शब्दवान् स्याच्च हृल्लासः साङ्गवेदनः ।
सङ्घर्षो बलवानस्थिसन्धिप्राप्तेऽस्थिपूर्णता ॥ ७ ॥
नैकरूपा रुजोऽस्थिस्थे शोफः तद्वच्च सन्धिगे ।
चेष्टानिवृत्तिश्च भवेत् आटोपः कोष्ठसंश्रिते ॥ ८ ॥
आनाहोऽन्नशकृन्मूत्रदर्शनं च व्रणानने ।
विद्यान्मर्मगतं शल्यं मर्मविद्धोपलक्षणैः ॥ ९ ॥
यथास्वं च परिस्रावैस्त्वगादिषु विभावयेत् ।

Convulsions, shock, stiffness (loss of movements) and (severe) pain manifest when the foreign body is in the tendons and is difficult to remove; when lodged in the veins, there is distention of the vein; when lodged in the channels, there will be loss of their respective normal functions; when it is lodged in the artery, blood mixed with air and froth comes out with a sound, accompanied with oppression in the chest (nausea) and bodyache; when lodged in the bony joints there will be severe shock (pain) and filling up of the bone; if lodged in the bone itself there will be pain of different types and swelling; when it is lodged in bony joints, the signs are the same, along with loss of movement also,

When lodged in the abdomen, there will be distention and appearance of food, faecal matter and urine at the orifice of the wound.

Foreign body lodged in vital spots should be recognised by appearance of signs of injury to such spots.

In addition to the general signs (of lodging of foreign bodies) in the skin etc. enumerated so far), even their discharges (fluids) coming out from them such as lasīkā (lymph) from the skin, rakta (blood) from veins and arteries,. majja (marrow) from bones etc. should be looked for. 5–9½.

रुह्यते शुद्धदेहानामनुलोमस्थितं तु तत् ॥१०॥
दोषकोपाभिघातादिक्षोभाद्भूयोऽपि बाधते ।

Foreign body lodged in persons who have pure body (purified with therapies such as emesis, purgation etc.) and the foreign body placed in a downward direction (of exit), resembles/simulates a healed wound (though it is actually not healed). It produces severe distress (later on), by exciting factors such as agravation of doṣas, assault etc. 10.

Śalyasthāna nirṇaya–(method of detection of the site of foreign body):–

त्वङ्नष्टे यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः ॥११॥
रागरुग्दाहसंरम्भा यत्र चाज्यं विलीयते ।
आशु शुष्यति लेपो वा तत्स्थानं शल्यवद्वदेत् ॥१२॥
मांसप्रणष्टं संशुद्ध्या कर्शनाच्छ्लथतां गतम् ।
क्षोभाद्रागादिभिः शल्यं लक्षयेत् तद्वदेव च ॥१३॥
पेश्यस्थिसन्धिकोष्ठेषु नष्टम् अस्थिषु लक्षयेत् ।
अस्थ्नामभ्यञ्जनस्वेदबन्धपीडनमर्दनैः ॥१४॥
प्रसारणाकुञ्चनतः सन्धिनष्टं तथाऽस्थिवत् ।

The exact site of lodging of foreign bodies concealed in the skin, is recognised by the appearance of redness, pain, burning sensation and tenderness after anointing with oil, fomentation or massage; by the melting of (solid) ghee, (placed at the site) or by quick drying of the (moist) paste (of sandal wood etc.); the site of foreign bodies concealed in the muscle can be recognised by creating looseness (thinness) of the muscles by purifactory therapies (emesis, purgation etc.) or by other methods of slimming the body and then observing for sites of pain, redness etc; the same is the procedure even for those concealed in between the muscles, in the bony joints and the abdomen; the site of those concealed in the bones is recognised by anointing with oil, fomentation, tieing (with rope or bandage) squezing and massaging; the sites of those concealed in the bony joints by extending or folding of the joint in addition to signs similar to those lodged in bones.

नष्टे स्नायुसिरास्रोतोधमनीष्वसमे पथि ॥१५॥
अश्वयुक्तं रथं खण्डचक्रमारोप्य रोगिणम् ।
शीघ्रं नयेत्ततस्तस्य संरम्भाच्छल्यमादिशेत् ॥१६॥

Sites of those concealed in tendons, veins, channels and arteries are recognised by appearance of pain in such places, when the patient is taken for a swift ride on a rough road, in a horse chariot, with broken wheels.

मर्मनष्टं पृथङ्नोक्तं तेषां मांसादिसंश्रयात् ।

Features of those concealed, in vulnearable spots are not described seperately because such spots are composed of muscles and other tissues only (the features of which have been described already.)

सामान्येन सशल्यं तु क्षोभिण्या क्रियया सरुक् ॥१७॥

Generally the site of the foreign body is determined by the appearance of distressing symptoms (abnormal movements etc.) during activity and by the presence of pain. 17.

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासतः ।
अदृश्यशल्यसंस्थानं व्रणाकृत्या विभावयेत् ॥१८॥

The shape of the invisible foreign body is determined by the shape of the wound, such as round (circular) wide, with four angles, with three edges (etc.) to state briefly. 18

Śalyāharaṇa–(removal of foreign bodies).—

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ ।
अर्वाचीनपराचीने निर्हरेत्तद्विपर्ययात् ॥१९॥

Method of their removal are through upward and downward directions; those entering into the body from above and below should be pulled out in the opposite directions respectively. 19.

सुखाहार्यं यतश्छित्वा ततस्तिर्यग्गतं हरेत् ।

Those which have entered from sideward (horizontally) should be removed by cutting it conveniently. 19½.

शल्यं न निर्घात्यमुरः कक्षावङ्क्षणपार्श्वगम् ॥२०॥
प्रतिलोममनुत्तुण्डं छेद्यं पृथुमुखं च यत् ।
नैवाहरेद्विशल्यघ्नं नष्टं वा निरुपद्रवम् ॥२१॥

Foreign bodies (arrowheads) which are lodged in the chest, axillae, groins and flanks, which are pointing upwards (outwards), whose tip is not visible, which can be cut, and which have broad faces (edges) should not be pulled out; those which lead to death soon after their removal which are lost (invisible, absorbed by the body) and those which do not produce complications–should not be removed. 20–21.

Āharaṇa vidhi–(*means and methods of removal*) :—

अथाहरेत्करप्राप्यं करेणैव इतरत्पुनः ।
दृश्यं सिंहाहिमकरवर्मिककर्कटकाननैः ॥२२॥

Those which can be held with the hand, should be removed by the hand itself, while others which are visible, should be held by instruments such simha mukha (lion faced), ahimukha (serpent faced), makara mukha (crocodile faced) varmi mukha (fish faced), karkata mukha (crab faced) etc. 22.

अदृश्यं व्रणसंस्थानाद्ग्रहीतुं शक्यते यतः ।
कङ्कभृङ्गाह्वकुररशरारीवायसाननैः ॥२३॥

Those which are invisible but can be held (by instruments), through the wound, should be pulled out by instruments having faces like the kañka (heron), bhṛñga (shrike), kurara (osprey), śarārī (a kind of heron) and vāyasa (crow). 23.

सन्दंशाभ्यां त्वगादिस्थम् तालाभ्यां सुषिरं हरेत् ।
सुषिरस्थं तु नलकैः शेषं शेषैर्यथायथम् ॥२४॥

Those which are lodged in the-skin, should be removed with the help of saṇdaṁśa (yañtra–pincers, forceps); those which are hollow, with the help of tāla yañtra (instuments with flat discs), those which are lodged in hollow spaces by using nalaka yañtra (tubular instruments) and the rest by other convenient instruments. 24.

शस्त्रेण वा विशस्यादौ ततो निर्लोहितं व्रणम् ।
कृत्वा घृतेन संस्वेद्य बद्ध्वाऽऽचारिकमादिशेत् ॥२५॥

Those which cannot be held by instruments, should be removed by cutting open the site with sharp instruments, the wound is next cleared of the blood, soaked with ghee (butter-fat), fomented and then bandaged; the patient is advised to follow the prescribed regimen (described in verses 30-42 of the next chapter). 25.

सिरास्नायुविलग्नं तु चालयित्वा शलाकया ।

Those lodged in the veins and tendons (including nerves), should be pulled out after loosening them with the help of śalākā (rod like instruments).

हृदये संस्थितं शल्यं त्रासितस्य हिमाम्बुना ॥२६॥
ततः स्थानान्तरं प्राप्तमाहरेत्तद्यथायथम् ।
यथामार्गं दुराकर्षमन्यतोऽप्येवमाहरेत् ॥२७॥

Foreign body (arrowhead etc.) lodged in the heart which is difficult to remove, should be removed after frightening the patient with sprinkling of ice water (very cold water) and noting its displacement; should be removed by using appropriate instruments; similarly even others which are difficult to remove lodged in other places should be removed. 26–27.

अस्थिदष्टे नरं पद्भ्यां पीडयित्वा विनिर्हरेत् ।
इत्यशक्ये सुबलिभिः सुगृहीतस्य किङ्करैः ॥२८॥

Foreign body/arrow head, lodged in the bones should be removed by holding the patient tight (by the legs of the physician), if not possible (by this method) it should be pulled out by attendents who are strong. 28.

तथाऽप्यशक्ये वारङ्गं वक्रीकृत्य धनुर्ज्यया ।
सुबद्धं वक्त्रकटके बध्नीयात्सुसमाहितः ॥२९॥
सुसंयतस्य पञ्चाङ्ग्या वाजिनः कशयाऽथ तम् ।
ताडयेदिति मूर्धानं वेगेनोन्नमयन् यथा ॥३०॥
उद्धरेच्छल्यम्

If not possible even by that method, the tail end (feather-tied end) of the arrow should be bent and fastened tight to the string of a bent bow, and the bow tied to the bridle bit of a horse; the horse should then be whipped so that it raises its head suddenly and with force; by this method the arrow may be removed. 29–30.

एवं वा शाखायां कल्पयेत्तरोः ।
बद्ध्वा दुर्बलवारङ्गं कुशाभिः शल्यमाहरेत् ॥३१॥

Like wise, the branches of trees may be made use of; in case of arrows with thin or fragile tail ends, thin bamboo poles can be made use of. 31.

श्वयथुग्रस्तवारङ्गं शोफमुत्पीड्य युक्तितः ।
मुद्गराहतया नाड्या निर्घात्योत्तुण्डितं हरेत् ॥३२॥

If the tail end of the arrow is sorrounded by a elevation, it should be pulled out after cutting off the elevated part suitably; if the arrowhead has caused a bulging on the body, it should be removed with the help of a tubular instrument after shaking (hitting) the bulging with a hammer. 32.

तैरेव चान्यैर्मार्गेऽमार्गोत्तुण्डितं तु यत्।
मृदित्वा कर्णिनां कर्णं नाड्यास्येन निगृह्य वा ॥३३॥

By the same instrument (hammer), the arrow which has no clear passage of exit, should be brought into a passage (suitable for pulling out); those which have earlike projections should be pulled out after cutting off their ears or by fixing them inside tubular instruments. 33.

अयस्कान्तेन निष्कर्णं विवृतास्यमृजुस्थितम्।

Those (arrowhead) without earlike projections, which have created a wide opening in the body and lodged straight, can be removed by making use of a magnet.

पक्वाशयगतं शल्यं विरेकेण विनिर्हरेत् ॥३४॥

Foreign bodies which have entered the large intestine can be removed by inducing purgations. 34.

दुष्टवातविषस्तन्यरक्ततोयादि चूषणैः।

Bad air (gas), poison, breastmilk, blood, fluids etc. (which are acting as foreign bodies) should be removed by sucking by using animal horn etc. 34½.

कण्ठस्रोतोगते शल्ये सूत्रं कण्ठे प्रवेशयेत् ॥३५॥
बिसेनाक्ते ततः शल्ये बिसं सूत्रं समं हरेत्।

If the foreign body has gone into the passage of the throat, a lotus stalk (spunge like portion), tied with a thread should be passed into the throat, and when the foreign body gets stuck to the stalk, the thread should be pulled out slowly and evenly. 35.

नाड्याऽग्नितापितां क्षिप्त्वा शलाकामप्स्थिरीकृताम् ॥३६॥
आनयेज्जातुषं कण्ठात् जतुदिग्धामजातुषम्।

If the foreign body in the throat is made up of lac, a heated iron rod should be passed through a tubular instrument and made to touch the foreign body and then removed out; those which are not made of lac should be removed by making use of rod smeared with lac (at its tip). 36.

केशोण्डुकेन पीतेन द्रवैः कण्टकमाक्षिपेत् ॥३७॥
सहसा सूत्रबद्धेन वमतः तेन चेतरत्।

Thorn–like (hook–like) foreign bodies (which are in the throat) should be removed by inserting a ball of hair fastened with a thread, making the patient vomit the water which he has been made to drink earlier, the foreign body sticking to the ball of hair during vomitting is removed by pulling the thread quickly. In the same way hair and others (foreign bodies should be removed by making use of the hook). 37.

अशक्यं मुखनासाभ्यामाहर्तुं परतो नुदेत् ॥३८॥

Those foreign bodies which are lodged in the mouth and nose, if not possible to be removed out through their orifices, should be pushed back (making them to enter into the wider tract). 38.

अप्पानस्कन्धघाताभ्यां ग्रासशल्यं प्रवेशयेत्।

If a bolus of food is stuck up in the throat, it should be made to enter the alimentary tract either by drinking water or by hitting on the nape of the neck.

सूक्ष्माक्षिव्रणशल्यानि क्षौमवालजलैर्हरेत् ॥३९॥

Minute foreign bodies in the eyes or wounds should be removed by using (thread or cloth) of flax (or silk), hair or water. 39.

अपां पूर्णं विधुनुयादवाक्शिरसमायतम्।
वामयेद्वाभुवं भस्मराशौ वा निखनेन्नरम् ॥४०॥

The person who has swallowed water to his full stomach (by drowning) should be held with his head down and legs up and shaken well, or laid on the ground with the face bent down and then made to vomit all the water; he should then be immersed in a heap of ash. 40.

कर्णेऽम्बुपूर्णे हस्तेन मथित्वा तैलवारिणी ।
क्षिपेदधोमुखं कर्णं हन्याद्वाऽऽचूषयेत वा ।४१।।

If the ears are full with water, it should be removed by inserting the fingers and oil remover put into the ears or the ear should be kept facing downwards and the head given a blow from the other side or water should be sucked out (with the help of tubular instruments). 41.

कीटे स्रोतोगते कर्णं पूरयेल्लवणाम्बुना ।
सुक्तेन वा सुखोष्णेन मृते क्लेदहरो विधिः ॥४२॥

If any insect has entered into the ears, the ears should be filled with warm salt water or sour gruel, when the insect dies anti-hydration measures should be adopted. 42.

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम् ।
ऊष्मणा प्रायशः शल्यं देहजेन विलीयते ॥४३॥

Foreign bodies made of lac, gold and other metals remaining for lon~ time, inside the body, get dissolved by the heat of the body. 43.

मृद्वेणुदारुशृङ्गास्थिदन्तवालोपलानि न ।
विषाणवेणवायस्तालदारुशल्यं चिरादपि ॥४४॥
प्रायो निर्भुज्यते तद्धि पचत्याशु पलासृजी ।

Foreign body composed of mud, bamboo, wood, horn, bone, tooth and hair (of animals or man) and stone, do not (get dissolved by body heat), those composed of horn, bamboo, iron, wood of palm tree or other wooden ones, remaining for long periods inside the body generally get distorted, (remain undissolved and produce putrefaction in the muscles and blood. 44–44½.

शल्ये मांसावगाढे चेत्स देशो न विदह्यते ॥४५॥
ततस्तं मर्दनस्वेदशुद्धिकर्षणबृंहणैः ।
तीक्ष्णोपनाहपानान्नघनशस्त्रपदाङ्कनः ॥४६॥
पाचयित्वा हरेच्छल्यं पाटनैषणभेदनैः ।

If, the foreign body is concealed deep inside fleshy parts, do not putrify; putrifaction should be created in such parts by squeezing, fomentation, purifactory measures, thinning and stoutening therapies, use of strong, hot poultices, warm foods and drinks, incising and other methods, of sharp instrumentation, trampling by feet etc. and then the foreign bodies removed by excision, probing or cutting. 45–46.

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम् ॥ ४७ ॥
तैस्तैरुपायैर्मतिमान् शल्यं विद्यात्तथाऽऽहरेत् ॥४७½॥

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodging and instruments of removal, the intellegent physician should recognise them and remove them by appropriate methods. 47–47½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने शल्याहर-
णविधिर्नामाष्टाविंशोऽध्यायः ॥२८॥

Thus ends the chapter named Śalyāharaṇa vidhi–the twentyeighth of sūtrasthāna of Aṣṭāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

एकोनत्रिंशोऽध्यायः ।

Chapter—29

ŚASTRAKARMA VIDHI–Procedure of surgical operation.

अथातः शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter-Śastrakarma vidhi-procedure of surgical operations, thus said Ātreya and other great sages.

व्रणः सञ्जायते प्रायः पाकाच्छ्वयथुपूर्वकात् ।
तमेवोपचरेत्तस्माद्रक्षन् पाकं प्रयत्नतः ॥ १ ॥
सुशीतलेपसेकास्रमोक्षसंशोधनादिभिः ।

Ulcer develops, usually after putrefaction (pus formation) which is preceded by swelling, hence it (swelling) should be treated first, preventing the formation of pus, by all efforts, such as application of cold poultices, bathing the part with cold decoction of drugs, blood-letting, purifactory therapies (emesis, purgation) etc. 1.

Trividha śopha–(*three stages of swelling*) :—

शोफोऽल्पोऽल्पोष्मरुक्सामः सवर्णः कठिनः स्थिरः ॥ २ ॥

Swelling which is mild (slight) with slight heat and pain, of the same colour as of the skin, hard and immovable is said to be an Āmaśotha (unripe swelling). 2

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः ।
स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः ॥ ३ ॥
संरम्भारुचिदाहोषातृड्ज्वरानिद्रतान्वितः ।
स्त्यानं विष्यन्दयत्याज्यं व्रणवत्स्पर्शनासहः ॥ ४ ॥

Swelling which has colours different from that of the skin, usually red, enlarged like a bladder (inflated), associated with continuous bursting type of pain, aches all over the body, excess of yawning, different kinds of distressing symptoms, anorexia, burning sensation all over the body and also at the site of swelling, thirst, fever and loss of sleep, quick melting of solid ghee placed on the swelling and intolerance to touch (tenderness) just as in an ulcer—these are the features of pacyamānaśotha (swelling under going ripening). 3–4.

पक्वेऽल्पवेगता म्लानिः पाण्डुता वलिसम्भवः ।
नामोऽन्तेषून्नतिर्मध्ये कण्डूशोफादिमार्दवम् ॥ ५ ॥
स्पृष्टे पूयस्य सञ्चारो भवेद्बस्ताविवाम्भसः ।

Pakva śotha (ripe swelling) is mild in nature, reduced in size, whitish, has wrinkles on it, is depressed all round but elevated at its centre associated with itching (irritation), mild swelling, movement of pus can be understood by touch just as movement of water in a bladder (fluctuation). 5.

शूलं नर्तेऽनिलाद्दाहः पित्ताच्छोफः कफोदयात् ॥ ६ ॥
रागो रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

There is no pain without (involvement of) vāta, no burning sensation without pitta, and no swelling without kapha, no redness without rakta (blood); hence pāka (ripening and pus formation) is caused by all the doṣās and the blood combined together. 6.

पाकेऽतिवृत्ते सुषिरस्तनुत्वग्दोषभक्षितः ॥ ७ ॥
वलीभिराचितः श्यावः शीर्यमाणतनूरुहः ।

When pus formation becomes more (with lapse of time) there is cavitation (inside the swelling), the skin becomes thin and eaten away (destroyed) by the doṣās, it is covered with wrinkles, black in colour and body hairs fall off. 7.

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यसृक् ॥ ८ ॥
पक्वलिङ्गं ततोऽस्पष्टं यत्र स्याच्छीतशोफता ।
त्वक्सावर्ण्यं रुजोऽल्पत्वं घनस्पर्शत्वमश्मवत् ॥ ९ ॥
रक्तपाकमिति ब्रूयात्तं प्राज्ञो मुक्तसंशयः ।

In the swelling produced by predominance of kapha, ripening takes place slowly, hence signs of ripening do not manifest clearly, the swelling which is cold to touch, of the same colour as of the skin, of mild pain, hard on touch like a stone; such a swelling is given the name 'Raktapāka' by wisemen, who have no doubts in their mind. 8–9.

Śastra karma vidhi–(*Procedure of surgical operation*) :—

अल्पसत्त्वेऽबले बाले पाकाद्वाऽत्यर्थमुन्नते ॥१०॥
दारणं मर्मसन्ध्यादिस्थिते चान्यत्र पाटनम् ।

In persons who are of weak mind, who are debilitated, in children, or when the swelling is greatly elevated by accumilation of pus, when it is located on vulnerable spots, joints etc., the treatment is dāraṇa (making the abscess burst by application of alkalies) whereas in others (patients and conditions) the treatment is pāṭana (cutting by sharp instruments). 10.

आमच्छेदे सिरास्नायुव्यापदोऽसृगतिस्रुतिः ॥११॥
रुजोऽतिवृद्धिर्दरणं विसर्पो वा क्षतोद्भवः ।
तिष्ठन्नन्तः पुनः पूयः सिरास्नाय्वसृगामिषम् ॥१२॥
विवृद्धो दहति क्षिप्रं तृणोलपमिवानलः ।

Cutting an unripe swelling (abscess) leads to diseases of the veins and tendons, profuse bleeding, great increase of pain, tearing of the skin or visarpa (spreading ulcers) develops from the wound. The pus remaining inside and increasing in quantity, quickly burns away the veins, tendons blood and muscles just as (spark of) fire burns away a hay stack. 11–12.

यश्छिनत्त्याममज्ञानाद्यश्च पक्वमुपेक्षते ॥१३॥
श्वपचाविव विज्ञेयौ तावनिश्चितकारिणौ ।

He (the surgeon) who by ignorance cuts open an unripe swelling and he who neglects a ripe swelling (without cutting open)–both should be considered as mean fellows performing indescriminate acts. 13.

Pūrvakarma–(*Pre-operative procedures*) :—

प्राक् शस्त्रकर्मणश्चेष्टं भोजयेदन्नमातुरम् ॥१४॥
पानपं पाययेन्मद्यं तीक्ष्णं यो वेदनाक्षमः ।
न मूर्छत्यन्नसंयोगान्मत्तः शस्त्रं न बुध्यते ॥१५॥

Before undertaking surgical operation (opening of an abscess) the patient should be given the food he likes; the person accustomed to alcoholic drinks may be given a drink of strong wine which makes him withstand the pain, by contact with food he does not understand (the pain of) instrumentation. 14–15.

अन्यत्र मूढगर्भाश्ममुखरोगोदरातुरात् ।

Except for those patients suffering from obstructed delevery, renal claculus, diseases of the mouth and the abdomen (such patients should be given neither food nor wine before the operation). 15½.

Pradhāna karma-(operation proper) :—

अथाहृतोपकरणं वैद्यः प्राङ्मुखमातुरम् ॥१६॥
सम्मुखो यन्त्रयित्वाऽऽशु न्यस्येन्मर्मादि वर्जयन् ।
अनुलोमं सुनिशितं शस्त्रमापूयदर्शनात् ॥१७॥
सकृदेवाहरेत्तच्च

Next, equipping himself with all the appliances needed, the physician should make the patient sit facing east, then sitting in front of him and facing him, the physician should cut (incise the swelling) with his instrument well sharpened, incision being made in the direction of the hair (downward), avoiding vulnerable parts etc., deep enough till the pus is seen, and then removing the instrument quickly. 16–17.

पाके तु सुमहत्यपि ।
पाटयेत् द्व्यङ्गुलं सम्यग्द्व्यङ्गुलत्र्यङ्गुलान्तरम् ॥१८॥
एषित्वा सम्यगेषिण्या परितः सुनिरूपितम् ।
अङ्गुलीनालवालैर्वा यथादेशं यथाशयम् ॥१९॥
यतो गतां गतिं विद्यादुत्सङ्गो यत्र यत्र च ।
तत्र तत्र व्रणं कुर्यात्सुविभक्तं निराशयम् ॥२०॥
आयत च विशालं च यथा दोषो न तिष्ठति ।

If the area of pus formation is great, the incisions may be either one, two or three aṅgula (fingers breadth) apart; the interior is then thoroughly excavated with either a probe, finger, tube or hairs (of animals) appropriate to the site and area of the swelling, determing thereby the path of the pus, bulging (of tissues) making wounds (cuts) at such bulging, creating a well cleaned, wide and deep wound so that no vitiating material can remain inside. 18–20.

शौर्यमाशुक्रिया तीक्ष्णं शस्त्रमस्वेदवेपथू ॥२१॥
असम्मोहश्च वैद्यस्य शस्त्रकर्मणि शस्यते ।

Courage, quickness of action (dexterity), keeping his instruments very sharp, himself not sweating or trembling, not getting confused–these are the qualities best desired of the surgeon during a surgical operation. 21.

तिर्यक्छिन्द्याल्ललाटभ्रूदन्तवेष्टकजत्रुणि ॥२२॥
कुक्षिकक्षाक्षिकूटौष्ठकपोलगलवङ्क्षणे ।
अन्यत्र छेदनात्तिर्यक् सिरास्नायुविपाटनम् ॥२३॥

The incision should be made horizontially in places such as the forehead, brows, gums of teeth, shoulders, abdomen, axillae, eyesockets, lips, cheeks, throat and groins; horizontal incision, in other places might lead to cutting of the veins, tendons etc. 22–23.

Śastrakarmottara vidhi–paścat karma–(post-operative procedures):–

शस्त्रेऽपनीते वाग्भिः शीताम्भोभिश्च रोगिणम् ।
आश्वास्य परितोऽङ्गुल्या परिपीड्य व्रणं ततः ॥२४॥
क्षालयित्वा कषायेण प्लोतेनाम्भोऽपनीय च ।
गुग्गुल्वगुरुसिद्धार्थहिङ्गुसर्जरसान्वितैः ॥२५॥
धूपयेत्पटुषड्ग्रन्थानिम्बपत्रैर्घृतप्लुतैः ।
तिलकल्काज्यमधुभिर्यथास्वं भेषजेन च ॥२६॥
स्निग्धां वर्तिं ततो दद्यादुपरिष्टाच्छादयेच्च ताम् ।
घृताक्तैः सक्तुभिश्चोर्ध्वं घनां कवलिकां ततः ॥२७॥
निधाय युक्त्या बध्नीयात्पट्टेन सुसमाहितम् ।
पार्श्वे सव्येऽपसव्ये वा नाधस्तान्नैव चोपरि ॥२८॥

After removing the sharp instruments, the patient should be comforted with (encouraging) words and cold water; the area all around squeezed, the wound washed with decoction of drugs and moisture removed by wipening with cotton wool. Next, the wound should be fumigated with the smoke of guggulu, aguru, siddhārtha, hiṅgu, sarjarasa, paṭu, ṣaḍgranthā or leaves of niṁba, mixed with ghee; then a wick prepared from paste of tila, ghee, honey and appropriate drugs should be placed inside the wound and also covered over. Next, a thick plaster prepared from corn flour and ghee is put on and bandaged with a thick sheet of cloth, winding it either from right to left or left to right but not from either top or bottom. 24–28.

शुचिसूक्ष्मदृढाः पट्टाः कवल्यः सविकेशिकाः ।
धूपिता मृदवः श्लक्ष्णा निर्वलीका व्रणे हिताः ॥२९॥

The bandage cloth should be clean, thin and strong; the medicinal wick should consist of cotton threads which are fumigated, soft, smooth and devoid of folds, these are beneficial to the ulcers. 29.

कुर्वीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये ।
बलि चोपहरेत्तेभ्यः

Then after, it (ulcer) should be protected from (the invasion of) those causing harm (such as piśāca, rākṣasa etc.- insects, flies which feed on blood) they should be offered oblations. 30.

सदा मूर्ध्ना च धारयेत् ॥३०॥
लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम् ।
वचां छत्रामतिच्छत्रां दूर्वां सिद्धार्थकानपि ॥३१॥
ततः स्नेहदिनेहोक्तं तस्याचारं समादिशेत् ।
दिवास्वप्नो व्रणे कण्डूरागरुक्शोफपूयकृत् ॥३२॥

The patient should always wear on his head, potent herbs such as lakṣmī, guhā, atiguhā, jaṭilā, brahmacāriṇī, vacā, chatrā, atichatrā, dūrvā or siddhārthaka. He should be made to follow the regimen prescribed for the day of oil drinking (as part of oleation therapy;) sleeping during day leads to production of itching, redness, pain, swelling and pus in the ulcer. 31–32.

स्त्रीणां तु स्मृतिसंस्पर्शदर्शनैश्चलितस्रुते ।
शुक्रे व्यवायजान् दोषानसंसर्गेऽप्यवाप्नुयात् ॥३३॥

Rememberance, touch and sight of women, which produce ejaculation of semen leads to other bad effects of copulation, though not indulged into actually. 33.

(व्रणे श्वयथुरायासात् स च रागश्च जागरात् ।
तौ च रुक् च दिवास्वापात्ताश्च मृत्युश्च मैथुनात् १)

(Swelling gets increased in an ulcer by strenious activities, redness by keeping awake, both these and also pain by sleeping during day; death occurs by indulging in copulation).

भोजनं च यथासात्म्यं यवगोधूमषष्टिकाः ।
मसूरमुद्गतुवरीजीवन्तीसुनिषण्णकाः ॥३४॥
बालमूलकवार्ताकतण्डुलीयकवास्तुकम् ।
कारवेल्लककर्कोटपटोलकटुकाफलम् ॥३५॥
सैन्धवं दाडिमं धात्री घृतं तप्तहिमं जलम् ।
जीर्णशाल्योदनं स्निग्धमल्पमुष्णोदकोत्तरम् ॥३६॥
भुञ्जानो जाङ्गलैर्मांसैः शीघ्रं व्रणमपोहति ।

The food (of the patient) should be that which is accustomed such as barley, wheat, rice of sixty day ripening, masura (lentil), mudga (green-gram), tuvari (tur dhall), jīvañtī, sunisaṇṇaka, tender mūlaka, vārtāka, taṇḍulīyak vastūka, kāravellā, karkoṭa, paṭola, kaṭukaphala (fruit of kaṭurohiṇī) saiñdhava, dāḍima, dhātrī, ghṛta (butter fat), water boiled and cooled. Mess prepared from old rice added with fats partaken in little quantity along with meat of animals of desert-like regions, followed by drinking of warm water helps for the quick healing of the ulcers. 34–36.

अशितं मात्रया काले पथ्यं याति जरां सुखम् ॥३७॥
अजीर्णात्त्वनिलादीनां विभ्रमो बलवान् भवेत् ।
ततः शोफरुजापाकदाहानाहानवाप्नुयात् ॥३८॥

Food partaken in limited quantity at the appropriate time and which is healthy, undergoes digestion properly, Indigestion (by over eating etc.) leads to disorders of vāta and other doṣās which might be powerful so as to cause (increase of) swelling, pain, putrefaction, burning sensation and distention of the abdomen. 37–38.

नवं धान्यं तिलान् माषान् मद्यं मांसमजाङ्गलम् ।
क्षीरेक्षुविकृतीरम्लं लवणं कटुकं त्यजेत् ॥३९॥
यच्चान्यदपि विष्टम्भि विदाहि गुरु शीतलम् ।
वर्गोऽयं नवधान्यादिर्व्रणिनः सर्वदोषकृत् ॥४०॥

Nacent grains, tila, māṣa, wines, meat other than of animals of desertlike regions, products of milk and sugar cane, substances which are sour, salt and pungent should be avoided; and also any other substance which causes constipation, burning sensation during digestion, which are not easily digestable and which are cold (in potency); this group of substances gives rise to aggravation of all the doṣās in persons suffering from ulcers. 39–40.

मद्यं तीक्ष्णोष्णरूक्षाम्लमाशु व्यापादयेद्व्रणम् ।

Wines which are strong (penetrating), hot (with higher percentage of alcohol), dry (non–unctous) and sour, quickly cause death of the patient of ulcers. 40½.

वालोशीरैश्च वीज्येत न चैनं परिघट्टयेत् ॥४१॥
न तुदेन्न च कण्डूयेच्चेष्टमानश्च पालयेत् ।
स्निग्धवृद्धद्विजातीनां कथाः शृण्वन्मनः प्रियाः ॥४२॥
आशावान् व्याधिमोक्षाय क्षिप्रं व्रणमपोहति ।

The ulcer (site of the ulcer) should be fanned either with tuft of hairs (of animals) or with that of uśīra grass. It should not be beaten, poked, or scratched with nails, it should be protected from injury while doing other activities; he who engages himself in hearing stories, pleasant to the mind, concerned with virtuous elderly persons of the twice born castes, he who is hopeful of cure of the disease gets over the ulcer quickly. 41–42.

तृतीयेऽह्नि पुनः कुर्याद्व्रणकर्म च पूर्ववत् ॥४३॥
प्रक्षालनादि, दिवसे द्वितीये नाचरेत्तथा ।
तीव्रव्यथो विग्रथितश्चिरात्संरोहति व्रणः ॥४४॥

On the third day, the same treatment such as washing the ulcer etc. done earlier; these should not be done on the second day as that will give rise to severe pain, formation of tumors and delayed healing of the ulcer. 43–44.

स्निग्धां रूक्षां श्लथां गाढां दुर्न्यस्तां च विकेशिकाम् ।
व्रणे न दद्यात्कल्कं वा स्नेहात्क्लेदो विवर्द्धते ॥४५॥
मांसच्छेदोऽतिरौक्ष्याद्दरणं शोणितागमः ।
श्लथातिगाढदुर्न्यासैर्व्रणवर्त्मविघर्षणम् ॥४६॥

The wick of cotton threads smeared with paste of drugs and also the paste of drugs should neither be very unctous (fatty) nor very dry; neither flabby nor very thick (hard) and should not be improperly placed; because unctousness makes for increase of moistness, dryness make for tears in the muscles, severe pain, lacerations and bleeding, flabby thick (hard) and improperly placed wick produces friction of the edges of the ulcer. 45-46.

सपूतिमांसं सोत्सङ्गं सगतिं पूयगर्भिणम् ।
व्रणं विशोधयेच्छीघ्रं स्थिता ह्यन्तर्विकेशिका ॥४७॥

When the medicinal wick remaining long inside the ulcer produces putrefaction of the muscles, elavated surface, loss of tissues and accumilation of pus inside, then the ulcer should be cleaned (cleared of its contents) quickly. 47.

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् ।
भोजनैश्चोपनाहैश्च नातिव्रणविरोधिभिः ॥४८॥

When an unripe swelling has been cut open (by ignorance) it should be treated with foods and poultices which bring about ripening but which are not very opposed (greatly harmful) to the ulcer. 48.

Sadyovraṇa cikitsā–(treatment of traumatic wounds) :—

सद्यः सद्योव्रणान् सीव्येद्विवृतानभिघातजान् ।
मेदोजांल्लिखितान् ग्रन्थीन् ह्रस्वाःपालीश्च कर्णयोः ॥४९॥
शिरोक्षिकूटनासौष्ठगण्डकर्णोरुबाहुषु ।
ग्रीवाललाटमुष्कस्फिङ्मेढ्रपायूदरादिषु ॥५०॥
गम्भीरेषु प्रदेशेषु मांसलेष्वचलेषु च ।

Traumatic wounds which are recent and wide should be sutured immediately; so also the ulcers which are made by scraping fatty tumors, pinna of the ears which are thin, ulcers located on the head, eye-sockets, nose, lips, cheeks, ears, arms neck, forehead, scrotum, buttocks, penis, rectum, abdomen etc. which are situated on important fleshy and immovable parts (should be sutured). 49-50.

न तु वङ्क्षणकक्षादावल्पमांसे चले व्रणान् ॥५१॥
वायुनिर्वाहिणः शल्यगर्भान् क्षारविषाग्निजान् ।

But not those which are on the groins, axilla, etc. which are less muscular and movable, ulcers which emit air (gas), which have foreign body inside, which are produced by alkalies, poisons and fire (should not be sutured). 51.

सीव्येच्चलास्थिशुष्कास्रतृणरोमापनीय तु ॥५२॥
प्रलम्बि मांसं विच्छिन्नं निवेश्य स्वनिवेशने ।
सन्ध्यस्थि च स्थिते रक्ते स्नाव्ना सूत्रेण वल्कलैः ॥५३॥
सीव्येन्न दूरे नासन्ने गृह्णन्नाल्पं न वा बहु ।

Suturing should be done only after removing loose pieces of bones, dried blood clots, grass, hairs etc; by placing the torn and hanging pieces of muscles in their proper places, keeping the joints (of bones) and bones (fractured) in their normal positions and after the stoppage of bleeding; by making use of tendons, (of animals), threads (of cotton, silk, flax etc.) or inner fibres of bark of trees; suturing being done neither very far (apart) nor very close, holding neither very much (of the tissues) nor very little. 52–53½.

सान्त्वयित्वा ततश्चार्तं व्रणे मधुघृतद्रुतैः ॥५४॥
अञ्जनक्षौमजमषीफलिनीशल्लकीफलैः ।
सरोध्रमधुकैर्दिग्धे युञ्ज्याद्बन्धादि पूर्ववत् ॥५५॥

After suturing, having comforted the patient (with encouraging words, cold water drink, fanning etc.) the ulcer should be covered with cotton swab soaked in a mixture of honey, melted ghee, añjana (srotoñjana), ash of kṣauma (flax), phalinī, fruit of śallakī, rodhra, and madhuka; then bandaging and other measures done as described previously. 54–55.

व्रणो निःशोणितौष्ठो यः किञ्चिदेवावलिख्य तम् ।
सञ्जातरुधिरं सीव्येत्सन्धानं ह्यस्य शोणितम् ॥५६॥

The lips (edges) of the ulcer which are not bleeding should be scraped a little to induce bleeding and sutured when the blood is flowing; for the blood is the cause (agent) for healing of the ulcers. 56.

Bandhana–(*bandages and bandaging*) :—

बन्धनानि तु देशादीन् वीक्ष्य युञ्जीत तेषु च ।
आविकाजिनकौशेयमुष्णं, क्षौमं तु शीतलम् ॥५७॥
शीतोष्णं तूलसन्तानकार्पासस्नायुवल्कजम् ।
ताम्रायस्त्रपुसीसानि व्रणे मेदः कफाधिके ॥५८॥
भङ्गे च युञ्ज्यात्फलकं चर्मवल्ककुशादि च ।

Bandages suitable to the site of the ulcer (organs of the body) should be made use of, among them, that prepared from sheeps skin, and silk is hot (producing heat), that from flax is cold, that from silk-cotton, cotton, tendons of animals (aponeroses, sheaths, thin layers of tendons etc.) and bark of trees is both hot and cold; wounds which have more of fat and kapha, should be covered with thin sheets of copper, iron, zinc, or lead; so also the fractures; in case of fractures bandaging should be done by using leather, bark of trees and splints (hard and flat pieces of bamboo, wood, metal etc.). 57–58.

स्वनामानुगताकारा बन्धास्तु दश पञ्च च ॥५९॥
कोशस्वस्तिकमुत्तोलीचीनदामानुवेल्लितम् ।
खट्वाविबन्धस्थगिकावितानोत्सङ्गगोष्फणाः ॥६०॥
यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत् ।
(विदध्यात्तेषु तेष्वेव कोशमङ्गुलिपर्वसु ।
स्वस्तिकं कर्णकक्षादिस्तनेषूक्तं च सन्धिषु ॥ १ ॥
मुत्तोलीं मेढ्रग्रीवादौ युञ्ज्याच्चीनमपाङ्गयोः ।
सम्बाधेऽङ्गे तथा दाम, शाखास्वेवानुवेल्लितम् ॥ २ ॥
खट्वां गण्डे हनौ शङ्खे, विबन्धं पृष्ठकोदरे ।
अङ्गुष्ठाङ्गुलिमेढ्राग्रे स्थगिकामन्त्रवृद्धिषु ॥ ३ ॥
वितानं पृथुलाङ्गादौ तथा शिरसि चेरयेत् ।
विलम्बिनि तथोत्सङ्गं, नासौष्ठचिबुकादिषु ॥ ४ ॥
गोष्फणं सन्धिषु तथा, यमकं यमिके व्रणे ।
वृत्तेऽङ्गे मण्डलाख्यं च, पञ्चाङ्गीं चोर्ध्वजत्रुषु ॥ ५ ॥
यो यत्र सुनिविष्टः स्यात्तं तेषां तत्र बुद्धिमान् ॥६१॥

Bandages are of the same shapes implied in their very names and are fifteen in number; they are kośa, swastika, muttolī, cīna, dāma, anuvellita, khatvā, vibañdha, sthagika, vitāna, utsañga, goṣphaṇā, yamaka, sthagika, mañḍala and pañcāñgī; kośa kind should be used for the joints of fingers, swastika for the ears, axilla etc. for breasts and joints; mittoli for the penis, neck etc.; cīna for the outer canthus of the eyes; dāma at places of junction of body parts (such as groins etc.); anuvellita for the extremities, khaṭvā for cheeks, lower jaw and temples; vibañdha for the back and abdomen; sthagikā for the thumb, fingers, tip of the penis, and in hernia (in the groins); vitāna for organs which are thick and also for the head;

utsaṅga for hanging parts;goṣphaṇā for the nose; lips, joints etc; yamaka for places having two adjacent ulcers; maṇḍala for parts which are round; pañcāṅgī for parts above the shoulders. An intellegent person (physician) should apply, that type of bandage which is most suitable to the place of the body. 59–61.

Notes :—Present-day scholars of Ayurveda have tried to furnish modern equivalents for the different kinds of bandages described above but still much uncertainty remains; knowledge of correct meanings of the terms used for naming the bandages, being the criteria of judgement of their shape pattern, they are furnished herein as obtained from authoritative Sanskrit-English dictionaries (as of Monier Williams, V. S. Apte).

(1) kośa=cacoon, scabbard, envelop, sac, (2) svastika=cross shaped (cruciform, like a plus mark, (3) muttolī/pratolī=broad road or path, (4) cīna=thread, banner, (5) dāma=thread, rope or cord wound round, like garland or belt like, (6) anuvellita=bent down, bent underneath, twisted, (7) khaṭvā=swing, hammock, swinging cot, (8) vibandha=binding, obstructive, binding from both sides, (9) sthagika=make invisible, to conceal, to hide, (10) vitāna=tent, canopy, awn, cover over the top, (11) ùtsaṅga=horizontal, level with the upper part, brought up, (12) goṣphaṇā/gophana=forehead of a cow, like the horns of a cow, (13) yamaka=twin, double, two-folded, (14) maṇḍala=circular, round like a ring or wheel, (15) pañchāṅgī=with five parts, divisions, folds or flaps.

बध्नीयाद्गाढमूरुस्फिक्कक्षावङ्क्षणमूर्धसु ।
शाखावदनकर्णोरः पृष्ठपार्श्वगलोदरे ॥६२॥
समं मेहनमुष्के च, नेत्रे सन्धिषु च श्लथम् ।
बध्नीयाच्छिथिलस्थाने वातश्लेष्मोद्भवे समम् ॥६३॥
गाढमेव समस्थाने, भृशं गाढं तदाशये ।
शीते वसन्तेऽपि च तौ मोक्षणीयौ त्र्यहात्त्र्यहात् ॥६४॥
पित्तरक्तोत्थयोर्बन्धो गाढस्थाने समो मतः ।
समस्थाने श्लथो, नैव शिथिलस्याशये तथा ॥६५॥
सायंप्रातस्तयोर्मोक्षो ग्रीष्मे शरदि चेष्यते ।

Bandage should be tied tight over the thighs, buttocks, axillae, groins, and head; it should be moderate over the extremities, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum; it should be moderate over the eyes, joints etc; so also on places which are flaby, on places where the ulcer has been produced by vāta and slesma (kapha) it should be moderate, on places which are even (neither hard nor flabby) it should be tight, it should be very tight if the ulcer is situated on the seats (organs) of vāta and śleṣma (kapha), bandage should be removed once in three days during śita (cold) and vasanta (spring) seasons.

Bandage should be tied moderately tight on hard parts if the ulcer on them are produced by pitta and rakta, and on even-parts, it should be loose; on places where loose bandaging is prescribed, it should not be tied at all; during grīṣma (summer) and śarat (autumn) bandage should be removed in the evening and morning. 62–65½.

अबद्धो दंशमशकशीतवातादिपीडितः ॥६६॥
दुष्टीभवेच्चिरं चात्र न तिष्ठेत्स्नेहभेषजम् ।
कृच्छ्रेण शुद्धिं रूढिं वा याति रूढो विवर्णताम् ॥६७॥

If the ulcer is not bandaged, it gets contaminated by the bite of mosquitoes, cold breeze etc., the fats and medicines applied to the ulcer do not stay on, the ulcer requires long time to become clean (without pus etc.) and get healed, and even after healing it will be discoloured (the skin over the area does not get back the normal colour of the body). 66–67.

वद्धस्तु चूर्णितो भग्नो विश्लिष्टः पाटितोऽपि वा ।
छिन्नस्नायुसिरोऽप्याशु सुखं संरोहति व्रणः ॥६८॥
उत्थानशयनाद्यासु सर्वेहासु न पीडयते ।
उद्वृत्तौष्ठः समुत्सन्नो विषमः कठिनोऽतिरुक् ॥६९॥
समो मृदुररुक् शीघ्रं व्रणः शुध्यति रोहति ।

Bandaging helps easy and quick healing of wounds in which the bones are found crushed or fractured, joints are dislocated, which are cut up (by the physician), in which tendons and veins are severed, by bandaging there will be no pain during getting up, lieing down and such other acts; swelling (of the part of the body) which are either uneven, hard and very painful or even soft, and painless-all become clean and heal quick. 69.

स्थिराणामल्पमांसानां रौक्ष्यादनुपरोहताम् ॥७०॥
प्रच्छाद्यमौषधं पत्रैर्यथादोषं यथर्तु च ।
अजीर्णतरुणाच्छिद्रैः समन्तात्सुनिवेशितैः ॥७१॥
धौतैरकर्कशैः क्षीरिभूर्जार्जुनकदम्बजैः ।

Ulcers which are persisting long, which have very little of muscular tissue, which do not heal to dryness (absence of moisture) should be applied with medicines which are wrapped in leaves of trees, appropriate to the doṣās involved and the seasons; the leaves should not be ripened ones but should be young (tender ones), not having holes, good in all respects, washed well and not rough, should belong to trees which have milky sap, bhūrja, arjuna or kadaṁba. 70–71.

कुष्ठिनामग्निदग्धानां पिटिकामधुमेहिनाम् ॥७२॥
कर्णिकाश्चोन्दुरुविषे क्षारदग्धा विषान्विताः ।
बन्धनीया न मांसपाके गुदपाके च दारुणे ॥७३॥
शीर्यमाणाः सरुग्दाहाः शोफावस्थाविसर्पिणः ।

Bandaging should not be done for ulcers which are of leprosy or burns by fire, of diabetes mellitus, of rat bite, burnt by alkalies, caused by poison, which have putrefaction of the muscles, severe ulcerations of the rectum, which are degenerating (with loss of tissues) which have pain and burning sensation, which retain the swelling (over long period) and which spread to other parts. 72–73.

अरक्षया व्रणे यस्मिन् मक्षिका निक्षिपेत्कृमीन् ॥७४॥
ते भक्षयन्तः कुर्वन्ति रुजाशोफास्रसंस्रवान् ।
सुरसादिं प्रयुञ्जीत तत्र धावनपूरणे ॥७५॥
सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः ।
गोमूत्रकल्कितो लेपः सेकः क्षाराम्बुना हितः ॥७६॥
प्रच्छाद्य मांसपेश्या वा व्रणं तानाशु निर्हरेत् ।

Flies deposit worms (bacteria etc.) inside the ulcers which are not protected (by bandaging), they (bacteria) by devouring the tissues produce pain, swelling and bleeding; for washing and filling of such (septic) ulcers the drugs of Surasādigaṇa (vide chapter 15) should be made use of. A paste of bark of saptaparṇā, karañja, arka, niṁba, and rājādana prepared with cows urine should be applied, bathing (the ulcer) with solution of alkalies is beneficial or scarification of the muscle tissues, by these measures the worms (bacteria) etc. should be removed out quick. 74–76.

न चैनं त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥७७॥
सोऽल्पेनाप्यपचारेण भूयो विकुरुते यतः ।

Hasty healing of the ulcer which has residue of the doṣās inside, should not be attempted; for, it will flare up greatly even with slight improper regimen. 77.

रूढेऽप्यजीर्णव्यायामव्यवायादीन् विवर्जयेत् ॥७८॥
हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात् ।
आदरेणानुवर्त्योऽयं मासान् षट् सप्त वा विधिः ॥७९॥

Even after the ulcer has healed the patient should avoid indigestion, physical activities, copulation etc; great rejoicing, anger, fear etc. till he attains his full strength, he should lead a disciplined life for at least six or seven months. 78–79.

उत्पद्यमानासु च तासु तासु वार्तासु दोषादिबलानुसारी ।
तैस्तैरुपायैः प्रयतश्चिकित्सेदालोचयन् विस्तरमुत्तरोक्तम् ॥८०॥

Such other conditions which manifest should be managed with methods appropriate to the strength of the doṣās etc., in the light of the details furnished on the Uttara tañtra-the last section of this treatise (vide chapter 25–27) 80.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने शस्त्रकर्म-
विधिर्नामैकोनत्रिंशोऽध्यायः ॥२९॥

Thus ends the chapter named Śastrakarma vidhi–the twentyninth of Sūtrasthāna of Aṣṭāñgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati simhagupta.

त्रिशोऽध्यायः ।

Chapter—30

KṢARĀGNIKARMA VIDHI–(*Procedure of cauterisation*)

अथातः क्षाराग्निकर्मविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter kṣāra, agni karma vidhi-procedure of cauterisation by alkalies and fire; thus said Ātreya and other great sages.

Kṣāra śresthatā—advantages of alkali (alkaline cautery) :—

सर्वशस्त्रानुशस्त्राणां क्षारः श्रेष्ठो बहूनि यत् ।
छेद्यभेद्यादिकर्माणि कुरुते विषमेष्वपि ॥ १ ॥
दुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च ।
अतिकृच्छ्रेषु रोगेषु यच्च पानेऽपि युज्यते ॥ २ ॥

Of all the sharp instruments and accessary instruments. caustic alkali is the best, for, it performs many functions such as incising, excising etc; even in inaccessable places it can be used, success can be obtained by its use even in diseases which are very difficult to cure and also because it can be used even in the from of a drink. 1–2.

स पेयोऽर्शोऽग्निसादाश्मगुल्मोदरगरादिषु ।

In a drinkable form it is used in haemorrhoids, dyspepsia, renal calculus, abdominal tumors, enlargement of the abdomen, homicidal poisoning etc.

योज्यः साक्षान्मषश्वित्रबाह्यार्शःकुष्ठसुप्तिषु ॥ ३ ॥
भगन्दरार्बुदग्रन्थिदुष्टनाडीव्रणादिषु ।

In the form direct application it can be used in moles (warts), leucoderma, external piles, leprosy and other skin diseases, anesthetic patches, rectal fistula, cancerous growth, tumors, foul and sinus ulcers etc.

Kṣāra niṣedha—(*contra-indications*):—

न तूभयोऽपि योक्तव्यः पित्ते रक्ते चलेऽबले ॥ ४ ॥
ज्वरेऽतिसारे हृन्मूर्धरोगे पाण्ड्वामयेऽरुचौ ।
तिमिरे कृतसंशुद्धौ श्वयथौ सर्वगात्रगे ॥ ५ ॥
भीरुगर्भिण्यृतुमतीप्रोद्वृत्तफलयोनिषु ।
अजीर्णेऽन्ने शिशौ वृद्धे धमनीसन्धिमर्मसु ॥ ६ ॥
तरुणास्थिसिरास्नायुसेवनीगलनाभिषु ।
देशेऽल्पमांसे वृषणमेढ्रस्रोतोनखान्तरे ॥ ७ ॥
वर्त्मरोगादृतेऽक्ष्णोश्च शीतवर्षोष्णदुर्दिने ।

Neither of the two forms should be made use of during aggravation of pitta and rakta and diminishes of cala (vāta); in fevers, diarrhoea, diseases of the heart and head, aneamia, anorexia, blindness; in those who have been administered purifactory therapies, who have swelling of the entire body, who are fretful, the pregnant, the menstruating woman, woman who has difficult menstrual flow, (or woman who has displacement of either vagina or uterus); when the food remains undigested, for infants and old persons, on places of the body such as the arteries, joints, vulnerable spots, cartilliages, veins tendons / nerves, sutures, throat, umbilicus and places which are poor of muscles, the testes, penis, orifices, passages, interior of the nails; in diseases of the eyes except those of the eyelids; during cold, rainy and hot seasons and on days when the sun in not seen. 4–7.

Kṣāra nirmāṇa—(*preparation of caustic alkali*):—

कालमुष्ककशम्याककदलीपारिभद्रकान् ॥ ८ ॥
अश्वकर्णमहावृक्षपलाशास्फोतवृक्षकान् ।
इन्द्रवृक्षार्कपूतीकनक्तमालाश्वमारकान् ॥ ९ ॥
काकजङ्घामपामार्गमग्निमन्थाग्नितिल्वकान् ।
सार्द्रान् समूलशाखादीन् खण्डशः परिकल्पितान् ॥१०॥
कोशातकीश्चतस्रश्च शूकं नालं यवस्य च ।
निवाते निचयीकृत्य पृथक् तानि शिलातले ॥११॥
प्रक्षिप्य मुष्ककचये सुधाश्मानि च दीपयेत् ।
ततस्तिलानां कुतलैर्दग्ध्वाऽग्नौ विगते पृथक् ॥१२॥
कृत्वा सुधाश्मनां भस्म द्रोणं त्वितरभस्मनः ।
मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः ॥१३॥

गालयेदर्धभारेण महता वाससा च तत् ।
यावत्पिच्छिलरक्ताच्छस्तीक्ष्णो जातस्तदा च तम् ॥१४॥
गृहीत्वा क्षारनिष्यन्दं पचेल्लौह्यां विघट्टयन् ।
पच्यमाने ततस्तस्मिंस्ताः सुधाभस्मशर्कराः ॥१५॥
शुक्तीः क्षीरपकं शङ्खनाभीश्चायसभाजने ।
कृत्वाऽग्निवर्णान्बहुशः क्षारोत्थे कुडवोन्मिते ॥१६॥
निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् ।
श्लक्ष्णं शकृद्दक्षशिखिगृध्रकङ्ककपोतजम् ॥१७॥
चतुष्पात्पक्षिपित्तालमनोह्वालवणानि च ।
परितः सुतरां चातो दर्व्या तमवघट्टयेत् ॥१८॥
सबाष्पैश्च यदोत्तिष्ठेद्बुद्बुदैर्लेहवद्घनः ।
अवतार्य तदा शीतो यवराशावयोमये ॥१९॥
स्थाप्योऽयं मध्यमः क्षारो

Moist roots, branches and other parts of trees such as kālamuskaka, śamyāka, kaḍalī, pāribhadraka, aśvakarṇa, mahāvṛkṣa, palāśa, āsphoṭa, vṛkṣaka, iñdravṛkṣa, arka, pūtīka, nak amāla, aśvamāraka, kākajaṅghā, apāmārga, agnimañtha, agni or tilvaka-are cut into small pieces and placed on clean stone slabs, seperately, in heaps; pieces of the four kinds of koṣātakī plants, the spikes and reeds of yava plants are also similarly heaped. Into the heap of kālamuṣkaka, pieces of lime stone are put in. All the heaps are set on fire by making use of dried chaff of tila plant. After the heaps have been well burnt and fire has disappeared, one droṇa (12,288 gms.) in quantity of ash of lime stone together with ash of kālamuṣkaka and one and a quarter droṇa of ash of others are taken, mixed together, dissolved well in half bhāra (48000 gms.) of water and cows urine seperately, and filtered through a thick cloth till a slimy, reddish, clear and penetrating alkaline material is obtained. It is then transferred into an iron cauldron and cooked, stirring it constantly with a laddle; to this is added one kuḍava (192 gms.) of ash of limestone, shells of mother of pearls, kṣīrapaka (khaṭika or clay), spiral of conch shell—each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and piegon, bile of quadrupeds and birds, āla (haritala-realgar), manohvā (orpiment) and salts, all these are ground into a paste and mixed with the boiling solution, stirring it all the while from all sides. When it begins to emit fumes, bubbles come up and attains a solid consistence like a confection, the couldron should be taken out of fire. When it gets cool, it is stransferred into an iron vessel which is kept concealed inside a heap of yava (barley) for some days. This is the mode of preparing madhyama kṣāra (alkali of medium potency). 8–19½.

न तु पिष्ट्वा क्षिपेन्मृदौ ।
निर्वाप्यापनयेत्तीक्ष्णे पूर्ववत् प्रतिवापनम् ॥२०॥
तथा लाङ्गलिकादन्तिचित्रकातिविषावचाः ।
स्वर्जिकाकनकक्षीरिहिङ्गुपूतीकपल्लवाः ॥२१॥
तालपत्री बिडं चेति, सप्तरात्रात्परं तु सः ।
योज्यः

For preparing mṛdukṣāra (alkali of mild potency) the admixture (ash of shells, powder of excreta, biles etc.) should not be made into a paste and added but put in powder form, and taken out (filtered) and thrown away.

For preparing tikṣṇa kṣāra (alkali of strong potency) the admixture should be similar to that of previous (alkali of medium potency) and also the paste of lāñgalikā, dantī, citraka, ativiṣā, vacā, svarjikā, kanakakṣīrī, hiṅgu, sprouts of pūtika, tālapatrī and biḍa (and alkali prepared as usual) and used after a lapse of seven days. 20–21½.

Trividha kṣāra yojana—(indications of three kinds of alkali) :—

तीक्ष्णोऽनिलश्लेष्ममेदोजेष्वर्बुदादिषु ॥२२॥
मध्येष्वेष्वेव मध्योऽन्यः पित्तास्रगुदजन्मसु ।
बलार्थं क्षीणपानीये क्षाराम्बु पुनरावपेत् ॥२३॥

Alkali of strong potency should be used in diseases arising from anila (vāta), śleṣma (kapha), medas (fat), arbuda (cancerous growth) and such others which are very difficult to cure, alkali of medium potency shall do in those diseases when they are of moderate strength (not very difficult to cure). In diseases arising from pitta and aṣra (rakta) and heamorrhoids, the other kind of alkali (of mild potency) should be used, when the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22–23.

Kṣāraguṇa–(*properties and actions of alkali*) :—

नातितीक्ष्णमृदुः श्लक्ष्णः पिच्छिलः शीघ्रगः सितः ।
शिखरी सुखनिर्वाप्यो न विष्यन्दी न चातिरुक् ॥२४॥
क्षारो दशगुणः शस्त्रतेजसोरपि कर्मकृत् ।
आचूषन्निव संरम्भाद्गात्रमापीडयन्निव ॥२५॥
सर्वतोऽनुसरन् दोषानुन्मूलयति मूलतः ।
कर्म कृत्वा गतरुजः स्वयमेवोपशाम्यति ॥२६॥

Neither too strong nor too mild, smooth, slimy, spreading quick, white in colour, remaining like a mountain peak (at the site of application), easily removable, producing neither too much of exudation nor severe pain—these are the ten (ideal) qualities of the caustic alkali. It does all the functions of the sharp instrument and also the fire. By actions such as sucking quickly, tormenting the whole body, spreading every where, it pulls out all the doṣās (vitiating materials) by their root; after such actions when the pain (diseases) disappears, it (alkali) also subsides of its own accord. 24–26.

Kṣāra prayoga–(*procedure of cauterisation*) :—

क्षारसाध्ये गदे छिन्ने लिखिते स्रावितेऽथवा ।
क्षारं शलाकया दत्त्वा प्लोतप्रावृतदेहया ॥२७॥
मात्राशतमुपेक्षेत

The disease (leison) treatable by alkali should either be cut, scraped or made to exude fluid first and then the alkali taken in an iron rod is placed on the spot, the other parts (surrounding) of the body kept covered (protected) by cotton swabs and a time (period) of one hundred matra awaited. 27.

तत्रार्शः स्वावृताननम् ।
हस्तेन यन्त्रं कुर्वीत वर्त्मरोगेषु वर्त्मनी ॥२८॥
निर्भुज्य पिचुनाऽऽच्छाद्य कृष्णभागं विनिक्षिपेत् ।
पद्मपत्रतनुः क्षारलेपो घ्राणार्बुदेषु च ॥२९॥
प्रत्यादित्यं निषण्णस्य समुन्नम्याग्रनासिकाम् ।
मात्रा विधार्याः पञ्चाशत् तद्वदर्शसि कर्णजे ॥३०॥

In haemorrhoids if their mouth (face) is found covered (concealed) it should be manipulated by the hand (in such way as to place the alkali on them). In diseases of the eyelids, the lids are to be everted, the black area (cornea) kept covered with cotton swab ('as protection') and then alkali applied as thin as of a lotus petal (to the interior of the lids.)

In cancer of the nose, the patient is made to sit facing the sun, the tip of the nose is raised up and alkali applied into the nostril and a time of fifty mātra awaited; in case of piles (polyp) of the ears also it shall be similar. 28-30.

क्षारं प्रमार्जनेनानु परिमृज्यावगम्य च ।
सुदग्धं घृतमध्वक्तं तत्पयोमस्तुकाञ्जिकैः ॥३१॥
निर्वापयेत्ततः साज्यैः स्वादुशीतैः प्रदेहयेत् ।
अभिष्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च ॥३२॥
यदि च स्थिरमूलत्वात्क्षारदग्धं न शीर्यते ।
धान्याम्लबीजयष्ट्याह्वतिलैरालेपयेत्ततः ॥ ३३॥
तिलकल्कः समधुको घृताक्तो व्रणरोपणः ।

Afterwards (after the prescribed time) the alkali is wiped off with a wiper (cotton swab etc.) and perceiving that the site has been properly burnt by the alkali, a mixture of ghee and honey should be applied, made cool by pouring milk, whey or sour gruel, and then applying a paste of drugs of sweet taste and cold potency. The patient should partake foods which produce more secretions (in the tissue cells) in order to moisten (the site of burn). If the site of the burn does not get torn (form an ulcer) because of being deep rooted, then a paste of seed of dhāñyāmla (sediment of the sour gruel), yaṣṭī and tila should be applied; paste of tila, and madhuka mixed with ghee heals the ulcer. 31-33½.

पक्वजम्ब्वसितं सन्नं सम्यग्दग्धम् विपर्यये ॥३४॥
ताम्रतातोदकण्ड्वाद्यैर्दुर्दग्धम् तं पुनर्दहेत् ।

Attaining black colour similar to the ripe fruit of jambu, depression of the site-are the feature of a samyag dagdha (proper burning); the opposite of it, that is appearence of coppery red colour, pricking pain, itching etc. are the features of durdagdha improper (inadequate) burning, such an area should be burnt again. 34.

अतिदग्धे स्रवेद्रक्तं मूर्च्छादाहज्वरादयः ॥३५॥
गुदे विशेषाद्विण्मूत्रसंरोधोऽतिप्रवर्तनम् ।
पुंस्त्वोपघातो मृत्युर्वा गुदस्य शातनाद्ध्रुवम् ॥३६॥
नासायां नासिकावंशदरणाकुञ्चनोद्भवः ।
भवेच्च विषयाज्ञानम तद्वच्छ्रोत्रादिकेष्वपि ॥३७॥

Atidagdha (over-burning) produces bleeding, fainting, burning sensation, fever etc. Over burning of the anus (rectum) especially produces obstruction for passing of faeces and urine or their excess elimination, loss of mascular and sexual power (impotency) and death surely by the destruction of the rectum. In case of the nose, there will be severe burning sensation, contraction of the nasal bridge and loss of sense of smell; similarly so in case of ears etc. 35–37.

विरोपणाय सेकोऽम्लैर्लेपो मधु घृत तिलाः ।
वातपित्तघ्नी चेष्टा सर्वैव शिशिरा क्रिया ॥३८॥
अम्लो हि शीतः स्पर्शेन क्षारस्तेनोपसंहितः ।
यात्याशु स्वादुतां तस्मादम्लैर्निर्वापयेत्तराम् ॥३९॥

In such conditions, bathing the part with sour fluids, applications of paste of honey, ghee and tila, activities (foods other comforts) which mitigate vāta and pitta and all others which produce cold, should be adopted. As sour is cold to touch, combining with the alkali it quickly attains the properties of sweet taste, hence it (the burn caused by alkali) should be washed with sour substances quickly. 38–39.

(विषाग्निशस्त्राशनिमृत्युतुल्यः क्षारो भवेदल्पमतिप्रयुक्तः ।
स धीमता सम्यगनुप्रयुक्तो रोगान्निहन्यादचिरेण घोरान् ॥ १ ॥)

(Alkali (cautery by alkali) administered by the physician of poor intellect is like death caused by poison, fire, sharp weapon, or thunderbolt; whereas done properly by an intelligent physician it cures even dreaded diseases quickly.)

Agni karma–(thermal cautery-branding) :—

अग्निः क्षारादपि श्रेष्ठस्तद्दग्धानामसम्भवात् ।
भेषजक्षारशस्त्रैश्च न सिद्धानां प्रसाधनात् ॥४०॥

Fire (thermal cautery) is better than even the alkali, for the diseases burnt by it (treated) do not reccur and it can be used even (in diseases) which have not been successful treated by drugs, alkalies and knife. 40.

Agnikarma yojana (indications and contraindications for thermal cautery) :—

त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते ।

मषाङ्गग्लानिमूर्धार्तिमन्थकीलतिलादिषु ॥४१॥
त्वग्दाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः ।

It is used on the skin, muscle, vein, tendon, joints and bones. In diseases like black moles, weakness of body parts, headache, adhimantha (a disease of the eye), warts, cysts etc. burning of the skin should be done either with a lighted wick, tooth of a cow, rock crystal, arrowhead or others (such as pippalī, excreta of goat, iron-rod, piece of bangles). 41.

अर्शोभगन्दरग्रन्थिनाडीदुष्टव्रणादिषु ॥४२॥
मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः ।

Haemorrhoids, rectal fistula, tumors, sinus ulcers and bad (septic, longstanding, foul) ulcers etc. should be treated by burning of the muscles with (hot) honey, fats, jāṁbavoṣṭha (an iron instrument with a spoon shaped tip), jaggery (treacle) etc. 42.

श्लिष्टवर्त्मन्यसृक्स्रावनील्यसम्यग्व्यधादिषु ॥४३॥
सिरादिदाहस्तैरेव

Śliṣṭavartma (exudative disease of the eyelids), bleeding, blue mole, improper cutting (surgical wound) etc. burning of the veins should be done by (using) the same materials enumerated in the previous verse). 43.

न दहेत्क्षारवारितान् ।
अन्तः शल्यासृजो भिन्नकोष्ठान् भूरिव्रणातुरान् ॥४४॥

Burning should not be done for those (persons or diseases) unsuitable for caustic alkali, wounds which have foreign body or accumilation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds. 44.

सुदग्धं घृतमध्वक्तं स्निग्धशीतैः प्रदेहयेत् ।

The site which has been burnt properly (by fire) should be given a coating of ghee and honey and an application of paste of drugs which are unctous and cold in potency.

Dāha lakṣaṇa–(*features of proper and improper burning*) :—

तस्य लिङ्गं स्थिते रक्ते शब्दवल्लसिकान्वितम् ॥४५॥
पक्वतालकपोताभं सुरोहं नातिवेदनम् ।

The signs of samyak dagdha (proper burning) are— stoppage of bleeding, emergence of crackling sound accompanied with lymph, the area having colour resembling a ripe tāla fruit or a piegon (dark grey), (the wound) healing easily and not too much of pain. 45.

प्रमाददग्धवत्सर्वं दुर्दग्धात्यर्थदग्धयोः ॥४६॥
चतुर्धा तत्तु तुच्छेन सह तुच्छस्य लक्षणम् ।
त्वग्विवर्णोष्यतेऽत्यर्थं न च स्फोटसमुद्भवः ॥४७॥
सस्फोटदाहतीव्रोषं दुर्दग्धम् अतिदाहतः ।
मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥४८॥
सिराद्विनाशस्तृण्मूर्च्छाव्रणगाम्भीर्यमृत्यवः ।

The signs of inadequate burning and excess burning are similar to those of improper burning. It (improper burning) is of four kinds, together with tuccha dagdha—(bad / mean / undesirable / inadequate burning). The signs of tuccha dagdha are discolouration of the skin, severe burning sensation and non emergence of boils, signs of durdagdha (improper burning) are appearance of boils, and severe burning sensation, signs of atidagdha (over burning) are drooping down of the muscles, constriction, burning sensation feeling of hot fumes coming out, pain, destruction of veins etc., thirst, fainting, exacerbation of the wound and death. 46–48½.

तुच्छस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् ॥४९॥
स्त्यानेऽस्रे वेदनाऽत्यर्थं विलीने मन्दता रुजः ।

A tuccha dagdha (bad / adequate burning) should be burnt once again and (paste of) drugs which are hot in potency, should be used; when the blood is coagulated there is severe pain and when it is dissolved pain is mild. 49.

दुर्दग्धे शीतमुष्णं च युञ्ज्यादादौ ततो हिमम् ॥५०॥

In case of durdagdha (improper burning) cold and hot should be used, the hot one first and the cold one next. 50.

सम्यग्दग्धे तवक्षीरीप्लक्षचन्दनगैरिकैः ।
लिम्पेत्साज्यामृतैरूर्ध्वं पित्तविद्रधिवत्क्रिया ॥५१॥

In case of samyadagdha (proper burning) a paste of tavakṣīrī, plakṣā, cañdana, gairika and amṛta mixed with ghee should be applied (on the area of burn) and then therapies indicated for an abscess of pitta origin should be adopted. 51.

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।

In case of atidagdha (over-burning) all the therapeutic measures prescribed for visarpa of pitta origin should be done quickly.

स्नेहदग्धे भृशतरं रूक्षं तत्र तु योजयेत् ॥५२॥

In case of burning by fats (hot oil, ghee etc.) measures which are very dry (cause severe dryness) should be adopted. 52.

(शस्त्रक्षाराग्नयो यस्मान्मृत्योः परममायुधम् ।
अप्रमत्तो भिषक् तस्मात्तान् सम्यगवचारयेत् ॥ १ ॥)

(The knife, alkali and fire are chief weapons of the lord of death; hence the physician should administer them with great care).

समाप्यते स्थानमिदं हृदयस्य रहस्यवत् ।
अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥५३॥

Thus will be concluded, this section of Aṣṭāṅga hṛdaya which is full of secrets, for in it are codified all the chief doctrines which are described in detail everywhere (in the entire treatise). 53.

Notes :—Sūtrasthāna–the first section is the most important part of the treatise, similar to the head to the human body. All the important precepts and practices of Āyurveda are mentioned here, in brief and so this section is considered as an epitome of Āyurveda; without a study of Sūtrasthana in the beginning it will be very difficult to understand the contents of the other sections of the treatise, because the doctrines are mentioned in this first section and only their details are found in other sections, for e.g. the chief causes, different stages of evolution, and principles of treatment of diseases in general are explained in the sūtrasthana, while specific causes, signs in different stages, appropriate drugs and therapies etc.; of each disease are described in the Nidāna and Cikitsā sthānās and mode of preparations of recipes in Kalpasthāna, without a prior knowledge of doctrines montioned in the sūtrasthana, it will be impossible to understand the relevence of therapies and drugs.

The Sutrasthāna of Aṣṭāñga hṛdaya-is considered as the best among those of the other ancient treatises viz. Susruta samhitā and araka samhitā. The verses composed by Vāgbhaṭa are in simple and easily understable language, suitable to be learnt by heart and retained in memory for long, and combining both beauty and brevity, composed in many popular metres, arranged in a manner convenient to the study. Vāgbhaṭa has shown his erudition not only in poetical excellence but also in the echnical knowledge in the selection of all essential information from other ancient texts, in clearing the doubts of the busy medical practitioner regarding the many doctrines and therapies etc. All these merits have made later authorities to acclaim that "Vāgbhaṭa is best in Sūtrasthāna"

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां सूत्रस्थाने क्षाराग्निकर्मविधिर्नाम त्रिंशोऽध्यायः ॥३०॥

Thus ends the chapter named Kṣārāgni karma vidhi–the thirtieth in Sūtrasthāna of Aṣṭāñgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

(समाप्तं चेदं प्रथमं सूत्रस्थानम्)

Thus ends Sūtrasthāna–the first section.

SECTION–2

ŚARĪRA STHĀNA

(*section on Anatomy and Physiology*)

प्रथमोऽध्यायः ।

Chapter—1

GARBHĀVAKRĀÑTI ŚĀRĪRA (*embryology*)

अथातो गर्भावक्रान्तिं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

Further, we shall expound the Garbhāvakrānti śārīra-development of the embryo; thus said Ātreya and other great sages.

Garbhotpatti (*formation of the embryo*) :—

शुद्धे शुक्रार्तवे सत्वः स्वकर्मक्लेशचोदितः ।
गर्भः सम्पद्यते युक्तिवशादग्निरिवारणौ ॥ १ ॥

Satva (ātma or soul) impelled by the afflictions of his own past actions, entering into the (union of) pure (unvitiated by the doṣās) śukra (semen, the male seed) and ārtava (menstrual blood–the female seed) gives rise to the formation of the embryo; in an orderly (predetermined) manner, just like the fire from two pieces of wood (rubbing together). 1.

Notes :—Ātman (soul) undergoes a series of births and deaths depending upon his own good or bad actions The effects of the actions of the previous life are carried by him to his next life, these are known as kleśas (afflictions, miseries), also called as vāsanās; rāga (desire), dveṣa (hatred), avidyā (ignorance), asmitā (egoism) and abhiniveśa (intentness, mingling, attachment) are the kleśas which are the results of good or bad actions. He has to get rid of these afflictions by doing only good actions which is not possible in any one life-time. So he goes into the cycle of births and deaths; movement from one life to the next is achieved instanteneously at the time of the union of the śukra (male reproductive element *vis a vis* the spermatozoon contained in the semen) and ārtava (female reproductive element, *vis a vis* the ovum produced by the ovary). The term 'ārtava' is commonly applied to the discharge of blood from the woman's body once in every twentyeight days known as menstruation. Ancients held the view that the menstrual blood is responsible for the production of the embryo, this view is erroneous. Menstrual blood is a waste material containing degraded ovum which has not been fertilised by the spermatazoon. The spermatazoa (śukrāṇu) produced by the testes (vṛṣaṇa) of the man and ovum (aṇḍāṇu) produced by the ovaries of the woman are actually the male and female seed respectively, the union of the spermatozoon and the ovum gives rise to the formation of the embryo. Once the embryo gets formed its nature of growth, the qualities it has to acquire *etc.* manifest in a planned pre--determined manner by the effects of the vāsanās. Both the spermatazoa and ovum contain minute structures called 'genes' which are the carriers of heriditory features.

बीजात्मकैर्महाभूतैः सूक्ष्मैः सत्वानुगैश्च सः ।
मातुश्चाहाररसजैः क्रमात्कुक्षौ विवर्द्धते ॥ २ ॥

The embryo formed from the causative and subtle mahābhūtās (pṛthvi, ap, tejas, vāyu and ākāśa), followed by (later associated with) satva (soul) grows gradually (slowly) in the abdomen (womb of the mother), nourished by the essence of the food of the mother. 2.

Notes :—Sāṁkhya philosophy postulates that every substance of the universe is composed of pañca mahābhūtas-the five primary elements-pṛthvī, ap, tejas, vāyu and ākāśa. Accordingly these five elements are present in the male seed (spermatozoon) and the female seed (ovum). In the presence of the pañca mahābhūtas, the presence of the tridoṣās (vāta, pitta and kapha) should also be inferred since these are the products of pañcabhūtas itself. Thus the embryo formed by the union of the spermatozoon and the ovum becomes pāñcabhautika; with the entry of ātman (soul) it becomes cetanā (active, conscious, living) and grows steadily to become the future child.

तेजो यथाऽर्करश्मीनां स्फटिकेन तिरस्कृतम् ।
नेन्धनं दृश्यते गच्छत्सत्वो गर्भाशयं तथा ॥ ३ ॥

Just as the rays of the sun intercepted by the lens is not seen getting on to the fuel (blades of grass, pieces of wood or paper etc. on which it is focussed) similarly is the entry of satva (ātman-soul) into the womb. 3.

Notes :—The beam of sun's rays passing through a lens converging on a piece of paper is not visible, yet we notice the paper catching fire, similarly the entry of the soul into the embryo though invisible can be inferred by the commencement of life activity in it.

कारणानुविधायित्वात्कार्याणां तत्स्वभावता ।
नानायोन्याकृतीः सत्वो धत्तेऽतो द्रुतलोहवत् ॥ ४ ॥

The effect being similar to the cause, by nature, the satva (ātman-soul) takes on different yoni (species, category of birth) and ākṛti (shapes) just like the molten metal. 4.

Notes :—Sāṁkhya philosophy describes the effect to be similar to the cause, in other words the qualities of the cause are discernable in the effect; good actions bring forth good effects while bad actions the bad effect. Good actions of the soul in his previous life grants him birth in good species (divine, human, etc.) whereas bad actions make for his birth in bad species (animal, vegetative, inanimate objects *etc.*) in his next life. The size, shape, qualities *etc.* differ from one species to the other and from one substance to the other even in the same species. This is explained by the example of the molten metal assuming different sizes and shapes, similar to the shape of the mould into which it is poured.

Garbha liṅgotpatti kāraṇa (cause of determination of sex) :—

अत एव च शुक्रस्य बाहुल्याज्जायते पुमान् ।
रक्तस्य स्त्री, तयोः साम्ये क्लीबः

By the same doctrine (of the effect being similar to the cause), a male (child) will be produced when śukra (semen) is more, a female when rakta (menstrual blood) is more and a euṇuch (child neither definitely male nor definitely female but having features of both sex, in other words a hermophrodite) when both are equal. 5.

Notes :—Determination of the sex of the child is due to the union of sex chromosomes present in both the spermatozoon and ovum, and not on the quantity of semen and menstrual blood as thought by the ancients. As known now, each spermatozoon and ovum contains minute structures called chromosomes, 23 pairs in total, divided into two kinds, viz. 22 pairs of autosomes and one pair of sex chromosomes. The sex chromosomes are again of two kinds 'X' and 'Y'. The spermatozon contains either an 'X' chromosome or an 'Y' chromosome whereas the ovum contains 'X' only. When a spermatozoon containing an 'X' chromosome unites with ovum, the combination of 'XX' chromosomes gives rise to a female; when a spermatozoon containing 'Y' chromosome unites with the ovum the combination of 'XY' chromosomes gives rise to a male; rarely abnormal combinations of sex chromosomes lead to two kinds of hermaphroditism-true and pseudo.

शुक्रार्तवे पुनः ॥ ५ ॥

वायुना बहुशो भिन्ने यथास्वं बह्वपत्यता ।
वियोनिविकृताकारा जायन्ते विकृतैर्मलैः ॥ ६ ॥

Śukra (semen) and ārtava (menstrual blood) getting divided into many parts (after their union) by vāyu (vāta) gives rise to multiple embryos. Embryo dissimilar to the yoni

(species, kind) or of abnormal shapes–are produced bv the abnormal (vitiated) malas (doṣās). 5b–6b.

Notes :—**Formation of more than one embryo is due to fertilisation of more than one ovum. The exact reason for birth of foetus of non-human kinds and of abnormal human shapes (monsters) is yet a subject of investigation.**

Rājodarśana (*menstruation*) :—

मासि मासि रजः स्त्रीणां रसजं स्रवति त्र्यहम् ।
वत्सराद्द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ॥ ७ ॥

In women, the rajas (menstrual blood) which is the product of rasa (the first dhātu), flows out of the body for three days, every month, after the age of twelve years and undergoes diminision by the age of fifty years. 7.

Notes :—**Discharge of a small quantity of blood through the vagina is known as menstruation. It commences between 12 and 15 years of age in girls and heralds the onset of period of procreation. It occurs usually at intervals of 28 days regularly. It does not occur during pregnancy and period of lactation. It commences again and continues till the age of 45-48 years, then after it becomes irregular and stops finally by about the age of 50-52 years. The period of flow is usally three days but variations are common.**

पूर्णषोडशवर्षा स्त्री पूर्णविशेन सङ्गता ।
शुद्धे गर्भाशये मार्गे रक्ते शुक्रेऽनिले हृदि ॥ ८ ॥
वीर्यवन्तं सुतं सूते

The woman, who has completed sixteen years of age, mating with a man who has completed twenty years, the uterus, the channels, the blood (menstrual), semen, anila (vāta) and hṛdaya (the mind, in this context) all being pure (unvitiated), gives birth to a valient son. 8–8½.

ततो न्यूनाब्दयोः पुनः ।
रोग्यल्पायुरधन्यो वा गर्भो भवति नैव वा ॥ ९ ॥

On the other hand, if the age is less, the offspring will be either sick, of short life, of inauspicious nature or there may be no formation of foetus at all. 9.

Notes :—**Less of age, refers to both the woman and man, similarly sickness, short life and inauspicious nature applies both to the foetus and to the forthcoming child.**

Vikṛta śukra-ārtava (abnormalities of semen and menstrual blood) :–

वातादिकुणपग्रन्थिपूयक्षीणमलाह्वयम् ।
बीजासमर्थं रेतोऽस्रम् स्वलिङ्गैर्दोषजं वदेत् ॥१०॥
रक्तेन कुणपं, श्लेष्मवाताभ्यां ग्रन्थिसन्निभम् ।
पूयाभं रक्तपित्ताभ्यां, क्षीणं मारुतपित्ततः ॥११॥
कृच्छ्राण्येतान्यसाध्यं तु त्रिदोषं मूत्रविट्प्रभम् ।

Retas (semen) and asra (menstrual blood) known by names such as that vitiated by vāta etc. (pitta and kapha), that having the smell of a dead body, that formed into balls (masses, pellets), that resembling pus, that decreased in quantity, that resembling the wastes (mūtra-urine) and purīṣa (faeces) (in smell)–are incapable of producing the embryo.

These are designated as doṣaja (vitiated by the doṣas) when specific features of each doṣa are found; as kuṇapa (having cadaveric smell) when vitiated by rakta (blood); as granthi (pellet like) when vitiated by ślesma (kapha) and vata together; as pūyābha (resembling pus) when vitiated by rakta (blood) and pitta together; as kṣīṇa (decreased) when vitiated by māruta (vāta) and pitta together. All these are difficult (to purify); that vitiated by all the three doṣās together, those having features of urine and faeces are impossible (to purify). 10-12a.

Śuddhikrama (methods of purification) :—

कुर्याद्वातादिभिर्दुष्टे स्वौषधम् कुणपे पुनः ॥१२॥
धातकीपुष्पखदिरदाडिमार्जुनसाधितम् ।
पाययेत्सर्पिरथवा विपक्वमसनादिभिः ॥१३॥
पलाशभस्माश्मभिदा ग्रन्थ्याभे पूयरेतसि ।
परूषकवटादिभ्याम् क्षीणे शुक्रकरी क्रिया ॥१४॥
संशुद्धो विट्प्रभे सर्पिर्हिङ्गुसेव्यादिसाधितम् ।
पिबेत् ग्रन्थ्यार्तवे पाठाव्योषवृक्षकजं जलम् ॥१५॥
पेयं कुणपपूयास्रे चन्दनं वक्ष्यते तु यत् ।
गुह्यरोगे च तत्सर्वं कार्यं सोत्तरबस्तिकम् ॥१६॥

Those vitiated by vāta and others (two doṣās) should be treated with appropriate drugs; that having cadeveric smell, by making the person drink medicated ghee processed with dhātakipuṣpa, khadira, dāḍima and arjuna or with the drugs of asanādigaṇa (vide chapter 15 of sūtrasthāna); that pellet-like (with medicated ghee) processed with ash of palāśa and aṣmabheda; semen resembling pus with medicated ghee processed with parūṣaka and vaṭa; dicrease of semen with therapies (and drugs) which produce more of semen; semen having the features of faeces, be given a drink of medicated ghee processed with hiñgu, sevya etc., after (administration of) purifactory therapies.

In case of pellet like menstrual blood, the woman should be administered the decoction of pāṭha, vyoṣa and vṛkṣaka; in case of menstrual blood having cadaveric smell or pus, the decoction of cañdana should be given to drink, and all the therapies including uttarabasti (vaginal douche) prescribed for venerial diseases to be described later (in chapter 34 of Uttarāsthāna). 12b–16.

Śuddha śukra-ārtava lakṣaṇa (features of normal semen and menstrual blood):—

शुक्लं शुक्रं गुरु स्निग्धं मधुरं बहलं बहु ।
घृतमाक्षिकतैलाभं सद्गर्भाय आर्तवं पुनः ॥१७॥
लाक्षारसशशास्राभं धौतं यच्च विरज्यते ।

Śukra (semen) which is white in colour, heavy, unctous, sweet, thick, more in quantity, resembling either ghee, honey or oil (of sesame) is suitable for producing the embryo. Ārtava (menstrual blood) which resembles the juice of lac or the blood of rabbit and which does not stain the cloth after washing (is suitable for producing the embryo). 17–18a.

Notes :—The quantity of semen per ejaculation is about 3 ml. The number of spermatozoa per cml, of semen ranges from 25,000,000 to 225,000,000 the average being 60,000,000. It is not the quantity of semen that is important for the formation of the embryo but it is the number and agility of the spermatozoa. Sperm count less than 25,000,00. is not conducive for conception The quantity of menstrual blood varies from a few drops to about ten ml per day, is dark-red in colour and doos not clot usually; cloth stained by it becomes clean after washing.

शुद्धशुक्रार्तवं स्वस्थं संरक्तं मिथुनं मिथः ॥१८॥
स्नेहैः पुंसवनैः स्निग्धं शुद्धं शीलितबस्तिकम् ।

नरं विशेषात्क्षीराज्यैर्मधुरौषधसंस्कृतैः ॥१९॥
नारीं तैलेन माषैश्च पित्तलैः समुपाचरेत् ।

The man and woman who are having pure śukra (semen) and ārtava (menstrual blood) respectively, who are healthy, who are in love with each other, who are indulging in pumsavana (things which are helpful for begetting a male child), oleation and purifactory therapies, who are administered enemas (should be nourished well); the man especially with the use of milk and ghee processed with drugs of sweet taste, the woman with the use of oil (of sesame), māṣa (black gram) and things (drugs etc.) which increase pitta. 18a–20a.

Ṛtumati lakṣaṇa (*features of the menstruating woman*) :—

क्षामप्रसन्नवदनां स्फुरच्छ्रोणिपयोधराम् ॥२०॥
स्रस्ताक्षिकुक्षिं पुंस्कामां विद्यादृतुमतीं स्त्रियम् ।

The woman whose face is rundown (slightly emaciated) but pleasant (calm); pelvis and breasts having throbbings, eyes and abdomen slightly drooping down and who longs for a male (for company and copulation) should be understood as a menstruating woman. 20b–21a.

पद्मं सङ्कोचमायाति दिनेऽतीते यथा, तथा ॥२१॥
ऋतावतीते योनिः, सा शुक्रं नातः प्रतीच्छति ।

Just as the lotus closes at the end of the day, so also, the yoni (uterus, vaginal tract) after the ṛtu kāla (the period suitable for conception); thereafter she will not be receptive to śukra (semen). 21b–22a.

Notes :—A period of twelve days commencing with the first day of menstruation is known as ṛtu kāla-period suitable for conception or fertile period.

मासेनोपचितं रक्तं धमनीभ्यामृतौ पुनः ॥२२॥
ईषत्कृष्णं विगन्धं च वायुर्योनिमुखान्नुदेत् ।

The blood accumulated (inside the uterus) during the month, which is slightly black and of unusual smell, brought into the dhamanīs (arteries) during the ṛtu (menstrual period), is expelled out by vāyu (vāta), through the orifice of the yoni (uterus and vaginal tract). 22b–23a.

Ṛtumatī caryā (regimen of the menstruating woman) :—

ततः पुष्पेक्षणादेव कल्याणध्यायिनी त्र्यहम् ॥२३॥
मृजालङ्काररहिता दर्भसंस्तरशायिनी ।
क्षैरेयं यावकं स्तोकं कोष्ठशोधनकर्षणम् ॥२४॥
पर्णे शरावे हस्ते वा भुञ्जीत ब्रह्मचारिणी ।

From the moment of appearance of the menstrual flow, for a period of three days, the woman should harbor only good thoughts, avoid bath and decorations, sleep on mattress of darbha grass, eat little quantity of food prepared from milk and small barley; holding it (food) either in a leaf, earthen plate or the hands, in order to purify the alimentary tract and to make herself thin (slightly emaciated). She should also observe celibecy (avoid sexual activites). 23b–25a.

चतुर्थेऽह्नि ततः स्नाता शुक्लमाल्याम्बरा शुचिः ॥२५॥
इच्छन्ती भर्तृसदृशं पुत्रं पश्येत्पुरः पतिम् ।

On the fourth day, she should take bath, put on white dress and garlands, remain clean, and see her husband first, harboring the desire for a son resembling her husband. 25b–26a.

Ṛtukāla (period suitable for conception, fertile period) :—

ऋतुस्तु द्वादश निशाः पूर्वास्तिस्रोऽत्र निन्दिताः ॥२६॥
एकादशी च, युग्मासु स्यात्पुत्रोऽन्यासु कन्यका ।

Ṛtu (period sutiable for conception) is twelve nights (day and night); the first three days of it are insuspicious, so also the eleventh day; copulation on even days leads to birth of a son and on other (odd) days to a daughter. (26b–27a)

Garbhādāna (ceremony concerned with conception) :—

उपाध्यायोऽथ पुत्रीयं कुर्वीत विधिवद्विधिम् ॥२७॥
नमस्कारपरायास्तु शूद्राया मन्त्रवर्जितम् ।
अवन्ध्य एवं संयोगः स्यादपत्यं च कामतः ॥२८॥

The priest should perform the ritual of begetting a son, in accordance with the prescribed procedure (for persons of upper castes) and for śūdras (persons of lower castes) by making them bow to gods, without uttering sacred hymns;

by doing this rite, it (copulation) will not become futile and the couple will beget a son of their liking. 27b–28.

सन्तो ह्याहुरपत्यार्थं दम्पत्योः सङ्गति रहः ।
दुरपत्यं कुलाङ्गारो गोत्रे जातं महत्यपि ॥२९॥

Wis men say, that in order to beget a (good) offspring, the couple should indulge in copulation in solitude (in a secluded place, free from embarassment by others). A bad offspring, though of reputed pedigree, is like fire to the family. 29.

इच्छेतां यादृशं पुत्रं तद्रूपचरितांश्च तौ ।
चिन्तयेतां जनपदांस्तदाचारपरिच्छदौ ॥३०॥

Whichsoever, the kind of son (in colour, appearance, conduct etc.) the parents desire, they should always think of (horbor in their mind) the form and accomplishments (health, wealth, reputation etc.) of persons who possess these (qualities) and conduct themselves accordingly. 30.

कर्मान्ते च पुमान् सर्पिः क्षीरशाल्योदनाशितः ।
प्राग्दक्षिणेन पादेन शय्यां मौहूर्तिकाज्ञया ॥३१॥
आरोहेत् स्त्री तु वामेन तस्य दक्षिणपार्श्वतः ।
तैलमाषोत्तराहारा तत्र मन्त्रं प्रयोजयेत् ॥३२॥

After the end of the ceremony (ritual of begetting a male offspring) the man who has partaken food consisting of ghee, milk and boiled rice, should climb on the bed, keeping his right foot first, and at the auspicious moment; the woman should climb next, keeping her left foot first, from the right side (of her husband), after partaking food consisting chiefly, of oil (of sesame) and māṣa (black gram). Then after, the following holy hymn should be recited (by the husband). 31–32.

ॐआहिरसि आयुरसि सर्वतः प्रतिष्ठासि धाता त्वां
दधातु विधाता त्वां दधातु ब्रह्मवर्चसा भवेति ।
ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ ।
भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम् ॥३३॥

"O Lord, you are the procurer, you are the life, you are present everywhere, may Dhātā bestow (me good), may

Vidhātā bestow the brahmavarcas (divine radiance), may Brahman, Bṛhaspati, Viṣṇu, Soma, Sūrya, Aśvin-twins, Bhaga, Mitra and Varuṇa–grant me a valiant son." 33.

Maithuna–(copulation) :—

सान्त्वयित्वा ततोऽन्योन्यं संविशेतां मुदान्वितौ ।
उत्ताना तन्मना योषित्तिष्ठेदङ्गैः सुसंस्थितैः ॥३४॥
तथा हि बीजं गृह्णाति दोषैः स्वस्थानमास्थितैः ।

Next, the couple should engage themselves in copulation, appeasing each other with love–play and keeping themselves cheerful. The woman should lie with her face up, attentive (intent on receiving the male seed) and keeping the parts of her body (especially the genitals) poised well (convenient and suitable position). In such a state, when the doṣâs are in their normal abodes, she can receive the male seed. 34–35b.

Gṛhita garbha lakṣaṇa–(signs of conception) :—

लिङ्गं तु सद्योगर्भाया योन्या बीजस्य सङ्ग्रहः ॥३५॥
तृप्तिर्गुरुत्वं स्फुरणं शुक्रास्रानुबन्धनम् ।
हृदयस्पन्दनं तन्द्रा तृड्ग्लानिर्लोमहर्षणम् ॥३६॥

The signs of conception are–implantation of the seed in the yoni (uterus and vaginal tract), a sense of contentment, heavyness and throbbings (in the lower abdomen and vaginal tract), cessation of flow of semen and blood (menstrual), throbbing in the heart, stupor, thirst, fatigue and horripilations. 35b–36.

Pumasavana vidhi–(methods for begetting a male child) :—

अव्यक्तः प्रथमे मासि सप्ताहात्कललीभवेत् ।
गर्भः पुंसवनान्यत्र पूर्वं व्यक्तेः प्रयोजयेत् ॥३७॥
बली पुरुषकारो हि दैवमप्यतिवर्तते ।

In the first month, during the first seven days, the embryo becomes a kalala (jelly mass) and is unmanifest (undetermined in sex); hence pumsavana (methods to beget a male offspring) should be done before manifestation (differentation of sex), because powerful (potent) puruṣakāra (actions of the present life) will even overcome daiva (effects of actions of previous lives). 37.

Notes :—According to Indian philosophy, the soul entering into the womb of a particular species to take birth, the determination of sex and other qualities of the embryo etc. are due to the effects of actions of his previous lives. No doubt they are powerful. But sometimes the effects of some activities of the present life, done properly and at appropriate time might become more powerful than the effects of actions of previous lives. Hence the advice in the above verse, to perform the pumsavana rites before the determination of sex of the embryo; once sex differentiation becomes patent (after seven days of conception) it is impossible to change it and pumsavana rites done later will be futile.

पुष्ये पुरुषकं हैमं राजतं वाऽथवाऽऽयसम् ॥३८॥
कृत्वाऽग्निवर्णं निर्वाप्य क्षीरे तस्याञ्जलिं पिबेत् ।

An icon of man prepared from either gold, silver, or even iron should be heated to red colour and immersed in milk; one anjali (about 75 ml.) of this milk should be consumed during puṣya constellation. 38.

गौरदण्डमपामार्गं जीवकर्षभसैर्यकान् ॥३९॥
पिबेत्पुष्ये जले पिष्टानेकद्वित्रिसमस्तशः ।

Gauradaṇḍa, apāmārga, jīvaka, ṛṣabhaka and sairyaka, either individually or in combinations of two, three or all together should be made into a nice paste with water and consumed during puṣya constellation. 39.

क्षीरेण श्वेतबृहतीमूलं नासापुटे स्वयम् ॥४०॥
पुत्रार्थं दक्षिणे सिञ्चेद्वामे दुहितृवाञ्छया ।

The woman, herself should instill drops of juice of roots of bṛhati made with milk, into her right nostril if she desires a son and into the left nostril, if she desires a daughter. 40.

पयसा लक्ष्मणामूलं पुत्रोत्पादस्थितिप्रदम् ॥४१॥
नासयाऽऽस्येन वा पीतं वटशुङ्गाष्टकं तथा ।
ओषधीर्जीवनीयाश्च बाह्यान्तरुपयोजयेत् ॥४२॥

Juice of roots of lakṣmaṇā prepared with milk, instilled into the nose or consumed by mouth, bestows male progeny and its safety (retention). Sprouts of vaṭa, eight in number also act similarly. Drugs of jīvanīya group (vide chapter 15 of Sūtrasthāna) should be used both externally and internally. 41–42.

Garbhiṇīcaryā–(care of the pregnant woman) :—

उपचारः प्रियहितैर्भर्त्रा भृत्यैश्च गर्भधृक् ।
नवनीतघृतक्षीरैः सदा चैनामुपाचरेत् ॥४३॥

The woman, who has conceived should be looked after affectionately by her husband and attendants, supplied with things she likes and which are good for health, nourished with more of butter, ghee and milk, always. 43

अतिव्यवायमायासं भारं प्रावरणं गुरु ।
अकालजागरस्वप्नं कठिनोत्कटकासनम् ॥४४॥
शोकक्रोधभयोद्वेगवेगश्रद्धाविधारणम् ।
उपवासाध्वतीक्ष्णोष्णगुरुविष्टम्भिभोजनम् ॥४५॥
रक्तं निवसनं श्वभ्रकूपेक्षां मद्यमामिषम् ।
उत्तानशयनं यच्च स्त्रियो नेच्छन्ति तत्त्यजेत् ॥४६॥
तथा रक्तस्रुति शुद्धि वस्तिमामासतोऽष्टमात् ।
एभिर्गर्भः स्रवेदामः कुक्षौ शुष्येन्म्रियेत वा ॥४७॥

The pregnant woman should avoid excess of sexual activities, exertion carrying heavy loads, heavy coverings, sleeping or keeping awake at improper time, sitting on hard seats, and heels; grief, anger, fear, emotions, suppression of urges of the body and controlling of desires; fasting, long distance walk, eating foods which are strong (pungent, eroding the stomach) hot, heavy (hard for digestion) and constipating; wearing red cloth, peeping into deep pits or wells, alcoholic drinks, eating meat, lieing with face upwards, and any such acts which elder women forbid; similarly, blood letting, purifactory therapies and enema therapies should be avoided till the eighth month. By these (activities), the embryo will be either expelled premature, dries up inside or even dies. 44-47.

वातलैश्च भवेद्गर्भः कुब्जान्धजडवामनः ।
पित्तलैः खलतिः पिङ्गः, श्वित्री पाण्डुः कफात्मभिः ॥४८॥

By indulgence in foods which increase vāta, the offspring becomes either a hunchback, blind, lazy (inactive) or dwarf; by foods which increase pitta, it will be either bald headed or brown eyed; by foods which increase kapha, it will be either of white skin or of pāṇḍu (yellowish-white). 48.

व्याधींश्चास्या मृदुसुखैरतीक्ष्णैरौषधैर्जयेत् ।

Her diseases should be treated with drugs (or therapies) which are soft, easy to consume and mild (in action). 49a.

द्वितीये मासि कललाद्घनः पेश्यथवाऽर्बुदम् ॥४९॥
पुंस्त्रीक्लीबाः क्रमात्तेभ्यः

During the second month, from the kalala state (jelly mass) are produced the ghana (hard mass), peśī (muscle) and arbuda (ant-hill) to be born as a male, female or eunuch (hermophrodite), respectively. 49b–50a.

Notes :—The commentators have given the common place or popular meanings of the terms referring to the shape of the foetus. It has been observed that the developing foetus resembles some common objects. The term, ghana also means a club or mace, peśī also means a bud and an egg, and arbuda means a serpent-like shape. Hence it is appropriate to take the term ghana to denote a club shaped, round mass with a handle; peśī to denote a oval shaped flat sheath and arbuda to denote serpent shaped, long, round mass.

Garbhiṇī lakṣaṇa–(features of the pregnant woman) :—

तत्र व्यक्तस्य लक्षणम् ।
क्षामता गरिमा कुक्षेर्मूर्च्छा छर्दिररोचकः ॥५०॥
जृम्भा प्रसेकः सदनं रोमराज्याः प्रकाशनम् ।
अम्लेष्टता स्तनौ पीनौ सस्तन्यौ कृष्णचूचुका ॥५१॥
पादशोफो विदाहोऽन्ये श्रद्धाश्च विविधात्मिकाः ।

The features (of the pregnant woman) during this month are feeling of emaciation, heavyness of the abdomen, fainting, vomitting, loss of taste (or appetite), more of yawnings and salivation, debility, appearance of lines of hair (especially over the abdomen), desire for sour things, enlargement of the breasts with little amount of milk and black colour of the nipples; others (authorities) include swelling of the feet, heart-burn and desires (longings) of different kinds. 50–52a.

Dauhṛda–(longings) :—

मातृजं ह्यस्य हृदयं मातुश्च हृदयेन तत् ॥५२॥
सम्बद्धं तेन गर्भिण्या नेष्टं श्रद्धाविमाननम् ।
देयमप्यहितं तस्यै हितोपहितमल्पकम् ॥५३॥
श्रद्धाविधाताद्गर्भस्य विकृतिश्च्युतिरेव वा ।

Since its (foetal) heart is maternal in origin and is connected with the heart of the mother, the desires (longing) of the pregnant woman should not be dishonoured (refused, denied); even unsuitable (unhealthy) things should be given to her, mixed with healthy ones and in small quantity; refusal of the longings may lead to abnormalities in the foetus or its premature expulsions. 52b–54a.

Garbha vṛddhi krama–(foetal development) :—

व्यक्तीभवति मासेऽस्य तृतीये गात्रपञ्चकम् ।।५४।।
मूर्धा द्वे सक्थिनी बाहू सर्वसूक्ष्माङ्गजन्म च ।
सममेव हि मूर्धाद्यैर्ज्ञानं च सुखदुःखयोः ।।५५।।

During the third month, the five parts of the body become manifest, viz., the head, two legs, and two arms, and also all the minor parts. Simultaneously with the head etc., the knowledge of pleasure and pain also. 54b–55.

गर्भस्य नाभौ मातुश्च हृदि नाडी निबध्यते ।
यया स पुष्टिमाप्नोति केदार इव कुल्यया ।।५६।।

A tube connects the umbilicus of the foetus and the heart of the mother; from which it (foetus) derives nourishment just like a cornfield from the aqueduct. 56.

चतुर्थे व्यक्तताऽङ्गानां, चेतनायाश्च पञ्चमे ।
षष्ठे स्नायुसिरारोमबलवर्णनखत्वचाम् ।।५७।।
सर्वैः सर्वाङ्गसम्पूर्णो भावैः पुष्यति सप्तमे ।

In the fourth month, all the parts become manifest (clearly), and in the fifth month, the cetanā (consciousness, life activity).

In the sixth, the tendons, veins, hair, strength, colour, nails and skin (become manifest),

In the seventh, it (foetus) is developed in all its parts, and nourished well. 57–57½.

गर्भेणोत्पीडिता दोषास्तस्मिन् हृदयमाश्रिताः ।
कण्डूं विदाहं कुर्वन्ति गर्भिण्याः किक्किसानि च ।।५८।।

The doṣās, being pushed up by the foetus and getting localised in the heart (of the mother) produce itching, vidāha (burning sensation) and also kikkisa. 58.

Notes :—Vidāha is feeling of burning sensation in the palms, soles and shoulders, kikkisa is appearance of linear marks (straie) on the abdomen, thighs and breasts.

नवनीतं हितं तत्र कोलाम्बुमधुरौषधैः ।
सिद्धमल्पपटुस्नेहं लघु स्वादु च भोजनम् ।५९॥
चन्दनोशीरकल्केन लिम्पेदूरुस्तनोदरम् ।
श्रेष्ठया वैणहरिणशशशोणितयुक्तया ॥६०॥
अश्वघ्नपत्रसिद्धेन तैलेनाभ्यज्य मर्दयेत् ।
पटोलनिम्बमञ्जिष्ठासुरसैः सेचयेत्पुनः ॥६१॥
दार्वीमधुकतोयेन मृजां च परिशीलयेत् ।

In that condition, ingestion of butter processed with juice of kola and drugs of sweet taste is beneficial; the food prepared with little quantity of salt and fats, easy to digest and sweet in taste (is ideal). With the paste of candana and uśīra, her thighs, breasts and abdomen should be anointed, or with the paste of śreṣtha (triphalā) prepared with the blood of black antelope, fawn or rabbit. The body should be anointed with the oil processed with leaves of aśvaghna (karvīra) and then massaged, followed by pouring of decoction of paṭola, niṁba, mañjiṣtha and surasā; then after given a bath in water processed with dārvī and madhuka. 59–61½.

ओजोऽष्टमे सञ्चरति मातापुत्रौ मुहुः क्रमात् ॥६२॥
तेन तौ म्लानमुदितौ तत्र जातो न जीवति ।
शिशुरोजोनवस्थानान्नारी संशयिता भवेत् ॥६३॥

During the eighth month, ojas travels between the mother and the child alternately; because of this, they become fatigued or contented respectively; the child born during this month, does not survive, and life of the woman is also doubtful, because of the absence of ojas. 62–63.

Notes :—Ojas, is the chief material (essence) of the body responsible for strength (natural resistence) and is considered essential for life; it is said to be present in the heart and its loss or absence leads to death. Its presence in the foetus and the mother produces strength and contentment and its abscence leads to fatigue and anxiety of life; ie. child born, when ojas is not present in its body; dies, because of total absence of natural resistence and the life of the mother also may become doubtful after such a delevery because of the same reason.

क्षीरपेया च पेयाऽत्र सघृताऽन्वासनं घृतम् ।
मधुरैः साधितं शुद्ध्यै पुराणशकृतस्तथा ॥६४॥
शुष्कमूलककोलाम्लकषायेण प्रशस्यते ।
शताह्वाकल्कितो बस्तिः सतैलघृतसैन्धवः ॥६५॥

During this month peyā (thin gruel) prepared with milk and added with ghee should be partaken by the mother, Anuvāsana (lubricating enema) with ghee processed with drugs of sweet taste is ideal; likewise enema with the decoction of dry mūlaka, kolāmla, mixed with paste of śatāhvā, oil, ghee and saiñdhava is ideal (to remove the old faeces). 64–65.

तस्मिंस्त्वेकाहयातेऽपि कालः सूतेरतः परम् ।
वर्षाद्विकारकारी स्यात्कुक्षौ वातेन धारितः ॥६६॥

Anytime, after even one day after this month, is the time for the birth of the child; if it (foetus) is retained inside the abdomen for a year by vāta, leads to abnormalities (disorders for both the mother and the child). 66.

Notes :—Foetal development as known in the present day, is furnished below for comparison and correct knowledge.

End of first month of pregnency—Embryo is about 1 cm. long and weighs about 1 gm. rudiments of the eyes, ears and nose are visible, buds corresponding to the limbs are distinct, umbilical cord is short and thick.

End of second month—Embryo is 2.5 to 3 cm. long and weighs about 4 gms. fingers and toes begin to appear, head portion is disproportionately large due to the development of the brain. External genitalia are seen but sex is not differentiated in them, face and external ear begin to develop.

End of third month—Foetus is about 8 cm. long, weighing about 30-45 gms. fingers and toes can be seen distinctly and are having nails, centres of ossification have appeared in most of the bones; there is beginning of sex differentiation. The foetus can be moved inside with a gentle tap on the sides of abdomen of the mother (ballotment): the face is well formed, lip movements typical of sucking appear.

End of fourth month—Foetus is about 16 cm. long and weighs about 100 gms. sex is now distinctly differentiated. Lanugo (soft hair) appear on the skin, umbilical cord is thin, long and exhibits twisting, placenta is well formed. Heart begins to beat.

End of fifth month—Foetus is about 25 cm. long and weighs about 300 gms. skin is covered with vernix caseosa (fatty materal on the skin), a few hair appear on the head. Foetus makes movements, causing mild flutter in the lower abdomen (quickening) of the mother, The child if born alive may live for 5 to 10 minutes only with strong heart beats.

End of sixth month—Foetus is about 30 cm. long and weighs about 680 gms., the nails are distinct, eyebrows and eyelashes are formed, foetal movements are apperent and even visible; the child if born alive, may live for some hours but cannot be rared by artificial means, since its respiratory, digestive and assimilatory organs are underdeveloped.

End of seventh month—Foetus is about 35 cm long and weighs about 1100 gms, the eyes are open, the heart rate varies between 120 to 140 and heart sounds can be distinctly heard, the child, if born alive, has a feeble cry, makes vigorous movements but seldom survives as the lungs are not developed adequately for respiration.

End of eighth month—Foetus is about 40 cm long and weighs about 1570 *gms*, bones of the head are soft and flexible, child, if born alive, can be rared with great care.

End of ninth month—Foetus is about 45 cm. long and weighs about 2.5 kg. respiratory, digestive and circulatory organs are well developed, skin is smoothened by deposition of fatty substances. The cartilage of the nose is distinct, the ears are soft, the child if born alive can survive without any difficulty.

End of tenth month—Foetus is about 50 cm. long and weighs about 3.5 kg hairs on the head are more, nails project out of the finger tips. There is urine in the bladder and excreta (meconium) in the lower bowel; skin is pink, body plump and covered with fat.

शस्तश्च नवमे मासि स्निग्धो मांसरसौदनः ।
बहुस्नेहा यवागूर्वा पूर्वोक्तं चानुवासनम् ॥६७॥

During the ninth month, food mixed with fat (ghee) along with juice of meat is ideal; or yavāgu (thick gruel) mixed with more of fat, and anuvāsana (lubricating enema) mentioned earlier. 67.

तत एव पिचुं चास्या योनौ नित्यं निधापयेत् ।
वातघ्नपत्रभङ्गाम्भः शीतं स्नानेऽन्वहं हितम् ॥६८॥

Then onwards, a diaper (soaked in medicated ghee mentioned earlier) should be kept in her vagina daily. Water processed with leaves which mitigate vāta and then cooled is suited for bath, frequently. 68.

निःस्नेहाङ्गी न नवमान्मासात्प्रभृति वासयेत् ।

From the ninth month onwards she should never remain without fat (anointing the body with medicated oil). 68½.

प्राग्दक्षिणस्तनस्तन्या पूर्वं तत्पार्श्वचेष्टिनी ॥६९॥
पुन्नामदौहृदप्रश्नरता पुंस्वप्नदर्शिनी ।
उन्नते दक्षिणे कुक्षौ गर्भे च परिमण्डले ॥७०॥
पुत्रं सूतेऽन्यथा कन्यां या चेच्छति नृसङ्गतिम् ।
नृत्यवादित्रगान्धर्वगन्धमाल्यप्रिया च या ॥७१॥

The woman who gets milk first in her right breast; prefers that side (right side) for all her activities, who develops longings of things of masculine name (and character), and greatly interested in enquiring about them always, who sees masculine objects in dreams, whose abdomen is more elevated on the right side and appears to be round, will give birth to a male child. She who exhibits opposite features, who desires the company of (or copulation) of males, who is fond of dance, instrumental music, vocal music, perfumes and garlands will delever a female child. 69–71.

क्लीबं तत्सङ्करे, तत्र मध्यं कुक्षेः समुन्नतम् ।
यमौ पार्श्वद्वयोन्नामात्कुक्षौ द्रोण्यामिव स्थिते ॥७२॥

With the mixture of both the features she gives birth to a eunuch (hermophrodite) in that case her abdomen is found more elevated in its centre. In case of twin foetus, the abdomen appears bulged in both its sides and depressed in the middle, like a trough. 72.

Sūtikāgṛha (maternity apartment) :—

प्राक् चैव नवमान्मासात् सा सूतिगृहमाश्रयेत् ।
देशे प्रशस्ते सम्भारैः सम्पन्नं साधकेऽहनि ॥७३॥
तत्रोदीक्षेत सा सूतिं सूतिकापरिवारिता ।

Even earlier to the ninth month, the woman should reside in the *sūtikāgṛha* (lieing-in-chamber, maternity apartment) situated at an auspicious place, equipped with all necessary things, entering it on a day ensuring success; residing there she should anticipate delevery, accompanied with a retinue of women, skilled in delevary (midwives). 73–74a.

Āsanna prasava lakṣaṇa (signs of impending delevery) :—

अद्यश्वःप्रसवे ग्लानिः कुक्ष्यक्षिश्लथता क्लमः ॥७४॥
अधोगुरुत्वमरुचिः प्रसेको बहुमूत्रता ।
वेदनोरूदरकटीपृष्ठहृद्बस्तिवङ्क्षणे ॥७५॥
योनिभेदरुजातोदस्फुरणस्रवणानि च ।
आवीनामनु जन्मातस्ततो गर्भोदकस्रुतिः ॥७६॥

Delevery taking place today or its next day, the woman develops fatigue, looseness of the abdomen and eyes, exhaustion (without physical activity), feeling of heaviness in the lower parts, loss of appetite (or a taste), more of salivation, increased urination (frequency), discomfort/pain in the thighs, abdomen, waist, back, (region of the) heart, bladder and groins, pain in the vaginal tract such as tearing, continuous, pricking and pulsating and discharge of fluid, followed by the onset of *āvī* (labour pains) and discharge of fluid from the womb (show). 74b–76.

Prasūti vidhi (management of labour) :—

अथोपस्थितगर्भां तां कृतकौतुकमङ्गलाम् ।
हस्तस्थपुन्नामफलां स्वभ्यक्तोष्णाम्बुसेचिताम् ॥७७॥
पाययेत्सघृतां पेयां तनौ भूशयने स्थिताम् ।
आभुग्नसक्थिमुत्तानामभ्यक्ताङ्गीं पुनः पुनः ॥७८॥
अधो नाभेर्विमृद्नीयात्कारयेज्जृम्भचङ्क्रमम् ।

Next, the woman-in-labour should be protected by performance of auspicious rites, made to hold a fruit bearing a masculine name in her hands, anointed with oil and given bath in warm water; should be given a drink of *peyā* (thin gruel) mixed with ghee. Then, she is made to lie on a bed spread on the floor, with her legs folded (at the knee) and kept erect; her body should be anointed with oil again and again, parts below the umbilicus massaged and told to yawn and do brisk walking. 77–79a.

गर्भः प्रयात्यवागेवं, तल्लिङ्गं हृद्विमोक्षतः ॥७९॥
आविश्य जठरं गर्भो बस्तेरुपरि तिष्ठति ।

By these, the foetus makes an easy descent, its signs are; getting detached from the (region of) heart and occupying the abdomen just above the urinary bladder. 79b–80a.

आव्योऽभित्वरयन्त्येनां खट्वामारोपयेत्ततः ॥८०॥
अथ सम्पीडिते गर्भे योनिमस्याः प्रसारयेत् ।
मृदु पूर्वं प्रवाहेत वाढमाप्रसवाच्च सा ॥८१॥
हर्षयेत्तां मुहुः पुत्रजन्मशब्दजलानिलैः ।
प्रत्यायान्ति तथा प्राणाः सूतिक्लेशावसादिताः ॥८२॥

When the āvī (labour pain) starts manifesting in quick succession, the woman should be made to lie on a cot, when the foetus is being squeezed out, her vagina should be dilated (by application of oil). She should be asked to bear down mildly in the beginning and forecebly afterwards till delevery; she should be made happy often uttering words such as "son is born"; by water (drinking, sprinkling etc.) and air (fanning). By these her life (strength) returns and gets relieved of the exhaustion of delevery. 80b–82.

Garbhasaṅga (obstructed labour) :—

धूपयेद्गर्भसङ्गे तु योनिं कृष्णाहिकञ्चुकैः ।
हिरण्यपुष्पीमूलं च पाणिपादेन धारयेत् ॥८३॥
सुवर्चलां विशल्यां वा जराय्वपतनेऽपि च ।
कार्यमेतत्तथोत्क्षिप्य बाह्वोरेनां विकम्पयेत् ॥८४॥
कटीमाकोटयेत्पार्ष्ण्या स्फिजौ गाढं निपीडयेत् ।
तालु कण्ठं स्पृशेद्वेण्या मूर्ध्नि दद्यात्स्नुहीपयः ॥८५॥
भूर्जलाङ्गलिकीतुम्बीसर्पत्वक्कुष्ठसर्षपैः ।
पृथग्द्वाभ्यां समस्तैर्वा योनिलेपनधूपनम् ॥८६॥
कुष्ठतालीसकल्कं वा सुरामण्डेन पाययेत् ।
यूषेण वा कुलत्थानां बल्वजेनासवेन वा ॥८७॥

In case of obstruction of delevery of the foetus, the vagina should be fumigated by using the peel of a black snake, the root of hiraṇyapuṣpī should be tied to the hands and feet or the roots of suvarcalā or viśalyā; this may be done even in non-delevery of the jarāyu (foetal covering). She should be lifted up by the arms and shaken, her waist hit hard by (her own) heels, buttocks squeezed hard (by others), palate and throat tickled with plait of hair, milky sap of snuhī applied over the scalp, paste of either anyone, two or all of bhūrja, lāṅgalikā tuṁbi, sarpatwak (snake peel), kuṣṭha and sarṣapa should be applied to the vagina and fumigated; paste of kuṣṭha and tālīsa, along with surāmaṇḍa (supernatant fluid of beer) or with yūṣa (soup) of kulattha or with āsava of bālvaja (fermented infusion of bālva) should be given to drink. 83–87.

शताह्वासर्षपाजाजीशिग्रुतीक्ष्णकचित्रकैः ।
सहिङ्गुकुष्ठमदनैर्मूत्रे क्षीरे च सार्षपम् ॥८८॥
तैलं सिद्धं हितं पायौ योन्यां वाऽप्यनुवासनम् ।

Medicated oil prepared with (decoction and paste of) śatāhvā, sarṣapa, ajāji, śigru, tīkṣṇaka, citraka, hiṅgu, kuṣṭha and madana, added with cows urine, milk and oil of sarṣapa should be used for anuvāsana (fat enema) through the rectum or vagina (douche) 88–89a.

Aparā pātana (*delevary of the placenta*) :—

शतपुष्पावचाकुष्ठकणासर्षपकल्कितः ॥८९॥
निरूहः पातयत्याशु सस्नेहलवणोऽपराम् ।
तत्सङ्गे ह्यनिलो हेतुः सा निर्यात्याशु तज्जयात् ॥९०॥
कुशला पाणिनाऽक्तेन हरेत्क्लृप्तनखेन वा ।
मुक्तगर्भापरां योनिं तैलेनाङ्गं च मर्दयेत् ॥९१॥

A decoction enema prepared from śatapuṣpā, vacā, kuṣṭha, kaṇā and sarṣapa (used for preparing decoction and paste) mixed with oil and salt (saiñdhava) and administered (through the rectum) causes quick delevery of the aparā (placenta). Vāta is the cause for its obstruction and by winning it over (vāta) it (the placenta) comes out quickly.

Experts, can even remove it (placenta) by their hands (introduced into the vagina) smeared with oil and with the nails pared (cut close).

After the aparā (placenta) has come out, the vagina and the entire body, should be anointed with oil and massaged. 89b–91.

Makkalla (*post-partum pain*) :—

मक्कल्लाख्ये शिरोबस्तिकोष्ठशूले तु पाययेत् ।
सुचूर्णितं यवक्षारं घृतेनोष्णजलेन वा ॥९२॥

धान्याम्बु वा गुडव्योषत्रिजातकरजोन्वितम् ।

In case, the disease known as makkalla (characterised by) pain in the head, region of the urinary bladder and the abdomen manifest, the woman should be administered yavakṣāra, nicely powdered, mixed with ghee or warm water or sour gruel prepared from corns and mixed with powder of guḍa, vyoṣa, and trijātaka. 92–93a.

अथ बालोपचारेण बालं योषिदुपाचरेत् ॥९३॥

The new born child should then be nursed by women, by adopting regimen of baby care (described in chapter 1 of Uttarasthāna). 93b.

Sūtikopacāra (care of the woman just delevered) :—

सूतिका क्षुद्वती तैलाद्घृताद्वा महतीं पिबेत् ।
पञ्चकोलकिनीं मात्रामनु चोष्णं गुडोदकम् ॥९४॥
वातघ्नौषधतोयं वा, तथा वायुर्न कुप्यति ।
विशुध्यति च दुष्टास्रं द्वित्रिरात्रमयं क्रमः ॥९५॥

If the woman who has delevered feels hungry, she should be given oil or ghee containing the (powder of) pañcakola, in the maximum dose (as prescribed in oleation therapy) followed by warm water in which molasses is dissoved or decoction of drugs which mitigate vāta; by these the vāta does not get aggravated and the bad blood becomes purified. This regimen should be continued for two or three days. 94–95.

स्नेहायोग्या तु निःस्नेहममुमेव विधिं भजेत् ।
पीतवत्याश्च जठरं यमकाक्तं विवेष्टयेत् ॥९६॥

If the woman is unfit for oleation therapy, the same regimen (as described above) should be adopted without the use of fats (oil or ghee) for drinking. After she has consumed the drink, her abdomen should be anointed with yamaka (mixture of two fats, oil and ghee) and tied with a band of cloth. 96.

जीर्णे स्नाता पिबेत्पेयां पूर्वोक्तौषधसाधिताम् ।
त्र्यहादूर्ध्वं विदार्यादिवर्गक्वाथेन साधिता ॥९७॥

हिता यवागूः स्नेहाढ्या सात्म्यतः पयसाऽथवा ।
सप्तरात्रात्परं चास्यै क्रमशो बृंहणं हितम् ॥९८॥
द्वादशाहेऽनतिक्रान्ते पिशितं नोपयोजयेत् ।

After the digestion (of the oil consumed) she should take a bath and given a drink of peyā (thin gruel) processed with drugs mentioned earlier. From the third day onwards, yavāgū (thick gruel) processed with decoction of drugs of vidāryādi gaṇa (vide chapter 15 of sūtrasthāna) added with more of fat (ghee) should be given as found suitable; or yavāgū prepared from milk should be given. After seven days, the use of nourishing foods to be given gradually, is ideal. Meat should not be used earlier to the lapse of twelve days. 97–98½.

यत्नेनोपचरेत्सूतां, दुःसाध्यो हि तदामयः ॥९९॥
गर्भवृद्धिप्रसवरुक्क्लेदास्रस्रुतिपीडनैः ।

The woman who has delevered should be nursed very carefully, for her diseases are difficult to treat because of the exhaustion caused by growth of the foetus, its birth, pain (of delevery), discharge of fluid and blood (in large quantities) . 99.

एवं च मासादध्यर्धान्मुक्ताहारादियन्त्रणा ॥१००॥
गतसूताभिधाना स्यात्पुनरार्तवदर्शनात् ॥१००½॥

In this manner, the woman should remain under control, with the use of foods etc described so far; for a period of one and half months, or till she gets over being called "the woman who has delevered" and till the appearance of (next) menstruation. 100–100½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भावक्रान्तिर्नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends, the chapter called Garbhāvakrānti, the first in Śārīra sthāna of Aṣṭāṅga hṛdaya saṁhitā composed by śrīmad Vāgbhāṭa son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

GARBHAVYĀPAD ŚĀRĪRA (Disorders of pregnancy)

अथातो गर्भव्यापदं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Garbhavyāpat śārīra–disorders of pregnancy; thus said Ātreya and other great sages.

Garbhasrāva–(abortion) :—

गर्भिण्याः परिहार्याणां सेवया रोगतोऽथ वा ।
पुष्पे दृष्टेऽथवा शूले बाह्यान्तः स्निग्धशीतलम् ॥ १ ॥
सेव्याम्भोजहिमक्षीरिवल्ककल्काज्यलेपितान् ।
धारयेद्योनिबस्तिभ्यामार्द्रार्द्रान् पिचुनक्तकान् ॥ २ ॥

If the pregnant woman, by indulgence in forbidden things (foods and activities described in the previous chapter) or due to other diseases, develops discharge of menstrual blood or pain (related to it), she should be administered lubricating and coolant things both externally and internally; a diaper smeared with the paste of sevya (uśira), aṁbhoja, hima, bark of kṣīravṛkṣās (trees with milky sap) should be inserted into the vagina and also kept over (the region of) the urinary bladder, made very moist (wet) often. 1–2.

Notes :—External lubrication and cooling methods are; anointing of oil, bath or tub bath in cold water, exposing to cold breeze etc; Internal methods are use of foods and drinks which are cold to touch and also in potency.

शतधौतघृताक्तां स्त्रीं तदम्भस्यवगाहयेत् ।
ससिताक्षौद्रकुमुदकमलोत्पलकेसरम् ॥ ३ ॥
लिह्यान् क्षीरघृतं खादेच्छृङ्गाटककसेरुकम् ।
पिबेत्कान्ताब्जशालूकबालोदुम्बरवत्पयः ॥ ४ ॥
शृतेन शालिकाकोलीद्विबलामधुकेक्षुभिः ।
पयसा रक्तशाल्यन्नमद्यात्समधुशर्करम् ॥ ५ ॥
रसैर्वा जाङ्गलैः शुद्धिवर्जं चास्त्रोक्तमाचरेत् ।

The woman should be anointed with śatadhauta ghṛta and made to lie in a tub filled with water processed with those drugs (sevya etc. mentioned in the previous verses), made to lick milk and ghee mixed with sugar, honey, keśara (filaments) of kumuda, kamala, and utpala; eat śṛṅgāṭaka and kaśeruka, drink milk boiled with kāñtā (gandhapriyangu), abja (kamala), śālūka, and tender fruits of udumbara or with śāli, kākolī, the two balā, madhuka and ikṣu; mess prepared from red rice mixed with honey and sugar should be partaken along with milk or juice of meat of animals of desert-like land.

Blood letting should be done without administering purifactory therapies. 3–6a.

असम्पूर्णत्रिमासायाः प्रत्याख्याय प्रसाधयेत् ॥ ६ ॥
आमान्वये च तत्रेष्टं शीतं रूक्षोपसंहितम् ।
उपवासो घनोशीरगुडूच्यरलुधान्यकाः ॥ ७ ॥
दुरालभापर्पटकचन्दनातिविषाबलाः ।
क्वथिताः सलिले पानं तृणधान्यानि भोजनम् ॥ ८ ॥
मुद्गादियूषैरामे तु जिते स्निग्धादि पूर्ववत् ।

In women, who have not completed three months (of pregnancy) and in those who get menstrual flow prematurely, treatment should be done after informing the refusibility (of the treatment because of doubt of success).

Treatments desirable then are : the use of śīta (coolants) associated with (drugs causing) dryness; fasting, drinking water processed with ghana, uśīra, gudūcī, aralu, dhānyaka, duralabhā, parpaṭa, cañdana, ativiṣā and balā; food prepared from tṛṇa dhānya (corn from grass-like plants) along with yūṣa (soup) of mudga etc., after the premature bleeding is controlled, use of lubricants mentioned previously should be adopted. 6b–9a.

Garbha pāta–(*miscarriage*) :—

गर्भे निपतिते तीक्ष्णं मद्यं सामर्थ्यतः पिबेत् ॥ ९ ॥
गर्भकोष्ठविशुद्ध्यर्थमर्तिविस्मरणाय च ।
लघुना पञ्चमूलेन रूक्षां पेयां ततः पिबेत् ॥ १० ॥
पेयाममद्यपा कल्के साधितां पाञ्चकौलिके ।
बिल्वादिपञ्चकक्वाथे तिलोद्दालकतण्डुलैः ॥ ११ ॥

मासतुल्यदिनान्येवं पेयादिः पतिते क्रमः ।
लघुरस्नेहलवणो दीपनीययुतो हितः ॥ १२ ॥
दोषधातुपरिक्लेदशोषार्थं विधिरित्ययम् ।
स्नेहान्नबस्तयश्चोर्ध्वं बल्यदीपनजीवनाः ॥ १३ ॥

If the embryo gets expelled out, the women should drink strong wine as much as she can, in order to clear the cavity of the uterus and to prevent the experience of pain; should drink peyā (thin gruel) processed with laghu pañcamūla and kept dry (without adding fats); woman who is not accustomed to wine should drink peyā (thin gruel) processed with the paste of pañcakola or peyā processed with decoction of bilwadi pañcaka (mahat pañcamūla), along with broken tila and uddālaka (a variety of rice); this regimen of peyā drinking should be for that number of days as the number of the month (of pregnancy); the peyå which is easily digestable, devoid of fat and salt, and processed with drugs kindling digestion is best suited.

These methods (of treatment) are meant to remove the excess moisture present in the doṣās and dhātus. Afterwards, the use of fatty foods and enema therapies, which are strengthening, improving digestion and rejuvinating (should be adopted). 9b–13.

Upaviṣṭaka-nāgodara :—

सञ्जातसारे महति गर्भे योनिपरिस्रवात् ।
वृद्धिमप्राप्नुवन् गर्भः कोष्ठे तिष्ठति सस्फुरः ॥ १४ ॥
उपविष्टकमाहुस्तं, वर्द्धते तेन नोदरम् ।
शोकोपवासरूक्षाद्यैरथवा योन्यतिस्रवात् ॥ १५ ॥
वाते क्रुद्धे कृशः शुष्येद्गर्भो नागोदरं तु तम् ।
उदरं वृद्धमप्यत्र हीयते स्फुरणं चिरात् ॥ १६ ॥

Foetus grown in strength but not grown in size, because of fluid discharge from the vaginal (genital) tract, remains inside the abdomen producing throbbings and no enlargement of the abdomen. This is known as *upaviṣṭaka.*

By grief, fasting, dryness or excess of fluid discharge from the vaginal (genital) tract, vāta undergoing aggravation (increase) causes emaciation and dryness of the foetus. This is known as *nāgodara*. Even though the abdomen is enlarged, the foetus gets diminished, there will be throbbings (of the abdomen) after long time. 14–16.

तयोर्बृंहणवातघ्नमधुरद्रव्यसंस्कृतैः ।
घृतक्षीररसैस्तृप्तिरामगर्भांश्च खादयेत् ॥ १७ ॥
तैरेव च सुभिक्षायाः क्षोभणं यानवाहनैः ।

For these, the woman should be comforted with ghee, milk and juice of meat processed with drugs possessing properties such as stoutening, mitigating vāta and sweet taste and made to eat eggs. After she gets contented by these, she should be given a ride on vehicles or on animals (horse, elephant etc.). 17.

Līna garbha :—

लीनाख्ये निस्फुरे श्येनगोमत्स्योत्क्रोशबर्हिजाः ॥ १८ ॥
रसा बहुघृता देया माषमूलकजा अपि ।
बालबिल्वं तिलान्माषान्सक्तूंश्च पयसा पिबेत् ॥ १९ ॥
समेद्यमांसं मधु वा कट्यभ्यङ्गं च शीलयेत् ।
हर्षयेत्सततं चैनामेवं गर्भः प्रवर्द्धते ॥ २० ॥
पुष्टोऽन्यथा वर्षगणैः कृच्छ्राज्जायेत, नैव वा ।

For Līnagarbha (foetus emaciating, disappearing, dissolving) not having throbbings, the woman should be given either the juice of meat of hawk, cow, fish, utkrośa (fishing eagle) or barhi (peacock) added with more of ghee or the soup of māṣa and mūlaka; or drink a mixture of tender fruits of bilva, tila, and flour of māṣa along with milk; or partake fatty meat or honey. Her waist should be anointed with oil daily, and she must be kept happy always; by these, the foetus begins to grow.

The foetus nourished otherwise (by the usual food of the mother) descends (into the genital tract) with difficulty in about a year or not at all. 18–20½.

उदावर्तं तु गर्भिण्याः स्नेहैराशुतरां जयेत् ॥ २१ ॥
योग्यैश्च बस्तिभिर्हन्यात्सगर्भां स हि गर्भिणीम् ।

Udāvarta of the pregnant woman should be won over very quick by the use of appropriate fats and enemās, otherwise it will kill both the foetus and the mother. 21.

Notes :—Udāvarta is upward movement due to suppression of natural urges of the body; too many erectations, oppression in the chest and back, enlargement of the abdomen are its chief symptoms.

Mṛtagarbha (*foetal death*) :—

गर्भेऽतिदोषोपचयादपथ्यैर्दैवतोऽपि वा ॥ २२ ॥
मृतेऽन्तरुदरं शीतं स्तब्धं ध्मातं भृशव्यथम् ।
गर्भास्पन्दो भ्रमतृष्णा कृच्छ्रादुच्छ्वसनं क्लमः ॥ २३ ॥
अरतिः स्रस्तनेत्रत्वमावीनामसमुद्भवः ।

By accumilation of large amount of doṣās in the foetus, indulgence in unhealthy foods etc. (by the mother) or by divine intent, the foetus dies inside the abdomen. The abdomen is cold, stiff, (without movement), bloated and very painful, there is absence of foetal movements; giddiness, thirst, difficulty in breathing, exhaustion, restlessness, drooping of the eyes (lids) and non-appearance of āvī (labour pains). 22–24a.

तस्याः कोष्णाम्बुसिक्तायाः पिष्ट्वा योनिं प्रलेपयेत् ॥ २४ ॥
गुडं किण्वं सलवणं तथान्तः पूरयेन्मुहुः ।
घृतेन कल्कीकृतया शाल्मल्यतसिपिच्छया ॥ २५ ॥
मन्त्रैर्योगैर्जरायूक्तैर्मूढगर्भो न चेत्पतेत् ।
अथापृच्छ्येश्वरं वैद्यो यत्नेनाशु तमाहरेत् ॥ २६ ॥
हस्तमभ्यज्य योनिं च साज्यशाल्मलिपिच्छया ।
हस्तेन शक्यं तेनैव

(In that condition) her genital tract should be washed with luke-warm water, a paste prepared from jaggery (molasses), fermented yeast, little of salt, ghee and the slimy material inside the fruit of śālmalī and atasī should be filled into the vagina followed by recitation of sacred hymns meant for the expulsions of the foetal membranes. If (by these methods) the impacted (dead) foetus does not come out, the physician, after obtaining permission from her master, should pull it quickly, by force, by inserting his hand which is well lubricated into the genital tract which is also lubricated, with the paste, with the paste of slimy material of śālmalī fruit if the foetus is suitable to be pulled out by the hand. 24b–27b.

गात्रं च विषमं स्थितम् ॥ २७ ॥
आञ्छनोत्पीडसम्पीडविक्षेपोत्क्षेपणादिभिः ।
आनुलोम्य समाकर्षेद्योनिं प्रत्यार्जवागतम् ॥ २८ ॥

If the body of the foetus is irregularly placed, it should be made to get a downward lie, by manipulations such as āñcchana (from horizontal to vertical position), utpīḍana (raising from below) sampīḍana (rotating), vikṣepa (pushing sidewards), utkṣepa (pushing upwards) etc. and pulled out quickly when it descends into the genital tract. 27½–28.

हस्तपादशिरोभिर्यो योनिं भुग्नः प्रपद्यते ।
पादेन योनिमेकेन भुग्नोऽन्येन गुदं च यः ॥ २९ ॥
विष्कम्भौ नाम तौ मूढौ शस्त्रदारणमर्हतः ।
मण्डलाङ्गुलिशस्त्राभ्यां तत्र कर्म प्रशस्यते ॥ ३० ॥
वृद्धिपत्रं हि तीक्ष्णाग्रं न योनाववचारयेत् ।

Foetus descends into the genital tract obstructing it by the hands, feet, head, or with one leg coming out through the vagina and the other through the rectum–both these conditions are named as viṣkhambha; these deserve to be pulled out by the use of sharp instruments (surgical operation); maṇḍalāgra (lancet) and añguli śastra (finger knife) are best suited for this work, vṛddhipatra which has a sharp blade should not be inserted into the vagina. 29–31a.

पूर्वं शिरः कपालानि दारयित्वा विशोधयेत् ॥ ३१ ॥
कक्षोरस्तालुचिबुकप्रदेशेऽन्यतमे ततः ।
समालम्ब्य दृढं कर्षेत्कुशलो गर्भशङ्कुना ॥ ३२ ॥
अभिन्नशिरसं त्वक्षिकूटयोर्गण्डयोरपि ।
बाहुं छित्त्वांऽससक्तस्य वाताध्मातोदरस्य तु ॥ ३३ ॥
विदार्य कोष्ठमन्त्राणि बहिर्वा सन्निरस्य च ।
कटीसक्तस्य तद्वच्च तत्कपालानि दारयेत् ॥ ३४ ॥
यद्यद्वायुवशादङ्गं सज्जेद्गर्भस्य खण्डशः ।
तत्तच्छित्त्वाऽऽहरेत्सम्यग्रक्षेन्नारीं च यत्नतः ॥ ३५ ॥

First, the scalp should be punctured and then cleared out (pulled out of the uterus). Next, the axillae, chest, palate, or chin, any one should be held tight by the foetal hook (foetal forceps) and pulled out by an expert. Foetus, whose head has not been crushed should be held by its eye sockets or temples (and then pulled out); the foetus, if impacted by its shoulders (it should be pulled out) by cutting off its arms; if its abdomen is bloated by air, the alimentary tract should be split, intestine pulled out (and the foetus extracted); if impacted by the waist, the blades of the pelvic bones should be cut; whichever the parts of the foetus that is obstructing the tract, they should be cut to pieces and the mother saved with all out efforts. 31b–35.

गर्भस्य हि गतिं चित्रां करोति विगुणोऽनिलः ।
तत्रानल्पमतिस्तस्मादवस्थापेक्षमाचरेत् ॥ ३६ ॥

Aggravated anila (vāta), produces different kinds of foetal postures (lie); hence the intellegent physician should adopt appropriate methods (of pulling out the foetus) depending on the condition. 36.

छिन्द्याद्गर्भं न जीवन्तं मातरं स हि मारयेत् ।
सहात्मना, न चोपेक्ष्यः क्षणमप्यस्तजीवितः ॥ ३७ ॥

The dead foetus should be cut (and pulled out quickly) because it will kill the mother also; even a second should not be ignored after its death. 37.

योनिसंवरणभ्रंशमक्कल्लश्वासपीडिताम्
पूत्युद्गारां हिमाङ्गीं च मूढगर्भां परित्यजेत् ॥ ३८ ॥

The woman who has impacted foetus associated with contraction and prolapse of the vaginal tract, makkala (pain after delevery, peurperal pain), dyspnoea, foul smelling erectations and cold body should be refused. 38.

Aparāpātana (*extracting the placenta*) :—

अथापतन्तीमपरां पातयेत्पूर्ववद्भिषक् ।
एवं निर्हृतशल्यां तु सिञ्चेदुष्णेन वारिणा ॥ ३९ ॥
दद्यादभ्यक्तदेहायै योनौ स्नेहपिचुं ततः ।
योनिर्मृदुर्भवेत्तेन शूलं चास्याः प्रशाम्यति ॥ ४० ॥

The non-descending apara (placenta) should be pulled out by the same methods (described earlier); after it is expelled (the entire body) should be sprinkled with warm water and anointed with oil; diaper soaked in fat (ghee or oil) should be inserted into the vagina; by this the vaginal tract becomes soft and the pain subsides. 39–40.

दीप्यकातिविषारास्नाहिङ्ग्वेलापञ्चकोलकात् ।
चूर्णं स्नेहेन कल्कं वा क्वाथं वा (तां) पाययेत्ततः ॥ ४१ ॥
कटुकातिविषापाठाशाकत्वग्घिङ्गुतेजिनीः ।
तद्वच्च दोषस्यन्दार्थं वेदनोपशमाय च ॥ ४२ ॥
त्रिरात्रमेवं, सप्ताहं स्नेहमेव ततः पिबेत् ।
सायं पिबेदरिष्टं च तथा सुकृतमासवम् ॥ ४३ ॥
शिरीषककुभक्वाथपिचून् योनौ विनिक्षिपेत् ।
उपद्रवाश्च येऽन्ये स्युस्तान् यथास्वमुपाचरेत् ॥ ४४ ॥

Dīpyakā, ativiṣā, rāsnā, hiñgu, elā and pañcakola–made into powder should be licked along with fat (ghee) or their wet bolus or decoction may be consumed. Similarly kaṭuka, ativiṣā, pāṭhā, sāka twak, hiñgu and tejanī may be used for draining out the doṣās and for relief of pain; this regimen is for three days; for the next seven days, the woman should drink only fats (medicated ghee or oil) in the evenings; ariṣṭāṣ or well prepared āsavās (fermented decoctions and infusions respectively) should be consumed; diaper soaked in the decoction of śirīṣa or kakubha should be kept in the vagina; other secondary disorders/complications should be treated by appropriate methods. 41–44.

पयो वातहरैः सिद्धं दशाहं भोजने हितम् ।
रसो दशाहं च परं लघुपथ्याल्पभोजना ॥ ४५ ॥
स्वेदाभ्यङ्गपरा स्नेहान् बलातैलादिकान् भजेत् ।
ऊर्ध्वं चतुर्भ्यो मासेभ्यः सा क्रमेण सुखानि च ॥ ४६ ॥

Milk boiled with drugs which mitigate vāta is ideal as food for ten days; meat juice is ideal for the next ten days, these after little quantity of easily digestable food.

For the next four months, she should resort to sudation therapy, oleation therapy, make use of balā taila and others (medicated oils) daily. By these, the woman attains happiness (health) gradually. 45–46.

Bala taila :—

बलामूलकषायस्य भागाः षट् पयसस्तथा ।
यवकोलकुलत्थानां दशमूलस्य चैकतः ॥ ४७ ॥

निष्क्वाथभागो भागश्च तैलस्य तु चतुर्दशः ।
द्विमेदादारुमञ्जिष्ठाकाकोलीद्वयचन्दनैः ॥ ४८ ॥
सारिवाकुष्ठतगरजीवकर्षभसैन्धवैः ।
कालानुसार्यशैलेयवचागुरुपुनर्नवैः ॥ ४९ ॥
अश्वगन्धावरीक्षीरशुक्लायष्टीवरारसैः ।
शताह्वाशूर्पपर्ण्येलात्वक्पत्रैः श्लक्ष्णकल्कितैः ॥ ५० ॥
पक्वं मृद्वग्निना तैलं सर्ववातविकारजित् ।
सूतिकाबालमर्मास्थिहतक्षीणेषु पूजितम् ॥ ५१ ॥
ज्वरगुल्मग्रहोन्मादमूत्राघातान्त्रवृद्धिजित् ।
धन्वन्तरेरभिमतं योनिरोगक्षयापहम् ॥ ५२ ॥

Six parts of decoction of roots of balā, same quantity of milk, decoction of yavā, kola, kulattha and daśamūla-all these drugs forming one part and equal to the quantity of drug of the decoction (i.e. balā one part, the total of all the above will be 13 parts viz 6 of decoction of balā, 6 of milk, one of decoction of yava, kola, kulattha and daśamūla); taila (oil of sesame) making the fourteenth part (one part individually) nice paste of the two medā, dāru, mañjiṣṭhā, the two kākolī, cañdana, sārivā, kuṣṭha, tagara, jīvaka, ṛṣabhaka, saiñdhava, kālānusārī, śaileya, vacā, aguru, punarnavā, aśvagañdha, varī, kṣīra-śuklā, yaṣṭī, varā, rasa (bola), śatāhvā, śūrpaparṇī, elā, twak and patra-all these made use of to prepare a medicated oil which is cooked over mild fire; this oil (Balā taila) approved by Dhañvañtari, cures all diseases caused by vāta, highly beneficial for diseases of women in peurperum, for children, persons suffering from injury to vulnerable spots and bones and emaciated persons; it cures fever, abdominal tumors, seizures by evil spirits, insanity, retention of urine, intestinal hernia (inside the scrotum), disorders of the genital tract and consumption (tuberculosis). 47–52.

Notes--Aruṇadatta clarifies the quantity of each of the constitutents as follows-to obtain 16 pala of medicated oil, roots of balā should be 24 pala, water 384 pala (16 times of bala), decoction reduced to 96 pala ($\frac{1}{4}$ of water), milk 96 pala, 4 pala of decoction of yava etc., $\frac{1}{2}$ karṣa each of the two medā etc. and oil 96 pala (equal to the decoction).

वस्तिद्वारे विपन्नायाः कुक्षिः प्रस्पन्दते यदि ।
जन्मकाले ततः शीघ्रं पाटयित्वोद्धरेच्छिशुम् ॥ ५३ ॥

When throbbings are seen over the abdomen near the orifice of the urinary bladder during delevery in the woman who is dead (during the course of delevery), it (abdomen) should be cut open and the child taken out quickly. 53.

Māsānumāsika yoga–(*monthly recipes*) :—

मधुकं शाकबीजं च पयस्या सुरदारु च ।
अश्मन्तकः कृष्णतिलास्ताम्रवल्ली शतावरी ॥ ५४ ॥
वृक्षादनी पयस्या च लता सोत्पलसारिवा ।
अनन्ता सारिवा रास्ना पद्मा च मधुयष्टिका ॥ ५५ ॥
बृहतीद्वयकाश्मर्यक्षीरिशुङ्गत्वचा घृतम् ।
पृश्निपर्णी बला शिग्रुः श्वदंष्ट्रा मधुपर्णिका ॥ ५६ ॥
शृङ्गाटकं बिसं द्राक्षा कसेरु मधुकं सिता ।
सप्तैतान् पयसा योगानर्द्धश्लोकसमापनान् ॥ ५७ ॥
क्रमात्सप्तसु मासेषु गर्भे स्रवति योजयेत् ।

If during the seven months of pregnancy, there is (the risk of) abortion then the decoction of drugs enumerated in the following seven half–verses mixed with milk, should be consumed, in sequential order (of months and half–verses, respectively).

1. madhuka, śākabīja, payasyā and suradāru,
2. aśmañtaka, kṛṣṇatila, tāmravallī and satāvarī,
3. vṛkśādanī, payasyā, latā (gañdhapriyañgu), utpala and sārivā,
4. anañtā, sārivā, rāsna, padma and madhuyaṣṭika,
5. the two bṛhatī, kāśmaryā, sprouts and bark of trees having milky sap and ghee,
6. pṛṣniparṇī, balā, śigru, śvadamṣṭrā and madhuparṇikā,
7. śṛñgāṭaka, bisa, drākṣā, kaseru, madhuka and sitā,

54–58a.

कपित्थबिल्वबृहतीपटोलेक्षुनिदिग्धकात् ॥ ५८ ॥
मूलैः शृतं प्रयुञ्जीत क्षीरं मासे तथाऽष्टमे ।
नवमे सारिवानन्तापयस्यामधुयष्टिभिः ॥ ५९ ॥
योजयेद्दशमे मासि सिद्धं क्षीरं पयस्यया ।
अथवा यष्टिमधुकनागरामरदारुभिः ॥ ६० ॥

During the eighth month, milk boiled with the roots of kapittha, bilwa, bṛhati, paṭola, ikṣu and nidigdhikā should be administered; during the ninth month with sārivā, anañtā, payasyā and madhuyaṣṭi; during the tenth month with payasyā or with yaṣṭi madhuka, nāgara and amaradāru. 58b–60.

Garbhābhasa–false pregnancy :—

अवस्थितं लोहितमङ्गनाया वातेन गर्भं ब्रुवतेऽनभिज्ञाः ।
गर्भाकृतित्वात्कटुकोष्णतीक्ष्णैः स्रुते पुनः केवल एव रक्ते ॥ ६१ ॥
गर्भं जडा भूतहृतं वदन्ति मूर्तैर्न दृष्टं हरणं यतस्तैः ।
ओजोशनत्वादथवाऽव्यवस्थैर्भूतैरुपेक्ष्येत न गर्भमाता ॥ ६२ ॥

Finding the retention of (menstrual) blood inside, by vāta, in women and observing the signs of pregnancy, the unintellegent say that it is pregnancy. By noting the discharge of blood only after the administration of drugs which possess pungent, hot (in potency) and penetrating properties, the fools say that the foetus has been snatched away by bhūtās (evil spirits), because they feed on ojas (essence of the dhatus), or because they are beyond control. But at no time they (bhūtas) are seen eating solid bodies, and why do they forego the mother of the foetus (if they are really so) ?. 61–62.

Notes :—**The above statements intimate, that mere cessation of menstrual flow temporarily is not actual pregnancy even though signs of pregnancy such as enlargement of the abdomen etc. are present. In such conditions administration of powerful drugs brings out discharge of blood but no mass from the uterus. So ignorant persons blame evil spirits for destroying the foetus. It is not true as evil spirits cannot destroy solid things, only blood coming out merely means that there is no formation of foetus at all and the condition is nothing but false pregnancy (pseudocyesis).**

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भव्यापन्नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Garbhavyāpat–the second in Śārīra sthāna of Aṣṭāñgahṛdaya saṁhitā composed by śrimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter—3

AÑGAVIBHĀGA ŚĀRĪRAM–(Different parts of the body)

अथातोऽङ्गविभागं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter–Añgavibhāga śārīra–different parts of the body; thus revealed Ātreya and other great sages.

Añga-pratyañga–(major and minor parts) :—

शिरोऽन्तराधिर्द्वौ बाहू सक्थिनीति समासतः ।
षडङ्गमङ्गं प्रत्यङ्गं तस्याक्षिहृदयादिकम् ॥ १ ॥

Head, trunk, two arms and two legs–are in brief, the six añga (major parts) of the body; eyes, heart etc. are the pratyañga (minor parts) attached to them. 1.

शब्दः स्पर्शश्च रूपं च रसो गन्धः क्रमाद्गुणाः ।
खानिलाग्न्यम्बुभुवाम् एकगुणवृद्ध्यन्वयः परे ॥ २ ॥

Śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gañdha (smell) are the qualities of kha (ākāśa), anila (vāyu), agni (tejas), ambu (ap) and bhū (pṛthvi) respectively. Increase of one quality more is found in each succeeding (bhūta). 2.

Notes :—Śabda, sparśa, rūpa, rasa and gañdha are the natural characteristic guṇa (qualities/properties) of the five primary elements (pañca bhūta) when they are in their paramāṇu rūpa (atomic state). In the next stage of evolution, ākāśa bhuta gives origin to vāyu bhūta, which has two guṇa viz. śabda of ākāśa bhūta and sparśa (its own). From vāyu bhūta is born the agnibhūta which has three guṇa viz śabda, sparśa and rūpa (its own). From agni bhūta is born the ap bhūta–which has four guṇa viz. śabda, sparśa, rūpa and rasa (its own). From ap bhūta is born the pṛthvī bhūta which has five guṇa–viz. śabda, sparśa, rūpa, rasa and gañdha (its own).

Bhautika śarīra–(Bhuta-body relation) :—

तत्र खात् खानि देहेऽस्मिन् श्रोत्रं शब्दो विविक्तता ।

वातात्स्पर्शत्वगुच्छ्वासा वह्नेर्दृग्रूपपक्तयः ॥ ३ ॥
आप्या जिह्वारसक्लेदा घ्राणगन्धास्थि पार्थिवम् ।

In this human body, from pṛthvī bhūta are (produced) the orifices (tubes, channels, pores), the ears (organs of sound perception), the sound (voice, sound of the heart, lungs, intestines etc.) and empty spaces. From vāyubhūta are (produced) the touch, the skin (organ of touch perception) and respiration. From agnibhūta are (produced) the eyes (organs of perception of light), vision, and digestion. From ap bhūta are (produced) the tongue (organ of taste perception), taste, fluids, and moisture. From pṛthvī bhūta, are (produced) the nose (organ of perception of smell), the smell and the bones. 3–3½.

Notes :—The above is a very brief description. There are many substances in the body belonging to each bhūta category which can be understood by their physical properties and functions; ear, skin, eyes, tongue and nose are the seats of sense organs (iñdriya adhiṣṭhāna), the ear has śabdendriya (organ of sound perception), the skin has sparśaneñdriya (organ of touch perception), the eye has rūpeñdriya (organ of perception of light/form), the tongue has rasaneñdriya (organ of taste perception) and the nose has ghrāṇeñdriya (organ of smell perception).

Mātṛpitṛ bhāva–(maternal and paternal derivations) :—

मृद्वत्र मातृजं रक्तमांसमज्जगुदादिकम् ॥ ४ ॥
पैतृकं तु स्थिरं शुक्रधमन्यस्थिकचादिकम् ।
चैतनं चित्तमक्षाणि नानायोनिषु जन्म च ॥ ५ ॥

Soft parts such as blood, muscle, marrow, the rectum etc. are mātṛja (derived from the mother); those which are static (compact, hard) such as the semen, arteries, bones, hair etc. are pitṛja (derived from the father); from cetanā (ātma-soul) are derived the mind, the sense organs and birth (ordeal of being born) in various species of living beings. 4–5.

Notes—The doctrine of "cycle of births and deaths" is indicated in the last sentences. Ātman (soul) who is immortal, undergoes the ordeal of being born in different species of living beings depending upon the good or bad actions he performs, good actions lead to birth in good, noble species while bad actions lead to birth in bad mean species. The effects of these actions do not end with death in any one life but are carried by him to his next birth also. These are known as vāsanā. Because of this only same persons sometime exhibit extraordinary capacity of remembering and revealing incidents of their earlier lives.

Sātmyādi bhāva–(*derivations from habituation etc.*)- -

सात्म्यजं त्वायुरारोग्यमनालस्यं प्रभा बलम् ।

From sātmya (habituation) are derived the life (duration of life), health, enthusiastic activity, radiance (brilliance in all activities, colour and complexion etc.) and strength (physical and mental). 6a.

Notes :—Sātmya is the effect of getting habituated to foods, drinks, activities, climate, place of living etc.

रसजं वपुषो जन्म वृत्तिर्वृद्धिरलोलता ॥ ६ ॥

From rasa (nutrient portion of food) is derived the birth (origin) of the body (formation and development of foetus), its maintainance (continuance of life activity), growth and non-attachment (to sensual activities). 6b.

Notes :—Food is the cause for man's behaviour in respect of his sensory activities. Certain foods make for great involvement in sensual activities even neglecting one's routine imperative duties. Thus they drive the person away from persuing the path of righteousness.

Satvādiguṇa bhāva–(*derivaties from primary qualities*) :—

सात्विकं शौचमास्तिक्यं शुक्लधर्मरुचिर्मतिः ।
राजसं बहुभाषित्वं मानक्रुद्दम्भमत्सरम् ॥ ७ ॥
तामसं भयमज्ञानं निद्राऽऽलस्यं विषादिता ।
इति भूतमयो देहः

Cleanliness, belief in gods, inclination to follow the path of pure virtue (righteousness) are sātvika (derivations from satvaguṇa); talkativeness, pride, anger, vanity and jealousy are rājasa–(derivations from rajoguṇa); fear, ignorance, sleep, lazyness and grief are tāmasa–(derivations from tamoguṇa). Thus the body is composed of the bhūtas. 7–8a.

Notes :—Cleanliness is of three kinds-kāyika (of the body), vācika (of speech) and mānasika (of the mind); gratefulness, obligation, compassion, valour, nobility, ingenity, good memory and many such virtuous qualities are also from satvaguṇa. Bravery, ungratefulness, sensuality (pleasure seeking, especially in sexual activities) unsteadyness, and other vices are from rajoguṇa. Committing errors, poor intellect, memory, courage and strength are some derivations from tamoguṇa. The human body like all the substances of the universe is made up of pañcabhūtas only.

Sapta tvaca–(the seven skins) :—

तत्र सप्त त्वचोऽसृजः ॥ ८ ॥
पच्यमानात्प्रजायन्ते क्षीरात्सन्तानिका इव ।

In this (body), seven skins (layers of) are produced during the cooking (metobolic heat activity) of blood just as the layer of scum, during the cooking of milk. 8.

Notes :—The names and feature of these layers of the skin is furnished by Suśruta saṁhitā (chapter 4 of śārirasthān) as follows—

Avabhāsinī, the first layer is 1/18 in size (thickness) of a paddy grain, and exhibits colours and shades; ***Lohitā***, the second is 1/16 in thickness, ***śvetā*** the third is 1/12 in thickness; ***Tāmrā***, the fourth is 1/8 in thickness; vedini, the fifth is 1/5 in thickness, ***Rohiṇī*** the sixth is of the size of a paddy, ***Māmsadharā*** the seventh, is double the size of a paddy. Each layer is the seat for many diseases.

Sapta kalā–seven membranes :—

धात्वाशयान्तरक्लेदो विपक्वः स्वंस्वमूष्मणा ॥ ९ ॥
श्लेष्मस्नाय्वपराच्छन्नः कलाख्यः काष्ठसारवत् ।
ताः सप्त

The moisture present inside the dhātu (tissues) and āśayās (organs) cooked (processessed) by their own heat (of each dhātu and āśaya) become transformed into structures called Kalā, just as essence gets formed in the trees. These are covered (coated, smeared) with ślesman (kapha), snāyu (tendenous waxy material) or aparā (chorion); these are seven. 9–10.

Notes :—Identification of these structures known as kalā has still remained a problem. These are generally assumed to be thin membrance, responsible for certain specific functions. Their names and details as furnished in suśruta saṁhitā (chapter 4 of śarīrasthāna) is as follows—(1) ***Māmsadharā kalā***—present inside the muscles and allow the formation of net work of veins, arteries, tendons and other tubular structure. (2) ***Raktadharā kalā***– present inside the muscles and more so in the liver and spleen and holding the blood inside them. (3) Medodharā kalā–present in the abdomen and interior of the bones holding the bone marrow–(red marrow in small bones and yellow marrow in big bones). (4) Śleṣmadharā kalā—present inside the bony joints providing lubrication for easy movement. (5) Purīṣadharā kalā—present inside the pakvāśaya (intestines) and attends to the function of separation the waste (faecal matter) at the uṇḍuka (caecum). (6) Pittadharā kalā—present inside the āmāśaya (stomach and duodenum) with holds the ingested food for sometime in the āmāśaya and attends to cooking of food (digestion). (8) Śukradharā kalā—present in the right side, two aṅguli (fingers breadth) below the opening of the orifice of the urinary bladder. Spoken in terms of modern anatomical knowledge, they may be identified as (1) māmsadharā kalā -sheaths or seperating membranes of individual muscles. (2) raktadharā kalā—heamopoitic membranes of liver and spleen. (3) medodhara kalā-membrane secreting bone marrow. (4) śleṣmadharā kalā—membrane secreting synovial fluid. (5) puriṣadharā kalā—mucus membrane of the intestines attending to absorption. (6) pittadharā kalā-mucus membrane of the stomach, duodenum and small intestine attending to digestion of food. (7) śukradharā kalā—membrane inside the testes and seminal ducts, producing and transporting semen.

Sapta āśaya (seven containers) :—

सप्त चाधारा रक्तस्याद्यः क्रमात् परे ॥ १० ॥
कफामपित्तपक्वानां वायोर्मूत्रस्य च स्मृताः ।
गर्भाशयोऽष्टमः स्त्रीणां पित्तपक्वाशयान्तरे ॥ ११ ॥

Ādhāra (āśaya)-containers/recepticles—are seven; the first is of rakta (blood), followed by those of kapha, āma (undigested food), pitta, pakva (digested food), vāyu (vata), and mūtra (urine); in women garbhāśaya (uterus), the eighth situated in between pittāśaya and pakvāśaya. 10–11.

Notes :—Raktāśaya is the yakṛt (liver) and plīhan (spleen); āmāśaya is the stomach and small intestine; pittāśaya is duodenum, liver and gall bladder; pakvāśaya is the large intestine inclusive of caecum; vātāśaya is large intestine inclusive of rectum; and mūtraśaya is the urinary bladder.

Koṣṭhāṅga (viscera) :—

कोष्ठाङ्गानि स्थितान्येषु हृदयं क्लोम फुप्फुसम् ।
यकृत्प्लीहोण्डुकं वृक्कौ नाभिडिम्भान्त्रबस्तयः ॥ १२ ॥

Koṣṭhāṅga (organs inside the chest and abdomen) are the hṛdaya (heart), kloma (?), phuphphusa (lungs), yakrit (liver), plīhan (spleen) uṇḍuka (caecum), two vrikka (kidneys), nābhi (umbilicus), dimbha (uterus ?), āntra (intestines) and basti (urinary bladder). 12.

Notes :--Kloma has been variously identified as trachea, right lung, gall bladder, or pancreas of these, pancreas is accepted by the majority of scholars. Similarly the identification of dimbha; generally it is identified as uterus.

Jīvitadhāma (*seats of life*) :—

दश जीवितधामानि शिरोरसनबन्धनम् ।
कण्ठोऽस्रं हृदयं नाभिर्बस्तिः शुक्रौजसी गुदम् ॥ १३ ॥

The ten jīvita dhāma are the śiras (head), rasana bañdhana (attachment of the tongue), kañṭha (throat), asra (blood), hṛdaya, (heart), nābhi (umbilicus), basti (urinary bladder), śukra (semen), ojas (essence of dhātūs) and guda (rectum and anus). 13.

Jāla-kaṇḍarādi (*net-like structures, tendons etc.*) :—

जालानि कण्डराश्चाङ्गे पृथक् षोडश निर्दिशेत् ।
षट् कूर्चाः सप्त सीविन्यो मेढ्रजिह्वाशिरोगताः ॥ १४ ॥
शस्त्रेण ताः परिहरेच्चतस्रो मांसरज्जवः ।
चतुर्दशास्थिसङ्घाताः, सीमन्ता द्विगुणा नव ॥ १५ ॥

There are in the body sixteen jāla (net like structures) and kaṇḍarā (big tendons) seperately; six kūrca (brush-like structures), seven sīvanī (sutures, raphae) located in the penis, tongue and head (skull), these should be spared from sharp instruments; (there are) four māṁsa rajju (muscular ropes), fourteen asthisaṅghāta (confluence of bones), eighteen sīmañtā (border lines, dividing lines, demarcations). 14–15.

Asthi (*bones*)–*snāyu* (*tendons*)–*peśī* (*muscles*) :—

अस्थ्नां शतानि षष्टिश्च त्रीणि दन्तनखैः सह ।
धन्वन्तरिस्तु त्रीण्याह, सन्धीनां च शतद्वयम् ॥ १६ ॥
दशोत्तरं सहस्रे द्वे निजगादात्रिनन्दनः ।
स्नाय्वां नवशती पञ्च पुंसां पेशीशतानि तु ॥ १७ ॥
अधिका विंशतिः स्त्रीणां योनिस्तनसमाश्रिताः ।

Three hundred and sixty is the number of asthi (bones) inclusive of teeth and nails. Dhañvañtari (divodāsa) says they are three hundred only. The number of sañdhi (bony joints) is two hundred and ten. Atri's son (Kṛṣṇa Ātreya) says they are two thousand; snāyu (tendons) are nine hundred, peśī (muscles) are five hundred, in men and twenty more in women located in the vaginal tract and breasts. 16–17½.

Sirā (veins) :—

दश मूलसिरा हृत्स्थास्ताः सर्वं सर्वतो वपुः ॥ १८ ॥
रसात्मकं वहन्त्योजस्तन्निबद्धं हि चेष्टितम् ।
स्थूलमूलाः सुसूक्ष्माग्राः पत्ररेखाप्रतानवत् ॥ १९ ॥
भिद्यन्ते तास्ततः सप्तशतान्यासां भवन्ति तु ।

Mūla sirā (root veins) are ten located in (attached to) the hṛdaya (heart), they transport the rasa (first fluid tissue) and ojas (essence of tissues) to the whole body; on them all the activities of the body depend. They are big at their roots and very small at their tips, and appear like the lines of a leaf (net like); thus divided they become seven hundred (in number). 18–19.

Avedhyā sira (veins not to be cut for venesection) :—

तत्रैकैकं च शाखायां शत, तस्मिन्न वेधयेत् ॥ २० ॥
सिरां जालन्धरां नाम तिस्रश्चाभ्यन्तराश्रिताः ।
षोडशद्विगुणाः श्रोण्यां, तासां द्वे द्वे तु वङ्क्षणे ॥ २१ ॥
द्वे द्वे कटिकतरुणे शस्त्रेणाष्टौ स्पृशेन्न ताः ।
पार्श्वयोः षोडशैकैकामूर्ध्वगां वर्जयेत्तयोः ॥ २२ ॥
द्वादशद्विगुणाः पृष्ठे पृष्ठवंशस्य पार्श्वयोः ।
द्वे द्वे तत्रोर्ध्वगामिन्यौ न शस्त्रेण परामृशेत् ॥ २३ ॥
पृष्ठवज्जठरे तासां मेहनस्योपरि स्थिते ।
रोमराजीमुभयतो द्वे द्वे शस्त्रेण न स्पृशेत् ॥ २४ ॥
चत्वारिंशदुरस्यासां चतुर्दश न वेधयेत् ।
स्तनरोहिततन्मूलहृदये तु पृथग्द्वयम् ॥ २५ ॥
अपस्तम्भाख्ययोरेकां तथाऽपालापयोरपि ।
ग्रीवायां पृष्ठवत्तासां नीले मन्ये कृकाटिके ॥ २६ ॥
विधुरे मातृकाश्चाष्टौ षोडशेति परित्यजेत् ।
हन्वोः षोडश, तासां द्वे सन्धिबन्धनकर्मणी ॥ २७ ॥

In each extremity the (number of) sirās (veins) are one hundred; out of them, the four viz, one by name jālañdharā and three situated deep inside, should not be cut (for performing venesection).

In the śroṇi (pelvis) there are thirty two sirās; of them, two each in both vañkṣaṇa (groins), two each in both kaṭīka taruṇa (crest of pelvic bone); these eight should not be touched by the sharp instrument (of venesection).

In the pārśva (flanks) there are sixteen; of them one on either side going upwards should be avoided.

In the pṛṣṭha (back) these are twentyfour on either side of the vertebral column; among them two each on either side going upwards should not be touched by the sharp instruments.

In the jaṭhara (abdomen) their number is same as in the back; out of them two on either side located above the penis on either side of the line of hair should not be touched by the sharp instrument.

In the uras (chest) there are forty; out of them the fourteen viz. two each situated at stanarohita (upper border of the brest), stanamūla (lower border of the breast), hṛdaya (region of the heart), one each at āpasthambha (left and righ. borders of the chest) and apalāpa (left and right borders of the back) should not be cut.

In the grīvā (neck) their number is same as in the back; among them, sixteen viz. two nīla, two manyā, two kṛkāṭika, two vidhura, and eight mātṛka-should be avoided.

In the hanu (lower jaw) there are sixteen; of them, the two which binds of joint (of the lower jaw with the skull) should not be cut). 20–27.

जिह्वायां हनुवत्तासामधो द्वे रसबोधने ।
द्वे च वाचः प्रवर्तिन्यौ नासायां चतुरुत्तरा ॥ २८ ॥
विंशतिर्गन्धवेदिन्यौ तासामेकां च तालुगाम् ।
षट्पञ्चाशन्नयनयोर्निमेषोन्मेषकर्मणी ॥ २९ ॥

द्वे द्वे, अपाङ्गयोर्द्वे च तासां षडिति वर्जयेत् ।
नासानेत्राश्रिताः षष्टिर्ललाटे, स्थपनीश्रिताम् ॥ ३० ॥
तत्रैकां, द्वे तथाऽऽवर्तौ, चतस्रश्च कचान्तगाः ।
सप्तैवं वर्जयेत्तासाम् कर्णयोः षोडशात्र तु ॥ ३१ ॥
द्वे शब्दबोधने शङ्खौ सिरास्ता एव चाश्रिताः ।
द्वे शङ्खसन्धिगे तासाम् मूर्ध्नि द्वादश तत्र तु ॥ ३२ ॥
एकैकां पृथगुत्क्षेपसीमन्ताधिपतिस्थिताम् ।
इत्यवेध्यविभागार्थं प्रत्यङ्गं वर्णिताः सिराः ॥ ३३ ॥
अवेध्यास्तत्र कार्त्स्न्येन देहेऽष्टानवतिस्तथा ।
सङ्कीर्णा ग्रथिताः क्षुद्रा वक्राः सन्धिषु चाश्रिताः ॥ ३४ ॥

In the jihvā (tongue) their number is same as in lower jaw (sixteen); of them two lower ones which make for taste perception and two which make for speech (should not be cut). In the nose there are twenty four; of them, the two responsible for smell perception and one in the palate should not be cut.

In the eyes they are fifty six; of them, six viz, two each which do the closing and opening of the eyelids; the two situated at the apāñga (the outer angle of the eye) (one in each eye) should be avoided.

In the forehead there are sixty; out of them, the one located at the sthapanī, two at the āvarta, four at the border line of the hair—these seven should be avoided.

In the ears there are sixteen; of them two responsible for perception of sound should be avoided. In the śañkha (temples) also they are of the same number (sixteen); of them, two situated at the joints of the temples should not be cut.

In the head there are twelve; of them, one each located at the utkṣepa (at the border line of hairs), sīmañta (sutures in the skull) and adhipati (bregma in the centre of the skull). (total eight) should not be cut.

Thus was described the sirās (veins) in each part of the body, ninetyeight (in total) for the whole body which are not to be cut (for venesection); apart from these, those (sirās) which are fused together, formed into lumps, very minute, curved and located inside joints also should not be cut (for blood letting). 28–34.

Sirā vibhāga (classification of veins) :—

तासां शतानां सप्तानां पादोऽस्रं वहते पृथक् ।
वातपित्तकफैर्जुष्टं शुद्धं चैवं स्थिता मलाः ॥ ३५ ॥
शरीरमनुगृह्णन्ति पीडयन्त्यन्यथा पुनः ।

Out of the seven hundred sirās (veins) one fourth of them (one hundred seventyfive) carry blood vitiated by vāta, pitta, kapha and pure (unvitiated) blood seperately. The mala (doṣa), remaining so (within their normal state) sustain the body, while, on the other hand (in their abnormal state) they cause troubles to the body. 35.

तत्र श्यावारुणाः सूक्ष्माः पूर्णरिक्ताः क्षणात्सिराः ॥ ३६ ॥
प्रस्पन्दिन्यश्च वातास्रं वहन्ते पित्तशोणितम् ।
स्पर्शोष्णाः शीघ्रवाहिन्यो नीलपीताः कफ पुनः ॥ ३७ ॥
गौर्यः स्निग्धाः स्थिराः शीताः संसृष्टं लिङ्गसङ्करे ।
गूढाः समस्थिताः स्निग्धा रोहिण्यः शुद्धशोणितम् ॥ ३८ ॥

Those (veins) which are bluish-red in colour, small, (sometime) full and (some time) empty momentarily and having throbbing (pulsations) are carrying blood mixed with vāta; those which are warm to touch, of quick pace (rate), bluish-yellow in colour are carrying blood mixed with pitta; those which are white in colour, smooth, static (immovable, firm, hard) and cold to touch are carrying blood mixed with kapha; mixture of these signs indicate mixture of doṣās. Those which are deep seated, evenly placed, smooth and of slight red colour are carrying pure blood (unmixed with the doṣās) 36–38.

Notes :—The ancient view of the exisence of seperate veins and different kinds of blood is misleading, there is only one venous network covering the entire body and only one kind of blood. The blood. is the medium for the doṣās (vāta, pitta and kapha) also to travel throught the body. When the doṣās are in their normal quantity, the blood is said to be pure. When one or more of the doṣās undergo increase in their quantity which is obnormal, the blood is said to be vitiated/impure. When such vitiated blood travel through the veins, they (doṣās) exhibit their characteriostic signs in the vein also, which can be recognised in in the one and the same vein. It should also be remembered that the term 'sirā' stands for both veins and arteries. Recognition of increase of doṣās is attempted by nāḍiparīkṣā (examination of the pulse) which is actually noting the features of the radial artery at the wrist.

Dhamanī (*arteries*) :—

धमन्यो नाभिसम्बद्धा विंशतिश्चतुरुत्तराः ।
ताभिः परिवृता नाभिश्चक्रनाभिरिवारकैः ॥ ३९ ॥
ताभिश्चोर्ध्वमधस्तिर्यग्देहोऽयमनुगृह्यते ।

Dhamanis, attached to the nābhi (umbilicus) are twenty-four; surrounded by them, the umbilicus resembles the axle hole of a wheel sorrounded by spokes. By these (dhamanīs) spreading upwards, downwards and sidewards-the entire body is maintained (with supply of nourishment). 30-39½.

Notes :—The term 'dhamanī' literally means 'that which throbs' "having pulsation" hence denotes an artery; the above description of the umbilicus being the centre of the arterial system pertains to foetal life. After birth, the heart becomes the centre.

Bāhya srotas (*external orifices, channels*) :—

स्रोतांसि नासिके कर्णौ नेत्रे पाय्वास्यमेहनम् ॥ ४० ॥
स्तनौ रक्तपथश्चेति नारीणामधिकं त्रयम् ।

Srotas (orifices, channels, passages) are : the two in the nose, two in the ears, two in the eyes, one of the rectum, one of the mouth and one of the urethra; in women; there are three more, two in the breasts and one of the passage of blood (menstrual fluid). 40.

Notes :—These orifices are big (wide) in size, open to the exterior and nine in number, hence, these are also called as sthūla srotas, bāhya srotas, nava dvāra, nava chidra (nine cuts or doors of the body).

Abhyantra srotas (*internal channels*) :—

जीवितायतनान्यन्तः स्रोतांस्याहुस्त्रयोदश ॥ ४१ ॥
प्राणधातुमलाम्भोऽन्नवाहीनि अहितसेवनात् ।
तानि दुष्टानि रोगाय, विशुद्धानि सुखाय च ॥ ४२ ॥

Srotas which are internal are said to be thirteen and are seats of life (activities essential for existence of life); they are, one each of prāṇa (respiration), the dhātus (the seven basic tissues), the malās (the three chief wastes), aṁbu (water) and anna (food).

These getting vitiated (becoming abnormal) by indulgence in unsuitables (foods and activities) give rise to diseases; when unvitiated (normal) these make for health. 41–42.

स्वधातुसमवर्णानि वृत्तस्थूलान्यणूनि च ।
स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च ॥ ४३ ॥

These possess the same colour as their dhātu (tissue in which they are present), are circular, big (wide) or small (minute), long and resemble the net-like lines of a leaf. 43.

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः ।
धातुभिर्विगुणो यश्च स्रोतसां स प्रदूषकः ॥ ४४ ॥

Foods and activities which possess qualities similar with those of the doṣās and dissimillar with those of the dhātus are the vitiators of the srotas. 44.

Srota duṣṭi (abnormilities of the channels) :—

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा ।
विमार्गतो वा गमनं स्रोतसां दुष्टिलक्षणम् ॥ ४५ ॥

Atipravṛtti (increase of structure or function), Saṅga (decrease of structure or function), Sirā (srotas) granthi (formation of lumps, tumors, thickening, etc.) and Vimārga gamana (movement in unusual or wrong paths) are the Sroto duṣṭi lakṣaṇa (signs of abnormality of srotas). 45.

बिसानामिव सूक्ष्माणि दूरं प्रविसृतानि च ।
द्वाराणि स्रोतसां देहे रसो यैरुपचीयते ॥ ४६ ॥

The orifices (openings/mouths) of the srotas are minute small, spread long and far, like those in the lotus stalk; through them rasa (fluid tissue carrying nutrition) nourishes (all the parts of the body). 46.

व्यधे तु स्रोतसां मोहकम्पाध्मानवमिज्वराः ।
प्रलापशूलविण्मूत्ररोधा मरणमेव वा ॥ ४७ ॥
स्रोतोविद्धमतो वैद्यः प्रत्याख्याय प्रसाधयेत् ।
उद्धृत्य शल्यं यत्नेन सद्यः क्षतविधानतः ॥ ४८ ॥

If the srotas are injured, delusion/loss of consciousness, tremors, flatulence, vomitting, fever, delerium, pain in the abdomen, suppression of feaces and urine and even death may occur. Hence the physician should first inform the relatives of the person who has injury to srotas, about the incurability and then do treatment, remove the foreign body with all out efforts and treat the wound in the same way as treating a recent/fresh wound. 47–48.

Notes :—In addition to the above, some more details about these internal stotas available in Aṣṭaṅga saṅgraha (chapter 6 of Śārīrasthāna) are furnished here : "Srotas are thirteen in number viz, 1. Prāṇavaha-srotas -its chief organs are the hṛdaya (heart) and the mahāsrotas (alimentary tract), it gets vitiated (becomes abnormal) by dryness and depletion (of tissues), suppression of thirst, hunger, and other urges of the body etc. Respiration-increased, dicreased, difficult or interrupted, acompanied with pain and sound are the (chief) signs of vitiation; treatment for these is the same as that of śvāsa (dyspnoea). 2. Ambuvaha (udakavaha) srotas– its chief organs are tālu (palate) and kloma (pancreas), it gets vitiated by āma (uncooked food), fear, excess of alcoholic drinks, dry foods, suppression of thirst etc; severe thirst, dryness of the mouth, ringing in the ears and unconsciousness are signs of its vitiation, treatment for these is same as that of tṛṣṇā (thirst). 3. Annavaha srotas-its chief organs are the āmāśaya (stomach) and vāmapārśva (left flank/oesophages). 4. Rasavaha srotas its chief organs are the hṛdaya (heart) and the ten dhamani (blood vessels). 5. Raktavaha srotas-its chief organs are yakṛt (liver) and plīhan (spleen) 6. Māmsavaha srotas-chief organs are the snāyu (tendons) and tvak (skin). 7. Medovaha srotas chief organs are the two vṛkka (kidneys) and māmsa (muscles). (vapāvahana or pancreas in Caraka). 8. Asthivaha srotas cheif organs the jaghana (pelvis) and medas (fat). 9. Majjavaha srotas– chief organs are the parśva (joints) and asthi (bones). 10. Śukravaha-srotas-chief organs are the two stana (breasts), the two muṣka (scrotum or the testes to be more precise). Caraka includes śephas (penis) also. 11. Mūtravaha srotas-chief organs are the basti (urinary bladder) and the two vaṅkṣaṇa (groins). 12. Purīṣavaha srotas– chief organs are pakvāśaya (large intestine) and sthūlaantra (sthūla guḍa-rectum according to Caraka. 13. Svedavaha srotas-chief orgns are madas (fat) and romakūpa (hair follicles).

Srotas are so called because they have sravaṇa (secretion, exude fluid materials).

From the foregoing description and other relevant information from other treatises, modern scholars are inclined to understand the internal srotas as minute pores in the wall of the cells of the primary tissues of the body and the thirteen kinds of srotas thus referring to the functional system of the body, viz.; prâṇavaha srotas–respiratory system, annavaha srotas–degestive system and so on.

Jāṭharāgni (fire-like agency in the stomach-duodenum) :—

अन्नस्य पक्ता पित्तं तु पाचकाख्यं पुरेरितम् ।
दोषधातुमलादीनामूष्मेत्यात्रेयशासनम् ॥ ४९ ॥

Pācaka pitta, as described earlier (in chapter 12 of sūtrasthāna) is the one that cooks (digests) the food; Ātreya proclaims that there is ūṣmā (heat, fire-like agency) in (each one of) the doṣa, dhātu and mala. 49.

Notes :—Pācaka pitta is present inside the jaṭhara and cooks the ingested food, hence it is variously called as jāṭharāgni, koṣṭhāgni, kāyāgni, audaryāgni and also as vaiśvānara.

तदधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता ।
सैव धन्वन्तरिमते कला पित्तधराह्वया ॥ ५० ॥
आयुरारोग्यवीर्यौजोभूतधात्वग्निपुष्टये ।
स्थिता पक्वाशयद्वारि भुक्तमार्गार्गलेव सा ॥ ५१ ॥
भुक्तमामाशये रुध्वा सा विपाच्य नयत्यधः ।
बलवत्यबला त्वन्नमाममेव विमुञ्चति ॥ ५२ ॥
ग्रहण्या बलमग्निर्हि स चापि ग्रहणीबलः ।
दूषितेऽग्नावतो दुष्टा ग्रहणी रोगकारिणी ॥ ५३ ॥
यदन्नं देहधात्वोजोबलवर्णादिपोषणम् ।
तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्रसादयः ॥ ५४ ॥

Its (pācaka pitta vis a vis jāṭharāgni) seat is grahaṇī duodenum) so called because it withholds the food (for a certain time inside the āmāśaya (stomach) to fecilitate digestion). In the opinion of Dhañvañtari it is the kalā known as pittadharā. Situated at the entrance of the pakvāśaya (intestines) and acting as a bolt to the door of pathway /channel of food, it is responsible for duration of life, health, valour, ojas (essence of the dhatu), strength of (all) the bhūtāgni and dhātvgni.

When it (grahaṇi) is strong, it with-holds the ingested food in the āmāśaya (stomach), cooks (digests) it well and then brings it down [into the pakvāśaya (intestines)] but when weak it allows even uncooked (undigested) food [into the pakvāśaya (intestines)].

The strength of the grahaṇī is from agni itself, and itself (strength of agni) is from grahaṇī; when the agni undergoes vitiation, it (grahaṇī) also gets vitiated and produces diseases.

That food which bestows nourishment to the dhātus of the body, ojas, strength, colour (and complexion) etc. is really made so by the agni, which is the cause for its cooking (digestion); rasa and others (dhātu) do not get (formed and nourished) by uncooked (undigested) food. 50–54.

Āhārapāka (digestive processes) :—

अन्नं कालेऽभ्यवहृतं कोष्ठं प्राणानिलाहृतम् ।
द्रवैर्विभिन्नसङ्घातं नीतं स्नेहेन मार्दवम् ॥ ५५ ॥
सन्धुक्षितः समानेन पचत्यामाशयस्थितम् ।
औदर्योऽग्निर्यथा बाह्यः स्थालीस्थं तोयतण्डुलम् ॥ ५६ ॥

The food ingested at the proper time, is drawn into the alimentary tract by the prāṇavāta; its hard/big masses split and made soft by the liquid; then the audaryāgni (jaṭharāgni-fire-like agency) activated by samānavāta cooks the food present in the āmāśaya (stomach) just like the external fire cooks the rice and water kept in the pot. 55–56.

आदौ षड्रसमप्यन्नं मधुरीभूतमीरयेत् ।
फेनीभूतं कफं, यातं विदाहादम्लतां ततः ॥ ५७ ॥
पित्तमामाशयात्कुर्याच्च्यवमानं, च्युतं पुनः ।
अग्निना शोषितं पक्वं पिण्डितं कटु मारुतम् ॥ ५८ ॥

Although the food consists of all the six tastes, it first becomes madhura (sweet) and gives rise to the production of kapha, of frothy nature; next undergoing further cooking it becomes amla (sour) and gives rise to the production of pitta; then getting expelled from the āmāśaya (stomach) it gets dried, becomes solid and kaṭu (pungent) and gives rise to the production of vāta. 57–58.

Notes :—The three successive stages of transformations-the madhura, amla and kaṭu-are known as Avasthāpāka, each one leading to the production of kapha, pitta and vāta respectively. All these three stages together form the first phase of digestion of food.

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः ।
पञ्चाहारगुणान्स्वान् स्वान् पार्थिवादीन् पचन्त्यनु ॥ ५९ ॥

The five ūṣmā (agni) (fire-like agency) viz, bhauma, āpya, āgneya, vāyavya and nābhasa, cook the pārthiva and other qualities of foods; each of its own kind, respectively. 59.

Notes :—Bhauma (pārthiva), āpya, āgneya, vāyavya and nābhasa-kinds of agni are known as bhūtāgnis. They are present in the jaṭharāgni itself and derive strength from it, and commence their actions after the three avasthāpāka are completed. Each bhūtagni acts upon its own kind of materials the food, pārthivāgni acts on pārthiva materials, āpyāgni on āpya materials and so on. This activity of the bhūtagni is known as Niṣṭhapāka which is the second phase of digestion.

यथास्वं ते च पुष्णान्ति पक्वा भूतगुणान् पृथक् ।
पार्थिवाः पार्थिवानेव शेषाः शेषांश्च देहगान् ॥ ६० ॥

They (qualities of food) after undergoing cooking, nourish the qualities (materials of the body i.e, doṣās, dhātus and mala), pārthiva qualities (of the food) nourish pārthiva qualities (materials of the body) only, and the rest the others (respectively). 60.

Notes :-After Niṣṭhāpaka, the pārthiva qualities of the food become the nourishment of the pārthiva category of materials (such as bones, muscles etc); āpya qualites nourish only āpya materials (kapha, rasa lasika, medas, majja, mutra etc), vāyavīya qualites nourish vāyāviya materials (vāta skin, etc), nābhasa qualities nourish nābhasa materials (empty spaces, ears etc), In this manner the different qualities of food provide nourishment to the materials of the body.

किट्टं सारश्च तत्पक्वमन्नं सम्भवति द्विधा ।
तत्राच्छं किट्टमन्नस्य मूत्रं विद्याद्घनं शकृत् ॥ ६१ ॥

The digested food (after both phases of digestion) gets divided into two parts viz, kiṭṭa (waste) and sāra (essence). The fine (liquid) portion of waste product of food becomes mūtra (urine) and the solid portion becomes śakṛt (feaces).

सारस्तु सप्तभिर्भूयो यथास्वं पच्यतेऽग्निभिः ।

The sāra (essence) undergoes further cooking (transformation) by the seven agnis of their own, (dhatvagni present in each dhātu).

Dhātu pariṇāma (tissue metobolism) :—

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च ॥ ६२ ॥
अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रजायते ।

From rasa, rakta gets formed, then māmsa (from rakta), from māmsa, medas gets formed, then asthi from medas; from asthi, majja gets formed, then the śukra (from majja), from śukra the garbha (embryo) gets formed.

Notes :—The sāra (essence) of food also known as āhārarasa gets absorbed in the pakvāśaya (the small and large intestines) and undergoes further transformation and becomes rasa dhātu–the first dhātu. It contains nutritive materials (poṣaka aṁśa) required by all the other dhātus. It travels to all the tissues through the internal srotas present in the dhātus and supplies them their nutrition. These nutritive materials are acted upon by the dhātvgni, present in each dhātu. After this, two kinds of materials get formed viz, sāra (essence) and kiṭṭa (waste). The sāra (essence) is again of two kinds viz 1. sthūla (gross) which is more in quantity, is made use of by the same dhātu for its own growth. 2. sūkṣma (fine)–which is less in quantity, is the moity required for the formation of the next succeeding dhātu. Thus rasadhātu contributes some materials to māmsa and so on. Hence it is said that one dhātu is the food for the other. The rasa dhātu, so called because it is constantly circulating, carries these materials also from one dhātu to the other. Hence the above description of "the proceeding dhātu giving birth to its succeeding dhatu". The last dhātu the–sukra–leads to the formation of the embryo.

Rasa dhātu carrying nutrition to all the dhātus and the formation of the seven dhātus has been explained by commentators like Cakrapāṇidatta, with three Nyāyas (anologies) viz, kṣira dadhi nyāya, kedārikulyā nyāya and khalekapota nyāya.

1. kṣīradadhi nyāya–just as the milk gets converted into curds, curds into butter and butter to ghee, the rasa dhātu becomes raktadhātu, rakta

becomes māmsa and so on. This explaination has been rejected as it cannot explain the formation of sāra and kiṭṭa.

2. khale kapota nyāya-just as pegions from far and near come to the heap of corn kept at one place, pick up their requirement and go back to their dwellings, so also each dhātu picks up its requirement from the pool of rasa dhātu (in the pakvāśaya). This anology has also been rejected as it does not provide for circulation of rasadhātu.

3 Kedarikulyā nyāya-just as a vast field of crops, divided into small plots, each one supplied with water by small channels, thus supplying nutrition to all the crops at their own places; the water of one plot flowing into its next in small quantities, rasa dhātu also flows through small channels (internal srotas), supplyng nutrition to all the dhātus remaining in their own places. This anology answering to all the provisions (chiefly the circulation of rasadhātu, existence of srotas contribution of moities from one dhātu to the other etc. has been accepted.

The presence of fiire like agency in each tissue, the process of pāka (cooking, digestion, transformation) the production of essence and waste in each dhātu, formation and development of dhātu one after the other, ensuring the growth of the body all these are known as Dhātū pariṇāma (tissue metobolism).

कफः पित्तं मलाः खेषु प्रस्वेदो नखरोम च ॥ ६३ ॥
स्नेहोऽक्षित्वग्विशामोजो धातूनां क्रमशो मलाः ।

Kapha, pitta, kha mala (the waste products of the external srotas) sweda (sweat), nakha (nails) and roma (hair), fatty material of the eyes, skin and feaces; and the ojas (essence of dhatu) are the mala (wastes) of the dhātus respectively. 63.

Notes:—kapha is the waste product of rasadhātu, pitta is of rakta, excretions of the eyes, nose, mouth are the wastes of māmsa; sweat is of medas; nails and hair are of asthi; fatty material of feaces, eyes, skin etc. are of majja, and ojas is the waste product of śukra.

प्रसादकिट्टौ धातूनां पाकादेवं द्विधर्च्छतः ॥ ६४ ॥

The essence and wastes of dhātus are produced only after pāka (digestion/transformation in the dhātus). 64.

परस्परोपसंस्तम्भाद्धातुस्नेहपरम्परा ।
केचिदाहुरहोरात्रात्षडहादपरे, परे ॥ ६५ ॥
मासेन याति शुक्रत्वमन्नं पाकक्रमादिभिः ।
सन्तता भोज्यधातूनां परिवृत्तिस्तु चक्रवत् ॥ ६६ ॥

The continuity of evolution of dhātus is because of the intimate interrelationship (between the preceeding and the succeeding dhātu).

Some (authorities) say, that the food gets converted to śukra (last dhātu) in one day; some say, after six days; and yet others, after one month, after undergoing series of pāka (digestion and transformation).

The transformation of bhojya dhātus (nutrient tissues, small quantities of essence of the preceding tissue) goes on uninturrpted like the (movement of) wheel. 65–66.

वृष्यादीनि प्रभावेण सद्यः शुक्रादि कुर्वते ।
प्रायः करोत्यहोरात्रात्कर्मान्यदपि भेषजम् ॥ ६७ ॥

Aphrodisiacs (drugs etc.) by their special effects, produce śukra etc. immediately. Probably other medicines also produce their actions (effects) by a day and night. 67.

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा ।
युगपत्सर्वतोऽजस्रं देहे विक्षिप्यते सदा ॥ ६८ ॥

Rasa dhātu itself gets circulated by the proper (normal) activity of vyānavāta, throughout the body, continuously, at all times.

क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः ।
तस्मिन्विकारं कुरुते खे वर्षमिव तोयदः ॥ ६९ ॥
दोषाणामपि चैवं स्यादेकदेशप्रकोपणम् ।

When the rasa dhātu accumulates/stagnates at any place due to the abnormality of the kha (srotas inside the dhātus) it gives rise to diseases in that place, just as clouds (stagnating at one place) bring about rain. Like wise the doṣās also undergo aggravation (increase) at any one place (due to stagnation). 69–70a.

Notes :—The chief seat of rasa is hṛdaya (heart) which is the seat of vyāna vāta also. Vyāna pushes the rasa through the sirās and dhamanīs (blood vessels), and causes its circulation inside the sūkṣma srotas present in the dhātus. When these srotas become abnormal (the four kinds of sroto duṣṭi mentioned earlier) due to indulgene in unhealthy foods and activities, the circulation of rasa is obstructed (partially or completely) at the site of such abnormality. Obstruction leads to accumilation. Rasa dhātu is the medium of transport of the doṣas (vāta, pitta and kapha) also. So when there is accumilation of rasa at any place there is accumilation of doṣās also. Both the two together give rise to the onset of diseases at that place.

Jāṭharāgni pradhānayam (importance of gastric fire) :—

अन्नभौतिकधात्वग्निकर्मेति परिभाषितम् ॥ ७० ॥
अन्नस्य पक्ता सर्वेषां पक्तृणामधिको मतः ।
तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः ॥ ७१ ॥
तस्मात्तं विधिवद्युक्तैरन्नपानेन्धनैर्हितैः ।
पालयेत्प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ॥ ७२ ॥

Thus, was described the activities of the agni of anna, (fire-like agency responsible for digestion of food known as koṣṭhāgni, jāṭhrāgni, kāyāgni etc.), the bhūta (the five bhūtāgni) and the dhātu (the seven dhātvagni). Among all these digestive agencies, that which cooks the food (i. e. jātharāgni, koṣṭhāgni) is great (in strength), it is the root (chief cause) for them (bhūtāgni and dhātvagni); its increase and decrease make for their increase and decrease respectively; so it should be preserved (maintained normal) with great effort (care), by the proper use of suitable foods and drinks; on its normalcy depend the life span, and condition of strength (of the person). 71–72.

Jāṭharāgni bheda (kinds of gastric fire) :—

समः समाने स्थानस्थे विषमोऽग्निर्विमार्गगे ।
पित्ताभिमूर्च्छिते तीक्ष्णो मन्दोऽस्मिन्कफपीडिते ॥ ७३ ॥

It (jāṭharāgni) is sama (normal) when samāna vāta is in its normal seat (or condition); it becomes viṣama (erratic) when samāna vāta is in the wrong path (or increased); it is tīkṣṇa (very powerful) when (the samānavāta is) associated with pitta, and it is maṇḍa (weak) when (samāna vāta is) associated with kapha. 73.

समोऽग्निर्विषमस्तीक्ष्णो मन्दश्चैवं चतुर्विधः ।

Thus the agni is of four kinds-Sama (normal), Viṣama (erratic, unsteady), Tīkṣṇa (strong) and Mañda (weak),

यः पचेत्सम्यगेवान्नं भुक्तं सम्यक् समस्त्वसौ ॥ ७४ ॥
विषमोऽसम्यगप्याशु सम्यग्वाऽपि चिरात्पचेत् ।
तीक्ष्णो वह्निः पचेच्छीघ्रमसम्यगपि भोजनम् ॥ ७५ ॥
मन्दस्तु सम्यगप्यन्नमुपयुक्तं चिरात्पचेत् ।
कृत्वाऽऽस्यशोषाटोपान्त्रकूजनाध्मानगौरवम् ॥ ७६ ॥

That which cooks (digests) the properly ingested food at the proper time is Samāgni (normal); that which cooks the food sometimes too quickly though it is improperly consumed (at improper time, more in quantity etc.) and some times too slow, though the food is properly consumed (at proper time and in usual quantity), is Viṣamāgni; Tīkṣṇāgni is that which digests the food too quick even though the food is improper (or more in quantity); Mandāgni is that which digests the food even though proper, after a long time producing dryness of the mouth, noise in the abdomen, gurglings of the intestines, flatulence, and heavyness. 76.

Notes :—Āyurveda attaches great importance to the jaṭharāgni-digestive activity in the gastrointestinal tract. Health and ill-health depend on it. Almost all organic diseases (of both the body and mind) are said to arise from abnormal states of digestive activity. Hence the utmost need to preserve its normalcy.

Trividha bala (three kinds of strength) :—

सहजं कालजं युक्तिकृतं देहबलं त्रिधा ।
तत्र सत्त्वशरीरोत्थं प्राकृतं सहजं बलम् ॥ ७७ ॥
वयस्कृतमृतूत्थं च कालजं, युक्तिजं पुनः ।
विहाराहारजनितं तथोर्जस्करयोगजम् ॥ ७८ ॥

Sahaja, kālaja and yuktikṛta–are the three kinds of strength of the body. Among them, Sahaja is that which is due to satva guṇa etc. (body having excellence of all the tissues and of the mind) and which is natural (born with, innate to the body); Kālaja is that due to season and age of the person), Yuktija is that due to (accruing from) activities, foods and effect of rejuvinators (drugs etc.). 77–78.

Notes :—Bala or strength is of two kinds viz, (1) karmaśakti–capacity to do work and (2) vyādhikṣamitva-capacity to resist or withstand diseases. Both these, are included in the three fold classification mentioned in the above verse. *Sahaja* is the inborn or natural strength and is attributed to the predominance of satva guṇa. *Kālaja* or seasonal strength during winter and youth man's strength is optimum while during summer, infancy, young age and old age it is minimum, due to the effect of climate and condition of tissues and organs of the body, *Yuktikṛta* means artificially created; by habitual use healthy foods and activities, avoidance of unhealthy or poison—like foods and drinks, and use of medicines (rejuvinators, tonics, aphrodisiacs, serums and vaccines etc.). Habitat, race, familial traits, planetary influences at the time of birth, condition of the seeds (spermatozoan and ovum), the womb, and also of the mind are the other factors influencing the strength of man.

Trividha deśa (three kinds of habitat) :—

देशोऽल्पवारिद्रुनगो जाङ्गलः स्वल्परोगदः ।
आनूपो विपरीतोऽस्मात्समः साधारणः स्मृतः ॥ ७९ ॥

The country (reigon of land) which has less of water (resources), vegetation and mountains is (known as) Jāṅgala (arid, dry, desert like), It produces few diseases (in man and animals). Ānūpa (marshy, wet, water logged) is its opposite. Sādhāraṇa (moderate) is that which is sama (moderate) neither too less nor too much of these features). 79.

Notes :—Number of diseases affecting man is great in ānūpa (marshy) region, less in jāṅgala (arid) and of moderate number in sādhāraṇa (moderate) regions; so also the longevity of life, people of ānūpa regions have short span of life, people of jāṅgala regions have long span and those of sādharana regions have moderate span. Vāta is predominant in jāṅgala and people suffer from more of vāta diseases; kapha is predominant in ānupa and kapha diseases are more in the people of this region; in sādharaṇa region, there is no such doṣas predominance, any doṣa may get aggravated by the effect of the foods and activities indulged.

Dhātu pramāṇa (quantity of tissues) :—

मज्जमेदोवसामूत्रपित्तश्लेष्मशकृन्त्यसृक् ।
रसो जलं च देहेऽस्मिन्नेकैकाञ्जलिवर्द्धितम् ॥ ८० ॥
पृथक् स्वप्रसृतं प्रोक्तमोजोमस्तिष्करेतसाम् ।
द्वावञ्जली तु स्तन्यस्य चत्वारो रजसः स्त्रियाः ॥ ८१ ॥
समधातोरिदं मानं विद्याद्वृद्धिक्षयावतः ॥ ८२ ॥

(The quantity of) majja (marrow), medas (fat), vasā (muscle fat), mūtra (urine), pitta, śleṣman (kapha), śakṛt (feaces) asṛk (blood), rasa (plasma) and jala (water, body fluids like lymph) are in this body, one añjali more in their successive order (quantity of); ojas (essence of dhātu), maṣtiṣka (brain matter) and retas (semen) are one prasṛta each; in women stanya (breast milk) is two añjali and rajas (menstrual fluid) four añjali; these are the measures when they are normal and on these (measure) the increase and decrease (of dhatu and others) have to be understood (determined).

Notes :—Anjali is 192 ml. and prasṛta 96 ml. approximately.

Deha prakṛti (human constitution/tempercment) :—

शुक्रासृग्गर्भिणीभोज्यचेष्टागर्भाशयर्तुषु ।
यः स्याद्दोषोऽधिकस्तेन प्रकृतिः सप्तधोदिता ॥ ८३ ॥

Depending on the doṣa that is predominant in the śukra (semen or the spermatozoan to be more specific), asrik (menstrual blood or the ovum to be more specific) at the time of their union), in the bhojya (food), ceṣṭā (activities) of the garbhiṇī (pregnant woman), garbhāśaya (uterus) and ṛtu (season)—seven kinds of prakṛtī (human constitution) are produced. 83.

Notes :—The seven kinds of prakṛti are counted as follows; three ekadoṣaja--one from each doṣa viz ; vātaja, pittaja and kaphaja; three dvidoṣaja/dvandva doṣaja or samsargaja-from the combination of two doṣās viz vata+pittaja, vata+kaphaja and kapha+pittaja; one tridoṣaja, sammiṣraja or sannipātaja-from the combination of all the three doṣas. The features of these kinds are described further.

Vāta prakṛti (Nervous temperament) :—

विभुत्वादाशुकारित्वाद्बलित्वादन्यकोपनात् ।
स्वातन्त्र्याद्बहुरोगत्वाद्दोषाणां प्रबलोऽनिलः ॥ ८४ ॥

प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेशगात्राः ।
शीतद्विषश्चलधृतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिबहुप्रलापाः ॥ ८५ ॥

अल्पवित्तबलजीवितनिद्राः सन्नसक्तचलजर्जरवाचः ।
नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलाः ॥ ८६ ॥

मधुराम्लपटूष्णसात्म्यकाङ्क्षाः कृशदीर्घाकृतयः सशब्दयाताः ।
न दृढा न जितेन्द्रिया न चार्या न च कान्तादयिता बहुप्रजा वा ॥ ८७ ॥
नेत्राणि चैषां खरधूसराणि वृत्तान्यचारूणि मृतोपमानि ।
उन्मीलितानीव भवन्ति सुप्ते शैलद्रुमांस्ते गगनं च यान्ति ॥ ८८ ॥
अधन्या मत्सराध्माताः स्तेनाः प्रोद्बद्धपिण्डिकाः ।
श्वशृगालोष्ट्रगृध्राखुकाकानूकाश्च वातिकाः ॥ ८९ ॥

Because of (properties like)–all pervading (in all the parts of the body), quick acting, strong (powerful), tendency to aggravate others (doṣās, dhātus and malas etc.), acting independently, and producing many diseases vāta is powerful among the doṣās.

Hence persons born with the predominance of pavana (vāta) generally have, hair and body which are cracked and dusky (lustreless), they hate cold, are unsteady in respect of courage, memory, thinking, movement (walking and others), friendship, vision and gait; talk more and irrelevent, possess little of wealth, strength, span of life and sleep; their voice (speaking) is obstructed, interrupted, unsteady or harsh; they are atheists, gluttons, pleasure seeking; desirous of music, humor, hunting or gambling; desirous of habituation to sweet, sour, salty and hot foods; are lean and tall in shape, produce sound during walking (kunkles in joints of the leg); are not steadfast, cannot control their senses, not civilised (brutish, impolite), not liked by women, not have many children; their eyes are rough (dry), lustreless, round, unpleasant and resemble those of the dead; lids kept open while sleeping; they dream as though roaming on the mountains, dwelling on trees and moving in the sky; persons of vātaprakriti are non-magnanimous, bloated with jealosy, of stealing nature and having bulged calves; they resemble (in movements, mental behaviour etc.) animals such as the dog, jackal, camel, vulture, rat and crow. 84–89.

Pitta prakṛti (bilious temperament) :—

पित्तं वह्निर्वह्निजं वा यदस्मात्पित्तोद्रिक्तस्तीक्ष्णतृष्णाबुभुक्षः ।
गौरोष्णाङ्गस्ताम्रहस्ताङ्घ्रिवक्त्रः शूरो मानी पिङ्गकेशोऽल्परोमा ॥ ९० ॥

दयितमाल्यविलेपनमण्डनः सुचरितः शुचिराश्रितवत्सलः ।
विभवसाहसबुद्धिबलान्वितो भवति भीषु गतिर्द्विषतामपि ॥ ९१ ॥
मेधावी प्रशिथिलसन्धिबन्धमांसो नारीणामनभिमतोऽल्पशुक्रकामः ।
आवासः पलिततरङ्गनीलिकानां भुङ्क्तेऽन्नं मधुरकषायतिक्तशीतम् ॥९२॥
घर्मद्वेषी स्वेदनः पूतिगन्धिर्भूर्युच्चारक्रोधपानाशनेर्ष्यः ।
सुप्तः पश्येत्कर्णिकारान्पलाशान् दिग्दाहोल्काविद्युदर्कानलांश्च ॥ ९३ ॥
तनूनि पिङ्गानि चलानि चैषां तन्वल्पपक्ष्माणि हिमप्रियाणि ।
क्रोधेन मद्येन रवेश्च भासा रागं व्रजन्त्याशु विलोचनानि ॥ ९४ ॥
मध्यायुषो मध्यबलाः पण्डिताः क्लेशभीरवः ।
व्याघ्रर्क्षकपिमार्जारयक्षानूकाश्च पैत्तिकाः ॥ ९५ ॥

Pitta is fire itself or born from fire; hence persons having predominance of pitta, have very keen (severe) thirst and hunger; are white (in the colour of the skin) and warm in body; possess coppery red palms, soles and face; are brave and proud; have brown and scanty hair; are fond of women, garlands, unguents (perfumeries); are of good behaviour, clean, affectionate to dependents, desirous of grandeour, adventure have mental power (ability) of facing fear and enemity; highly intellegent, possess very loose and lean joints and muscles; do not like women; possess less of semen and sexual desire; possess grey hair, wrinkles, and blue patches on the skin; consume food which is sweet, astringent, bitter and cold; hate sunlight (and heat); perspire heavily, emit bad smell from the body; expel faeces frequently, have more anger, eating, drinking (wine) and jealosy; while in sleep dream of (flowers of) karṇikāra and palāśa, forest fire, meteor, lightening/thunder bolt, bright sunrays and fire; their eyes are thin (small), brown, unsteady with thin and few eyelashes; eyes desirous of cold comfort, becoming red very quick by anger, drinking wine and exposure to sunlight. Persons of pitta prakṛti are of medium life—span, medium strength, highly learned, afraid of discomfort and resemble (in behaviour) animals like the tiger, bear, ape, cat and yakṣa. 90–95.

Kapha prakṛti (phlegmatic temperament) :—

श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गूढस्निग्धश्लिष्टसन्ध्यस्थिमांसः ।
क्षुत्तृड्दुःखक्लेशघर्मैरतप्तो बुद्ध्या युक्तः सात्त्विकः सत्यसन्धः ॥९६॥

प्रियङ्गुदूर्वाशरकाण्डशस्त्रगोरोचनापद्मसुवर्णवर्णः ।
प्रलम्बबाहुः पृथुपीनवक्षा महाललाटो घननीलकेशः ॥९७॥
मृद्वङ्गः समसुविभक्तचारुदेहो बह्वोजोरतिरसशुक्रपुत्रभृत्यः ।
धर्मात्मा वदति न निष्ठुरं च जातु प्रच्छन्नं वहति दृढं चिरं च वैरम् ॥९८॥
समदद्विरदेन्द्रतुल्ययातो जलदाम्भोधिमृदङ्गसिंहघोषः ।
स्मृतिमानभियोगवान् विनीतो न च बाल्येऽप्यतिरोदनो न लोलः ॥९९॥
तिक्तं कषायं कटुकोष्णरूक्षमल्पं स भुङ्क्ते बलवांस्तथाऽपि ।
रक्तान्तसुस्निग्धविशालदीर्घसुव्यक्तशुक्लासितपक्ष्मलाक्षः ॥१००॥
अल्पव्याहारक्रोधपानाशनेहः प्राज्यायुर्वित्तो दीर्घदर्शी वदान्यः ।
श्राद्धो गम्भीरः स्थूललक्षः क्षमावानार्यो निद्रालुर्दीर्घसूत्रः कृतज्ञः ॥१०१॥
ऋजुर्विपश्चित्सुभगः सुलज्जो भक्तो गुरूणां स्थिरसौहृदश्च ।
स्वप्ने सपद्मान् सविहङ्गमालांस्तोयाशयान् पश्यति तोयदांश्च ॥१०२॥
ब्रह्मरुद्रेन्द्रवरुणतार्क्ष्यहंसगजाधिपैः ।
श्लेष्मप्रकृतयस्तुल्यास्तथा सिहाश्वगोवृषैः ॥१०३॥

Ślesman (kapha) is soma (moon-like, cool, mild); hence persons of kapha prakṛti are mild in nature, possess deep seated (not prominantly seen), unctous and well-knit joints and muscles; are not much troubled by huger, thirst, unhappiness (troubles) strain and heat; endowed with intellegence, right attitude and truthfulness; possess colour like that of priyañgu, dūrvā śarakāṇḍa, śastra (iron, steal weapon), gorocanā, padma or suvarṇa; have long arms, big and elevated chest, big (wide) forehead, thick and blue hair; soft, even (symmetrical), well defined and good looking body, of great vigour, sexual prowess, desire in tastes; more of semen, children and attendents; are of righteous, benovalent nature, do not speak harsh and abusively; horbour enimity, concealed and deep for long time; their gait is like that of an elephant in rut; their voice like the roaring of clouds, ocean, mridanga, (drum) or lion; possess good memory, perseverance, humbleness, do not weep (cry) much even in childhood; are not greedy (clinging to pleasures) consume food which is bitter, astringent, pungent, hot, dry and less in quantity, and still remain strong; their eyes are red at the angles, unctous, wide, long, with well degined white and black spheres (sclera and cornea) and with more eye lashes; have less of speech, anger, desire for drink (wine), food and activities; endowed with more life (longivity), wealth, foresight and munificience; have faith (in god, granting gifts, charity etc.); dignified, greatly charitable; of forgiving nature, civilised; very sleepy/drowsy, slow, grateful, straightforward, learned, pleasant to look at, bashful, obedient to teachers (and elders) and of fast friendship; see reservoers of water full of lotus and rows of birds and clouds (in dream); persons of śleṣma prakṛti are similar (in nature) with Brahma, Rudra, Iñdra, Varuṇa, Tārkṣya (garuḍa) haṁsa (swan) Gajādhipa (the elephant Airāvata), lion, horse, and bull. 96–103.

प्रकृतीर्द्वन्द्वसर्वोत्था द्वन्द्वसर्वगुणोदये ।
शौचास्तिक्यादिभिश्चैवं गुणैर्गुणमयीर्वदेत् ॥१०४॥

Persons born with predominance of two doṣās and all three doṣās possess features of two or all the doṣās together.

Likewise, by features such as cleanliness, belief in god etc. persons are to be understood as belonging to the (category of the) guṇās (the three mahāguṇa–satva, rajas and tamas). 104.

Notes :—Among the seven kinds of doṣa prakṛti, persons of sammiśra prakiti (combination of all the three doṣa in equal proportion) are the best in health and other aspects but very few in number. Persons of samsarga prakṛiti (combination of any two doṣa) are moderate (in health etc.) and form highest percentage numerically, persons of ekadoṣoja prakṛiti (single dosa origin) are poor in health and other aspects. Among these three, kapha prkṛiti is best, pitta prakṛti moderate and vāta prakṛti is least.

Caraka saṁhitā describes seven kinds of sātvika prakṛti, six kinds of rājasa prakṛti and three kinds of tāmasa prakṛti, designating them as "kāya" such as brāhma kāya etc. (vide chapter 4 of śārīra sthāna). These are known today as psychological temperaments.

Vayaḥ (age) :—

वयस्त्वाषोडशाद्बाल्यं तत्र धात्विन्द्रियौजसाम् ।
वृद्धिरासप्ततेर्मध्यं तत्रावृद्धिः परं क्षयः ॥१०५॥

The period upto sixteen years of age is Bālya (childhood) in which there occurs the increase of dhātu (tissues), iñdriya (sense perception) and ojas (essence of dhātus responsible for strength); the period upto seventy years is Madhya (middle age, youth) in which there is no increase of tissues etc; then (after seventy years) it is kṣaya–decrease/depletion of tissues etc. or old age). 105.

Notes :—Suśruta, further sub-divides each of the above three periods as follows—

1. *Bālya* (*childhood*) :—

a. kṣīrapa (drinks only milk) 1st day of birth upto 1 year.
b. kṣira-annāda (milk and solid food) 1–2 years.
c. annāda (only solid food)–2 to 16 years.

Kapha is the predominant doṣa during bālya and so diseases of kapha are more common. The tissues are undergoing the process of growth and development, and so poor in strength (capacity to work and resist diseases).

2. *Madhya* (*middle age*) :—

a. vṛddhi (adolescence) 16–20 years.
b. yauvāna (youth) 20–30 years.
c. sampūrṇatā (full grown) 30–40 years.
d. parihāṇi (degeneration) 40–60–70 years.

All the tissues will have attained optimum growth and development, are capable of any hard work and resist diseases. Pitta is the predominant doṣa in this period and so diseases of pitta origin are more common.

3. *Jīrṇa* (*old age*) :—

a. kṣīṇa–(from 70 till death).

All the tissues will slowly undergo decrease and degeneration, lose their strength and capacity to resist disease. Vāta is the predominant doṣa in this period and diseases of vāta origin are common.

Śarīra lakṣaṇa–physiognomy :—

स्वं स्वं हस्तत्रयं सार्द्धं वपुः पात्रं सुखायुषोः ।
न च यद्युक्तमुद्दिष्टैरष्टाभिर्निन्दितैर्निजैः ॥१०६॥
अरोमशासितस्थूलदीर्घत्वैः सविपर्ययैः ।

Three and a half hasta (arms length) in one's own arm is the height of the body suitable for a happy life. This measurement does not apply to those who belong to the eight kinds of Nindita (unsatisfactory, abnormal, bad, physique) such as aroma (hairless), asita (black), sthūla (big, obese) and dīrgha (tall), with their opposites. 106½.

Notes :—One hasta is 45 cms; three and half hasta (157 cms) is the average height of an adult male; height varies depending on many factors such as sex, habitat, race, heredity etc. The eight kinds of body configurations considered to be bad to health are : (1) aroma—no hair on the body, (2) atiloma—too much of hair on the body, (3) atikṛṣṇa—very bleck in skin color. (4) atigaura-very white in colour. (5) atisthūla—very stout/obese/corpulent. (6) atikṛśa—very thin/emaciated. (7) atidīrgha—very tall and (8) ati-hraswa—very short/dwarf/pigmy; As known now, these are the effects of increased or decreased activity of the various endocrine glands (hormonal disorders). Some persons of these kinds lead a fairly healthy life while others suffer.

सुस्निग्धा मृदवः सूक्ष्मा नैकमूलाः स्थिराः कचाः ॥१०७॥
ललाटमुन्नतं श्लिष्टशङ्खमर्धेन्दुसन्निभम् ।
कर्णौ नीचोन्नतौ पश्चान्महान्तौ श्लिष्टमांसलौ ॥१०८॥
नेत्रे व्यक्तासितसिते सुबद्धघनपक्ष्मणी ।
उन्नताग्रा महोच्छ्वासा पीनर्जुर्नासिका समा ॥१०९॥
ओष्ठौ रक्तावनुद्वृत्तौ, महत्यौ नोल्बणे हनू ।
महदास्यं, घना दन्ताः स्निग्धाः श्लक्ष्णाः सिताः समाः ॥११०॥
जिह्वा रक्ताऽऽयता तन्वी, मांसलं चिबुकं महत् ।
ग्रीवा ह्रस्वा घना वृत्ता, स्कन्धावुन्नतपीवरौ ॥१११॥
उदरं दक्षिणावर्तगूढनाभिसमुन्नतम् ।
तनुरक्तोन्नतनखं स्निग्धमाताम्रमांसलम् ॥११२॥
दीर्घाच्छिद्राङ्गुलिमहत्पाणिपादं प्रतिष्ठितम् ।
गूढवंशं बृहत्पृष्ठं, निगूढाः सन्धयो दृढाः ॥११३॥
धीरः स्वरोऽनुनादी च, वर्णः स्निग्धः स्थिरप्रभः ।
स्वभावजं स्थिरं सत्त्वमविकारि विपत्स्वपि ॥११४॥
उत्तरोत्तरसुक्षेत्रं वपुर्गर्भादिनीरुजम् ।
आयामज्ञानविज्ञानैर्वर्द्धमानं शनैः शुभम् ॥११५॥
इति सर्वगुणोपेते शरीरे शरदां शतम् ।
आयुरैश्वर्यमिष्टाश्च सर्वे भावाः प्रतिष्ठिताः ॥११६॥

Hair (on the head) should be smooth, soft, thin, with only one root and firm. The forehead should be high, with well joined temples and resemble the half moon (curved in front). The ears should be thin at the bottom and thick at the top, broad sidewards, well joined and muscular. The eyes should have the white and black areas clearly visible, with well joined and thick eyelashes. The nose should hava elevated tip, capable of deep breathing, with straight bridge and even (neither depressed nor elevated). The lips should be red and not bulging out. The lower jaw should be big but not protruding. The mouth should be big, teeth should be thick (firm), unctous, smooth, white and evenly placed. The tongue be red, broad, and thin; the chin be muscular and big. The neck be short, thick and round; the shoulders bulged out and muscular. The abdomen should have the umbilicus with a right whirl, deep and bulged evenly (in all places). The nails should be thin, red, elevated, unctous (smooth), coppery-red all over and muscular. The fingers should be long and seperate. The hands and feet should be big; the back should have the vertebral column concealed and big, the joints should be deep and firm. The voice should be courageous (loud, commanding attention) and vibrating. The colour (of the skin) should be unctous/greasy and with good lustre.

The mind (mental activities) should be natural, firm (steady) and not undergoing change even at times of danger (remaining steadfast even in trying situations).

The body which has better features in successive states, than those described so far, which has remained disease free since birth, which possesses the (normal) height, intellegence (common sense), scholarship and growing slow is auspicious (best for health and long life).

In such a body, endowed with all good features, the span of life is one hundred springs(years), full of wealth, desires and all other comforts clearly assured. 108–116.

Aṣṭa vidha sāra (eight excellences) :—

त्वग्रक्तादीनि सत्त्वान्तान्यष्टौ यथोत्तरम् ।
बलप्रमाणज्ञानार्थं साराण्युक्तानि देहिनाम् ॥११७॥
सारैरुपेतः सर्वैः स्यात्परं गौरवसंयुतः ।
सर्वारम्भेषु चाशावान्सहिष्णुः सन्मतिः स्थिरः ॥११८॥

Eight kinds of Sāra commencing with (that of) twak, and rakta and ending with (that of) satva, each succeeding one better than its preceding, have been enumerated for determining the quantity of strength of the body. The person endowed with all the sāra is sure to earn great respect, hopeful of success in all his activities, capable of withstanding troubles, will be wise and steady.

Notes :— Sāra literally means essence, possessing all good qualities in excellent standard and no defects, the eight kinds of sāra are–(1) twak sāra or rasa sāra-excellence in skin, (2) raktasāra-excellence of blood, (3) māmsa sāra-excellence of muscles, (4) medas sāra–excellence of fat, (5) asthisāra–excellence in bones, (6) majja sāra–excllence of marrow (7) śukra sara-excellence of semen and (8) satva sāra–excellence of mind. Caraka saṁhitā (chapter 8 of vimānasthāna) enumerates the features of each of these eight sāra which may be referred. The dhātu (tissues) which has been such an excellence will have capacity to resist diseases and do all its normal functions efficiently.

अनुत्सेकमदैन्यं च सुखं दुःखं च सेवते ।
सत्त्ववांस्तप्यमानस्तु राजसो नैव तामसः ॥११९॥
दानशीलदयासत्यब्रह्मचर्यकृतज्ञताः ।
रसायनानि मैत्री च पुण्यायुर्वृद्धिकृद्गणः ॥१२०॥

The person with predominance of satva guṇa, experiences, (enjoys) happiness and misery without agitation (getting upset emotionally) and humility (depression, miserable mind) respectively; whereas persons of rajas and tamas (guṇās predominant) do not do so.

Habit of charity, compassion, truthfulness, celebacy, gratitude, rejuvinators (drugs, tonics), friendship (with all) and benovalent activities form the group which enhances the span of life. 119–120.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां द्वितीये शारीरस्था-
नेऽङ्गविभागो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter called Aṅgavibhāgaśārira; the third in Śārīra sthāna of Aṣṭaṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्थोऽध्यायः ।

Chapter—4

MARMA VIBHĀGA ŚĀRĪRA (*classification of vital spots*)

अथातो मर्मविभागं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now, expound the chapter Marma vibhāga śārīra-classification of vital spots; thus said (revealed) Ātreya and other great sages.

सप्तोत्तरं मर्मशतम् तेषामेकादशादिशेत् ।
पृथक्सक्थ्नोस्तथा बाह्वोस्त्रीणि कोष्ठे नवोरसि ॥ १ ॥
पृष्ठे चतुर्दशोर्ध्वं तु जत्रोस्त्रिंशच्च सप्त च ।

Marmas (vital spots, vulnerable places) are one hundred and seven; of them, eleven are present in the thighs and arms seperately in each (thus fortyfour in the four extremities); three in the abdomen, nine in the chest, fourteen in the back (thus twenty six in the trunk); and thirty seven in parts above the shoulders (neck and head). 1–1½.

Śākhā marma (*vital spots of the extremities*) :—

मध्ये पादतलस्याहुरभितो मध्यमाङ्गुलिम् ॥ २ ॥
तलहृन्नाम रुजया तत्र विद्धस्य पञ्चता ।
अङ्गुष्ठाङ्गुलिमध्यस्थं क्षिप्रमाक्षेपमारणम् ॥ ३ ॥
तस्योर्ध्वं द्व्यङ्गुले कूर्चः पादभ्रमणकम्पकृत् ।
गुल्फसन्धेरधः कूर्चशिरःशोफरुजाकरम् ॥ ४ ॥
जङ्घाचरणयोः सन्धौ गुल्फो रुक्स्तम्भमान्द्यकृत् ।
जङ्घान्तरे त्विन्द्रबस्तिर्मारयत्यसृजः क्षयात् ॥ ५ ॥
जङ्घोर्वोः सङ्गमे जानु खञ्जता तत्र जीवतः ।
जानुनस्त्र्यङ्गुलादूर्ध्वमाण्यूरुस्तम्भशोफकृत् ॥ ६ ॥
उर्व्यूरुमध्ये तद्वेधात्सक्थिशोषोऽस्रसङ्क्षयात् ।
ऊरुमूले लोहिताक्षं हन्ति पक्षमसृक्क्षयात् ॥ ७ ॥

मुष्कवङ्क्षणयोर्मध्ये विटपं षण्ढताकरम् ।
इति सक्थ्नोस्तथा बाह्वोर्मणिबन्धोऽत्र गुल्फवत् ॥ ८ ॥
कूर्परं जानुवत्कौण्यं तयोर्विटपवत्पुनः ।
कक्षांसमध्ये कक्षाधृक् कुणित्वं तत्र जायते ॥ ९ ॥

In the centre of the sole, in the line of the middle toe is *Talahṛdaya*, injury to this will lead to death from (severe) pain. In between the big toe and the first toe, is a vital spot known as *Kṣipra*, injury to this leads to death from convulsions. Above the kṣipra, two aṅgulās on either side is *Kūrca*, injury to this will produce inability to move and rotate the foot. Just below the ankle joint is *Kurca śirā*, its injury causes pain and swelling. At the junction of the foot and calves is *Gulpha*, its injury causes pain, stiffness (or loss of control) of the leg or impotence. In line with the heel, twelve aṅgulās above, in the centre of the calf muscle is *Iñdrabasti*, its injury leads to death by (severe) loss of blood. At the junction of calves and thighs is the *Jānu*, its injury produces lameness. Three angulas-above on either side of the jānu are the *Āṇī*, its injury causes increase of swelling and stiffness (or less of control) of the leg, In the centre of the thighs is *Ūrvī*, its injury causes emeciation of the thigh from loss of blood. Above the ūrvī, below the angle of the groin and at the root of the thigh is *Lohitākṣa*, its injury causes hemiplegia from loss of blood. In between the groin and scrotum is *Viṭapa*, its injury causes impotence. Thus, are enumerated, the vital spots of the leg.

Marmas of the arms are similar to those of the thighs, especially gulpha is called as *Maṇibañdha* and jānu as *Kūrpara*, injury to these causes distortion of the arm. In between the axilla and collar bone is *Kakṣādhara*, similar to viṭapa, its injury also causes distortion of arm. 2–9.

Madhāyamañga marma (vital spots of the trunk) :—

स्थूलान्त्रबद्धः सद्योघ्नो विड्वातवमनो गुदः ।
मूत्राशयो धनुर्वक्रो बस्तिरल्पास्रमांसगः ॥ १० ॥
एकाधोवदनो मध्ये कट्याः सद्यो निहन्त्यसून् ।
ऋतेऽश्मरीव्रणाच्छिन्नस्तत्राप्युभयतश्च सः ॥ ११ ॥

मूत्रस्राव्येकतो भिन्ने व्रणो रोहेच्च यत्नतः ।
देहामपक्वस्थानानां मध्ये सर्वसिराश्रयः ॥ १२ ॥
नाभिः, सोऽपि हि सद्योघ्नो द्वारमामाशयस्य च ।
सत्वादिधाम हृदयं स्तनोरःकोष्ठमध्यगम् ॥ १३ ॥
स्तनरोहितमूलाख्ये द्व्यङ्गुले स्तनयोर्वदेत् ।
ऊर्ध्वाधोऽस्रकफापूर्णकोष्ठो नश्येत्तयोः क्रमात् ॥ १४ ॥
अपस्तम्भावुरः पार्श्वे नाड्यावनिलवाहिनी ।
रक्तेन पूर्णकोष्ठोऽत्र श्वासात्कासाच्च नश्यति ॥ १५ ॥
पृष्ठवंशोरसोर्मध्ये तयोरेव च पार्श्वयोः ।
अधोंऽसकूटयोर्विद्यादपालापाख्यमर्मणी ॥ १६ ॥
तयोः कोष्ठेऽसृजा पूर्णे नश्येद्यातेन पूयताम् ।

Attached to the large intestine is *Guda*, which expels the flatus and faeces, its injury leads to quick death, Mutrāśaya (urinary bladder) curved like a bow, made up of very little of muscle tissue and blood, located inside the pelvis, with one orifice pointed downwards, it is the *Basti* (marma); injury to it, causes death quickly, even without formation of ulcer caused by urinary stone, if it is injured on both sides the person does not survive; if injured on one side an ulcer develops through which urine flows out, it heals with difficulty after great effort (treatment). In between the large intestine and the stomach is the *Nābhi*, the seat of all the sirās (veins), even its injury causes death quickly.

In between the abdomen and chest, between the two breasts and at the opening of the stomach is the *Hṛdaya*, which is the seat of satva etc. (soul/life) injury to it also causes quick death. *Stanarohita* and *stanamūla* are situated two añgula above and below the breast respectively; injury to these leads to death from accumulation of blood and kapha in the koṣṭha (chest) respectively.

On either side of the tube of the chest (trachea) are the two tubes which carry air, known as *Āpastambha*, injury to these causes death from accumulation of blood inside the chest, cough and dyspnoea. Below the shoulder joints, on the upper part of each flank, are the two vital spots known as *Apalāpa*, their injury cause death from blood turning into pus. 9½–16½

पार्श्वयोः पृष्ठवंशस्य श्रोणीकर्णौ प्रति स्थिते ॥ १७ ॥
वंशाश्रिते स्फिजोरूर्ध्वं कटीकतरुणे स्मृते ।
तत्र रक्तक्षयात्पाण्डुर्हीनरूपो विनश्यति ॥ १८ ॥
पृष्ठवंशं ह्युभयतो यौ सन्धी कटिपार्श्वयोः ।
जघनस्य बहिर्भागे मर्मणी तौ कुकुन्दरौ ॥ १९ ॥
चेष्टाहानिरधः काये स्पर्शाज्ञानं च तद्वधात् ।
पार्श्वान्तरनिबद्धौ यावुपरि श्रोणिकर्णयोः ॥ २० ॥
आशयच्छादनौ तौ तु नितम्बौ तरुणास्थिगौ ।
अधः शरीरे शोफोऽत्र दौर्बल्यं मरणं ततः ॥ २१ ॥
पार्श्वान्तरनिबद्धौ च मध्ये जघनपार्श्वयोः ।
तिर्यगूर्ध्वं च निर्दिष्टौ पार्श्वसन्धी तयोर्व्यधात् ॥ २२ ॥
रक्तपूरितकोष्ठस्य शरीरान्तरसम्भवः ।
स्तनमूलार्जवे भागे पृष्ठवंशाश्रये सिरे ॥ २३ ॥
बृहत्यौ, तत्र विद्धस्य मरणं रक्तसङ्क्षयात् ।
बाहुमूलाभिसम्बद्धे पृष्ठवंशस्य पार्श्वयोः ॥ २४ ॥
असयोः फलके बाहुस्वापशोषौ तयोर्व्यधात् ।
ग्रीवामुभयतः स्नाव्नी ग्रीवाबाहुशिरोन्तरे ॥ २५ ॥
स्कन्धांसपीठसम्बन्धावंसौ बाहुक्रियाहरौ ।

On either side of the vertebral column, on the earlike bones of the pelvis the buttocks, are the two *kaṭikataruṇa*, injury to these causes pallor due to loss of blood, emaciation and death. On either side of the vertebral column, on the two meeting places, outside the buttocks are the two *Kukuñdara*, injury to these leads to loss of sensation and movement in the lower parts of the body. Above the ear-like bones of the pelvis, concealing the visceral organs and composed of cartilages, are the two *Nitaṁba*; their injury leads to swelling and debility of the lower parts and death. At the lower end of the flanks and attached at the centre of the sides of the front part of the pelvis, located sidewards and upwards are the *Pārśvasañdhi*, injury to these leads to death from accumulation of blood in the abdomen.

In straight line with the stanamūla, on either side of the vertebral column are the two *Bṛhatī sirā*, injury to them leads to death by complications arising from severe loss of blood. At the root of the arms, on either side of the vertebral column are the two *Amsaphalaka*, injury to these causes loss of tactile sensation and emaciation. On either side of the neck, the sinews (tendons) binding the root of the shoulder with the nape of the neck, are the two *Aṁsa*, injury to these causes loss of function of the arms. 16½–25.

Jatrūrdhva marma (vital spots in the head and neck) :—

कण्ठनाडीमुभयतः सिरा हनुसमाश्रिताः ॥ २६ ॥
चतस्रस्तासु नीले द्वे मन्ये द्वे मर्मणी स्मृते ।
स्वरप्रणाशवैकृत्यं रसाज्ञानं च तद्वधे ॥ २७ ॥
कण्ठनाडीमुभयतो जिह्वानासागताः सिराः ।
पृथक् चतस्रस्ताः सद्यो घ्नन्त्यसून्मातृकाह्वयाः ॥ २८ ॥
कृकाटिके शिरोग्रीवासन्धौ, तत्र चलं शिरः ।
अधस्तात्कर्णयोर्निम्ने विधुरे श्रुतिहारिणी ॥ २९ ॥
फणावुभयतो घ्राणमार्गे श्रोत्रपथानुगौ ।
अन्तर्गलस्थितौ वेधाद्गन्धविज्ञानहारिणौ ॥ ३० ॥
नेत्रयोर्बाह्यतोऽपाङ्गौ भ्रुवोः पुच्छान्तयोरधः ।
तयोपरि भ्रुवोर्निम्नावावर्तावान्ध्यमेषु तु ॥ ३१ ॥
अनुकर्णं ललाटान्ते शङ्खौ सद्यो विनाशनौ ।

— On the two sides of the trachea, there are four sirās (veins), of them two are called *Nīla* and two, *Manyā*, injury to them produces loss or disorder of speech and of taste perception. On either side of the throat are the four siras (veins), located in the tongue and nose seperately, known as *Mātṛkā*, their injury leads to quick death. At the junction of the throat and the head are the two *Kṛkāṭikā*, injury to these causes, tremors (shaking) of the head. Below the back of the ears are the two *Vidhurā*, injury to these causes deafness. On either side of the nostrils, adjoining the opening of the ears, inside the throat, are the two *Phaṇā*, injury to these causes loss of perception of smell. At the outer angle of the eye, at the tail end of the eye-brows and below them are the two *Apāñga*, injury to these results in blindness. In the depression above the eyebrow, on the forehead are the two *Āvarta*, injury to these causes either blindness or disorders of vision. Above the tail end of the brows, adjoining the ears, on the forehead are the two *Ṣañkha*, injury to these causes quick death. 25½–31½.

केशान्ते शङ्खयोरूर्ध्वमुत्क्षेपौ, स्थपनी पुनः ॥ ३२ ॥
भ्रुवोर्मध्ये, त्रयेऽप्यत्र शल्ये जीवेदनुद्धृते ।
स्वयं वा पतिते पाकात् सद्यो नश्यति तूद्धृते ॥ ३३ ॥

Above the sañkha, at the lower border of the hairs, are the two *Utkṣepa*; between the two eyebrows is the *Sthapanī*; in these three (when injured) the person can live with the foreign body still intact, or when it falls of after putrefaction; while its removal causes sudden death. 32–33.

जिह्वाक्षिनासिकाश्रोत्रखचतुष्टयसङ्गमे ।
तालुन्यास्यानि चत्वारि स्रोतसां, तेषु मर्मसु ॥ ३४ ॥
विद्धः शृङ्गाटकाख्येषु सद्यस्त्यजति जीवितम् ।
कपाले सन्धयः पञ्च सीमन्तास्तिर्यगूर्ध्वगाः ॥ ३५ ॥
भ्रमोन्मादमनोनाशैस्तेषु विद्धेषु नश्यति ।
अन्तरो मस्तकस्योर्ध्वं सिरासन्धिसमागमः ॥ ३६ ॥
रोमावर्तोऽधिपो नाम मर्म सद्यो हरत्यसून् ।

At the meeting place of orifices of the tongue, nose, eyes ears and the palate is the vital spot, by name *Śṛñgāṭaka*, four in number, injury to these causes quick death. The five joints in the head (skull) spread sidewards and upwards is known as *Sīmañta marma*, injury to these leads to death from insanity, giddiness and loss of intellect. Inside the head, at the meeting place of the joints of veins, on the top and at the spiral of hairs is located the *Adhipati*, injury to this causes quick death. 34–37½

विषमं स्पन्दनं यत्र पीडिते रुक् च मर्म तत् ॥ ३७ ॥
मांसास्थिस्नायुधमनीसिरासन्धिसमागमः ।
स्यान्मर्मेति च तेनात्र सुतरां जीबितं स्थितम् ॥ ३८ ॥
बाहुल्येन तु निर्देशः षोढैवं मर्मकल्पना ।
प्राणायतनसामान्यादैक्यं वा मर्मणां मतम् ॥ ३९ ॥

Marma is that place which has unusual throbbings and pain on touch. The marmas (vital spots) are so called because they cause death; and they are the meeting place of muscle, bones, tendons, arteries, veins and joints, life entirely resides in them (any injury or assault to these causes danger to life). They; are indicated by the predominant structure found in them; on this basis the marmas (vital spots) are of six kinds; They are one kind only on the common factor "as seats of life."

Notes :—Māmsa marma have predominance of muscle tissue, asthi marma have bone, snāyu have tendons, dhamanī nave arteries, sirā have veins and sañdhi have bony joints; thus they are six kinds structurewise.

मांसजानि दशेन्द्राख्यतलहृत्स्तनरोहिताः ।
शङ्खौ कटीकतरुणे नितम्बावसयोः फले ॥ ४० ॥
अस्थ्न्यष्टौ स्नावमर्माणि त्रयोविंशतिराणयः ।
कूर्चकूर्चशिरोऽपाङ्गक्षिप्रोत्क्षेपांसबस्तयः ॥ ४१ ॥
गुदापस्तम्भविधुरशृङ्गाटानि नवादिशेत् ।
मर्माणि धमनीस्थानि सप्तत्रिंशत्सिराश्रयाः ॥ ४२ ॥
बृहत्यौ मातृका नीले मन्ये कक्षाधरौ फणौ ।
विटपे हृदयं नाभिः पार्श्वसन्धी स्तनाधरे ॥ ४३ ॥
अपालापौ स्थपन्युर्व्यश्चतस्रो लोहितानि च ।
सन्धौ विंशतिरावर्तौ मणिबन्धौ कुकुन्दरौ ॥ ४४ ॥
सीमन्ताः कूर्परौ गुल्फौ कृकाट्यौ जानुनी पतिः ।
मांसमर्म गुदोऽन्येषां, स्नाव्नि कक्षाधरौ तथा ॥ ४५ ॥
विटपौ विधुराख्ये च, शृङ्गाटानि सिरासु तु ।
अपस्तम्भावपाङ्गौ च, धमनीस्थं न तैः स्मृतम् ॥ ४६ ॥

Māmsa marma are ten viz, iñdrabasti (2), talahṛdaya (4), and stanarohita (2). Asthi marma are eight; śañkha (2), kaṭīkataruṇa (2), nitaṁba (2), and amsaphalaka (2). Snāyu marma are twenty three; āṇī (4), kūrca (4), kurcaśira (4) apāñga (2), kṣipra (4), utkṣepa (2), amsa (2), and basti (1). Dhamanī marma are nine; guda (1), āpasthaṁbha (2), vidhura (2), and śṛñgātaka (4), Sirā marmas are thirty seven; bṛhati (2), mātṛka (8), nīla (2), manyā (2), kakṣadhara (2), phaṇā (2), viṭapa (2), hṛdaya (1), nābhi (1), pārśvasandhi (2), stanādhāra (2), apalāpa (2), sthapanī (1), ūrvī (4) and lohitākṣa (4). Sañdhi marma are twenty; āvartha (2), maṇibañdha (2), kukuñdara (2), sīmañtā (2), kūrpara (2), gulpha (2) kṛkāṭika (2), jānu (2) and adhipati (1).

In the opinion of some, guda is māmsa marma; kakṣadhara are snāyu marma along with viṭapa and vidhura;

śṛṅgāṭaka is sirā marma, together with āpastambha and apalāpa and not dhamanī marma. 40–46.

Marma viddha lakṣaṇa (*signs of injury to vital spots*) :—

विद्धेऽजस्रमसृक्स्रावो मांसधावनवत्तनुः ।
पाण्डुत्वमिन्द्रियाज्ञानं मरणं चाशु मांसजे ॥ ४७ ॥
मज्जान्वितोऽच्छो विच्छिन्नः स्रावो रुक् चास्थिमर्मणि ।
आयामाक्षेपकस्तम्भाः स्नावजेऽभ्यधिकं रुजा ॥ ४८ ॥
यानस्थानासनाशक्तिर्वैकल्यमथवाऽन्तकः ।
रक्तं सशब्दफेनोष्णं धमनीस्थे विचेतसः ॥ ४९ ॥
सिरामर्मव्यधे सान्द्रमजस्रं बह्वसृक्स्रवेत् ।
तत्क्षयात्तृड्भ्रमश्वासमोहहिध्माभिरन्तकः ॥ ५० ॥
वस्तु शूकैरिवाकीर्णं रूढे च कुणिखञ्जता ।
बलचेष्टाक्षयः शोषः पर्वशोफश्च सन्धिजे ॥ ५१ ॥

When māmsa marma are injured, there will be continuous bleeding, blood being thin, resembling water in which meat is washed; pallor (of the skin), loss of function of the sense organs and quick death. When asthi marma are injured there is discharge of thin fluid mixed with bone marrow and intermittant pain. When snāyu marma are injured there will be bending (contractions) of the body, convulsions, very severe pain, inability for riding, sitting etc. distortions or even death. When dhamanī marma are injured the blood which is frothy and warm flows out with a sound, and the person becomes unconscious. In case of injury to sirā marma, blood which is thick flows out continuously and in large quantity; from its loss, thirst giddiness, dyspnoea, delusion (unconsciousness), and hiccup manifest leading to death. In case of injury to sañdhi marma, the site (of injury) feels as though full of thorns, even after healing (of the wound) there is shortening of the arm, lameness, decrease of strength and movement, and emaciation (of the body) and swelling of the joints. (47–51).

Marmabheda (*types of vital spots*) :—

नाभिशङ्खाधिपापानहृच्छृङ्गाटकबस्तयः ।
अष्टौ च मातृकाः सद्यो निघ्नन्त्येकान्नविंशतिः ॥ ५२ ॥
सप्ताहः परमस्तेषां कालः कालस्य कर्षणे ।

Nābhi (1), śañkha (2), adhipati (1), apāna (guda) (1), hṛdaya (1) śṛñgāṭaka (4), basti (1) and the eight mātṛka (8); these nineteen, take away life immediately; (hence) these are known as *Sadyaḥprāṇahara.* Seven days is the maximum time for death to manifest.

त्रयस्त्रिंशदपस्तम्भतलहृत्पार्श्वसन्धयः ॥ ५३ ॥
कटीतरुणसीमन्तस्तनमूलेन्द्रबस्तयः ।
क्षिप्रापलापबृहतीनितम्बस्तनरोहिताः ॥ ५४ ॥
कालान्तरप्राणहरा मासमासार्धजीविताः ।

Āpastambha (2), talahṛdaya (4), pārśvasañdhi (2), katītaruṇa (2), sīmañtā (5), stanamūla (2), iñdrabasti (4), kṣipra (4), apalāpa (2), bṛhati (2), nitamba (2) and stanarohita (2); these thirtythree are *Kālāñtara prāṇahara* (take away the life after some time); one or one and half months is the period of life (when these are injured). 53–54½.

उत्क्षेपौ स्थपनी त्रीणि विशल्यघ्नानि, तत्र हि ॥ ५५ ॥
वायुर्मांसवसामज्जमस्तुलुङ्गानि शोषयन् ।
शल्यापाये विनिर्गच्छन् श्वासात्कासाच्च हन्त्यसून् ॥ ५६ ॥

The two utkṣepa (2) and sthapanī (1)–these three are *Viśalyaghna*–injury to them will cause death when the arrow (foreign body) is removed, by the exit or vāyu; mamsa, vasa, majja and mastuluñga get dried up, dyspnoea and cough develop and destroy the life (of the person). 55–56.

Notes :—As long as the arrow or any foreign body is in the place of injury, the person is alive and immediately on its removal, he dies as described above.

फणावपाङ्गौ विधुरे नीले मन्ये कृकाटिके ।
अंसांसफलकावर्तविटपोर्वीकुकुन्दराः ॥ ५७ ॥
सजानुलोहिताक्षाणिकक्षाधृक्कूर्चकूर्पराः ।
वैकल्यमिति चत्वारि चत्वारिंशच्च कुर्वते ॥ ५८ ॥
हरन्ति तान्यपि प्राणान् कदाचिदभिघाततः ।

Phaṇa (2), apāñga (2), vidhura (2), nīlā (2), manyā (2), kṛkāṭikā (2), amsa (2), amsaphalaka (2), āvarta (2), viṭapa (2), ūrvī (4), kukuñdara (2), jānu (2), lohitākṣa (4), āṇī (4), kakṣādhara (2), kūrca (4) and kūrpara (2), these forty-four are

Vaikalyakara (causing distorison, irregularity etc.); they might also destroy life sometimes when injured. 57–58½.

अष्टौ कूर्चशिरोगुल्फमणिबन्धा रुजाकराः ॥ ५९ ॥

Kūrcaśira (4), gulpha (2) maṇibandha (2)–these eight are *Rujākara* (causing pain). 59.

Marma pramāṇa (*size of the vital spots*) :—

तेषां विटपकक्षाधृगुर्व्यः कूर्चशिरांसि च ।
द्वादशाङ्गुलमानानि द्व्यङ्गुले मणिबन्धने ॥ ६० ॥
गुल्फौ च स्तनमूले च त्र्यङ्गुलं जानुकूर्परम् ।
अपानबस्तिहृन्नाभिनीलाः सीमन्तमातृकाः ॥ ६१ ॥
कूर्चशृङ्गाटमन्याश्च त्रिंशदेकेन वर्जिताः ।
आत्मपाणितलोन्मानाः शेषाण्यर्धाङ्गुलं वदेत् ॥ ६२ ॥
पञ्चाशत्षट् च मर्माणि, तिलव्रीहिसमान्यपि ।
इष्टानि मर्माण्यन्येषाम्

Among them, viṭapa, kakṣadhara, ūrvī, kūrcaśira are twelve aṅgula (finger breadth) in size; maṇibandha, gulpha and stanamūla are two aṅgula; jānu, and kūrpara are three aṅgula; apāna (guda), basti, hṛdaya, nābhi, nīla, sīmanta, mātṛka, kūrca, śṛṅgāṭaka, manyā-these twentynine are equal in size of ones own palm; the remaining fiftysix are each half aṅgula, In the opinion of some others, the size of the vital spots are equivalent to those of tila (sessamum seed) and vṛhi (paddy grain). 60–63½.

Marmābhighāta phala (*effect of injury to vital spots*) :—

चतुर्धोक्ताः सिरास्तु याः ॥ ६३ ॥
तर्पयन्ति वपुः कृत्स्नं ता मर्माण्याश्रितास्ततः ।
तत्क्षतात्क्षतजात्यर्थप्रवृत्तेर्धातुसङ्क्षये ॥ ६४ ॥
वृद्धश्चलो रुजस्तीव्राः प्रतनोति समीरयन् ।
तेजस्तदुद्धतं धत्ते तृष्णाशोषमदभ्रमान् ॥ ६५ ॥
स्विन्नस्रस्तश्लथतनुं हरत्येनं ततोऽन्तकः ।

The four types of sirās mentioned previously (verses 19-37 of chapter 3) which nourish the entire body, are seated (located) in the marma (vital spots), so when they (vital spts) are injured, depletion/decrease of dhātus (tissues) takes place due to copious loss of blood; by that vāyu (vāta), getting increased produces severe pain, causes increase of pitta which in turn produces thirst, emaciation, toxicity (unconsciousness), severe perspiration, weakness and looseness of the body; such a body gets carried away by death. 63-65½.

वर्द्धयेत्सन्धितो गात्रं मर्मण्यभिहते द्रुतम् ॥ ६६ ॥
छेदनात्सन्धिदेशस्य सङ्कुचन्ति सिरा ह्यतः ।
जीवितं प्राणिनां तत्र रक्ते तिष्ठति तिष्ठति ॥ ६७ ॥

The injured part (the vital spot) should be cut (incised) immediately near its place of joining; by cutting the sirā (veins) get contracted and the bleeding stops, by stoppage of blood, (the life) stays on. 67.

सुविक्षतोऽप्यतो जीवेदमर्मणि न मर्मणि ।
प्राणघातिनि जीवेत्तु कश्चिद्वैद्यगुणेन चेत् ॥ ६८ ॥
असमग्राभिघाताच्च सोऽपि वैकल्यमश्नुते ।
तस्मात्क्षारविषाग्न्यादीन् यत्नान्मर्मसु वर्जयेत् ॥ ६९ ॥

Though wounded greatly in places other than marmas (vital spots), the person survives but not so when injured on the vital spots; for, these are destroyers of life, some may survive by the expertise of the physician and partial injury to them, even then they cause distortions (irregularity). Hence the use of kṣāra (application of caustic alkali) viṣa (poisonous drugs), agni (cautery by fire) etc. on the vital spots should be avoided as far as possible. 68–69.

मर्माभिघातः स्वल्पोऽपि प्रायशो बाधतेतराम् ।
रोगा मर्माश्रयास्तद्वत्प्रक्रान्ता यत्नतोऽपि च ॥ ७० ॥

Injury to vital spots, though slight (mild) usually produces severe pain (trouble); so also the diseases which are localised in the vital spots do not get cured inspite of great effort. 70.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां द्वितीये शारीरस्थाने
मर्मविभागो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Marmavibhāga the fourth in Śārīra sthāna of Astāṇgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter—5

VIKṚTI VIJNĀNĪYA (knowledge of bad prognostics)

अथातो विकृतिविज्ञानीयं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now, expound the chapter Vikṛti vijnānīya-knowledge of abnormalities *vis a vis* bad prognostics; thus said (revealed) Ātreya and other great sages. 1.

Riṣṭa nirukti (definition of fatal signs) :—

पुष्पं फलस्य धूमोऽग्नेर्वर्षस्य जलदोदयः ।
यथा भविष्यतो लिङ्गं रिष्टं मृत्योस्तथा ध्रुवम् ॥ १ ॥

Just as the flower, smoke and appearance (and collection) of clouds are the signs of future occurance of the fruit, fire and rain respectively. *Riṣṭa* are the definite signs of on coming death (fatal signs). 1.

(आयुष्मति क्रियाः सर्वाः सफलाः सम्प्रयोजिताः ।
भवन्ति भिषजां भूत्यै कृतज्ञ इव भूभुजि ॥ १ ॥
क्षीणायुषि कृतं कर्म व्यर्थं कृतमिवाधमे ।
अयशो देहसन्देहं स्वार्थहानिं च यच्छति ॥ २ ॥
तदिदानीं गतासूनां लक्षणं सम्प्रचक्षते ।
विकृतिः प्रकृतेः प्राज्ञैः प्रदिष्टा रिष्टसंज्ञया ॥ ३ ॥)

All the treatments properly administered by the physician to the person who has long life become successful just like the grateful person (becomes faithful) to the king. Treatments administered to the person whose life is waning (short), become a waste, just as the help done to a mean person. By that, the physician gets bad reputation, doubt of life and loss of own desires. Hence, herein are described, the signs of the person who is losing his life. Abnormal changes of the prakṛti (normal features of the body and mind) are called, by the learned, as *Riṣṭa* (fatal signs). 1–3.

अरिष्टं नास्ति मरणं दृष्टरिष्टं च जीवितम् ।
अरिष्टे रिष्टविज्ञानं न च रिष्टेऽप्यनैपुणात् ॥ २ ॥

There is no death without *riṣṭa* (without the appearance of fatal signs) and no life when *riṣṭa* (fatal signs) are seen.

Understanding non-fatal signs as fatal signs and fatal signs as non-fatal, happen due to unexperience (of the physician). 2.

Riṣṭa bhedha (*kinds of fatal signs*) :—

केचित्तु तद्द्विधेत्याहुः स्थाय्यस्थायिविभेदतः ।
दोषाणामपि बाहुल्याद्रिष्टाभासः समुद्भवेत् ॥ ३ ॥
स दोषाणां शाम्येत्स्थाय्यवश्यं तु मृत्यवे ।

Some opine that these (fatal signs) are of two kinds, viz, sthāyi (permanant, non-changing) and asthāyi (temporary, changing.).

Riṣṭābhāsa (signs resembling fatal signs), manifest even due to great increase of the doṣās; they subside (disappear) with mitigation of the doṣās, while the sthāyi riṣṭa (permanent fatal signs) are sure to cause death. 3–3½.

Riṣṭabhāvāḥ (*factors under fatal signs*) :—

रूपेन्द्रियस्वरच्छायाप्रतिच्छायाक्रियादिषु ॥ ४ ॥
अन्येष्वपि च भावेषु प्राकृतेष्वनिमित्ततः ।
विकृतिर्या समासेन रिष्टं तदिति लक्षयेत् ॥ ५ ॥

Rūpa (appearance, size, shape, colour etc.), iñdriya (sense organs), svara (voice, speech); chāyā (shade, complexion), pratichāyā (image), kriyā (activities, functions) and many other factors undergoing change from their normalcy (becoming abnormal) without any cause (apparant reason)–are all to be considered as *Riṣṭa* (fatal signs). 4–5.

Rūpa riṣṭa (*fatal signs connected with appearance*) :—

केशरोमनिरभ्यङ्गं यस्याभ्यक्तमिवेक्ष्यते ।
यस्यात्यर्थं चले नेत्रे स्तब्धान्तर्गतनिर्गते ॥ ६ ॥
जिह्मे विस्तृतसङ्क्षिप्ते सङ्क्षिप्तविनतभ्रुणी ।
उद्भ्रान्तदर्शने हीनदर्शने नकुलोपमे ॥ ७ ॥

कपोताभे अलाताभे स्रुते लुलितपक्ष्मणी ।
नासिकाऽत्यर्थविवृता संवृता पिडिकाचिता ॥ ८ ॥
उच्छूना स्फुटिता म्लाना यस्यौष्ठो यात्यधोऽधरः ।
ऊर्ध्वं द्वितीयः स्यातां वा पक्वजम्बूनिभावुभौ ॥ ९ ॥
दन्ताः सशर्कराः श्यावास्ताम्राः पुष्पितपङ्किताः ।
सहसैव पतेयुर्वा जिह्वा जिह्मा विसर्पिणी ॥ १० ॥
शूना शुष्का गुरुः श्यावा लिप्ता सुप्ता सकण्टका ।
शिरः शिरोधरा वोढुं पृष्ठं वा भारमात्मनः ॥ ११ ॥
हनू वा पिण्डमास्यस्थं शक्नुवन्ति न यस्य च ।
यस्यानिमित्तमङ्गानि गुरूण्यति लघूनि वा ॥ १२ ॥
विषदोषाद्विना यस्य खेभ्यो रक्तं प्रवर्तते ।
उत्सिक्तं मेहनं यस्य वृषणावतिनिःसृतौ ॥ १३ ॥
अतोऽन्यथा वा यस्य स्यात् सर्वे ते कालचोदिताः ।

He, whose hair on the head and on the body appearing as though smeared with oil, though not actually smeared.

Whose eyes are unsteady or having no movement at all; which have gone deep inside or protruding out, become irregular (asymmetrical) either expanded or contracted; eye brows are contracted or bent down; sight either increased, decreased or becomes like that of a mungoose, pegion and burning coal; tears flowing profusely, the eye lashes getting twisted.

Whose nose, is very greatly dilated or contracted; having eruptions, having severe swelling at the top, cracked and lustreless.

Whose upper lip, droops down (very greatly) and lower lip moves upwards greatly; both lips having colour of a ripe jambūphala (dark blue in colour).

Whose teeth, are full of tarter, black or coppery, have flowers (spots of different shapes) coated with dirt, and which fall off suddenly.

Whose tongue, is irregular, having more of movement, swollen, dry, heavy (thick), blue in colour, coated, sleeping (having no sensation) and having thorn-like eruptions.

Whose head and neck, are unable to bear their own weight; whose lower jaw is unable to hold the bolus of food put into the mouth.

Whose body and body parts, become either very heavy or very light without any cause.

From whose orifices (eyes, ears, nose, mouth, urethra, and anus) blood flows out, without the effect of poison.

Whose penis, has moved upward greatly and testes (scrotum) moved downward greatly or both of them are in the opposite, (penis, moved downward and scrotum moved upward greatly).

All such persons are nearing death. 6–14a.

यस्यापूर्वाः सिरालेखा बालेन्द्वाकृतयोऽपि वा ॥ १४ ॥
ललाटे बस्तिशीर्षे वा षण्मासान्न स जीवति ।

He, on whose forehead, urinary bladder or head, lines of veins or patches resembling the young moon appear afresh (which were not present before) does not live even for six months. 14 b–15 a.

पद्मिनीपत्रवत्तोयं शरीरे यस्य देहिनः ॥ १५ ॥
प्लवते प्लवमानस्य षण्मासास्तस्य जीवितम् ।

He, on whose body, water floats like floating on the lotus leaf, (without moistening it), his life is for six months only. 15 b–16 a.

हरिताभाः सिरा यस्य रोमकूपाश्च संवृताः १६ ॥
सोऽम्लाभिलाषी पुरुषः पित्तान्मरणमश्नुते ।

He, whose veins are greenish (or yellowish), hair follicles are contracted, who desires sours (things of sour taste in food), attains death from (increase of) pitta. 16 b–17 a.

यस्य गोमयचूर्णाभं चूर्णं मूर्ध्नि मुखेऽपि वा ॥ १७ ॥
सस्नेहं, मूर्ध्नि धूमो वा, मासान्तं तस्य जीवितम् ।

He, whose head or face become covered with unctous (greasy) powder like the powder of cowdung, or whose head becomes smoky (emitting the smell of smoke) his life ends within a month. 17 b–18 a.

मूर्ध्नि भ्रुवोर्वा कुर्वन्ति सीमन्तावर्तका नवाः ॥ १८ ॥
मृत्युं स्वस्थस्य षड्रात्रात्त्रिरात्रादातुरस्य तु ।

Bifircating lines and patches apearing afresh on the head or the brows, produce death within six days in a healthy man and within three days in a sick man. 18 b–19 a.

जिह्वा श्यावा मुखं पूति सव्यमक्षि निमज्जति ॥ १९ ॥
खगा वा मूर्ध्नि लीयन्ते यस्य तं परिवर्जयेत् ।

He, whose tongue becomes blue; mouth becomes foul smelling; left eye goes deep inside; on whose head birds alight, should be rejected (as dead) 19 b–20 a.

यस्य स्नातानुलिप्तस्य पूर्वं शुष्यत्युरो भृशम् ॥ २० ॥
आर्द्रेषु सर्वगात्रेषु सोऽर्धमासं न जीवति ।

He, in whom the chest dries up very soon, after the person has bathed and smeared with unguents, while the other parts of the body remain moist does not live for even half of a month. 20 b–21 a.

Iñdriya riṣṭa (fatal signs connected with sense organs) :—

अकस्माद्युगपद्गात्रे वर्णौ प्राकृतवैकृतौ ॥ २१ ॥
तथैवोपचयग्लानिरौक्ष्यस्नेहादि मृत्यवे ।

Sudden appearance without any other reason, of normal and abnormal colours together, in the body causes death. Likewise, increase of strength or debility, dryness or moistness etc. appearing suddenly lead to death. 21 b–22 a.

यस्य स्फुटेयुरङ्गुल्यो नाकृष्टा न स जीवति ॥ २२ ॥
क्षवकासादिषु तथा यस्यापूर्वो ध्वनिर्भवेत् ।
ह्रस्वो दीर्घोऽति वोच्छ्वासः पूतिः सुरभिरेव वा ॥ २३ ॥

He, whose fingers do not produce sound (knukles) when pulled, does not live; unusual sound which were not present before, appearing in sneezing coughing etc. (belching, passing flatus), the respiration becoming either very short or very long, and having either foul smell or sweet smell. (does not live). 22 b–23.

आप्लुतानाप्लुते काये यस्य गन्धोऽतिमानुषः ।
मलवस्त्रव्रणादौ वा वर्षान्तं तस्य जीवितम् ॥ २४ ॥

He who, emits non-human smell from his body with or without bathing, in the waste products (of his body), dress, wounds etc. his life is only till the end of one year. 24.

भजन्तेऽत्यङ्गसौरस्याद्यं यूकामक्षिकादयः ।
त्यजन्ति वाऽतिवैरस्यात्सोऽपि वर्षं न जीवति ॥ २५ ॥

He, whose body becomes very sweet attracting lice, flies etc. or becomes very unpleasant in taste, making the insects to depart from the body; even he does not live for one year. 25.

सततोष्मसु गात्रेषु शैत्यं यस्योपलक्ष्यते ।
शीतेषु भृशमौष्ण्यं वा स्वेदः स्तम्भोऽप्यहेतुकः ॥ २६ ॥

He, who has the appearance of cold suddenly and without any cause, on the parts of the body which are warm always and appearance of warmth on the parts which are cold always; severe perspiration or rigidity (loss of movement) (does not live for one year), 26.

यो जातशीतपिटिकः शीताङ्गो वा विदह्यते ।
उष्णद्वेषी च शीतार्तः स प्रेताधिपगोचरः ॥ २७ ॥

He, who has cold eruptions (eruptions caused by increase of kapha) and whose body is cold, but yet experiences severe burning sensation; he who is suffering from cold but yet hates warmth, are being seen by the lord of the dead.

उरस्यूष्मा भवेद्यस्य जठरे चातिशीतता ।
भिन्नं पुरीषं तृष्णा च यथा प्रेतस्तथैव सः ॥ २८ ॥

He, whose chest is very warm and abdomen (inside) very cold, who has severe diarrhoea and thirst is just like a cadaver. 28.

मूत्रं पुरीषं निष्ठ्यूतं शुक्रं वाऽप्सु निमज्जति ।
निष्ठ्यूतं बहुवर्णं वा यस्य मासात्स नश्यति ॥ २९ ॥

He, whose urine, feaces, sputum or semen, sink in water; the sputum being of many colours, dies within a month. 29.

घनीभूतमिवाकाशमाकाशमिव यो घनम् ।
अमूर्तमिव मूर्तं च मूर्तं चामूर्तवत्स्थितम् ॥ ३० ॥
तेजस्व्यतेजस्तद्वच्च शुक्लं कृष्णमसच्च सत् ।
अनेत्ररोगश्चन्द्रं च बहुरूपमलाञ्छनम् ॥ ३१ ॥
जाग्रद्रक्षांसि गन्धर्वान् प्रेतानन्यांश्च तद्विधान् ।
रूपं व्याकृति तत्तच्च यः पश्यति स नश्यति ॥ ३२ ॥

He, who sees the sky (sorrounding empty space) as a solid body and solid (bodies) as the sky (empty space); those (objects) which have form (size, shape etc.) as formless, and the formless ones as having form; similary the luminiscent and non-luminiscent, white and black. non-existing and existing; who even without diseases of the eyes, sees the moon having many shapes (and number) and covered with dust; who even when awake, sees rākṣāsa gañdharva, preta and such others (non-human beaings) and those which are terrifying to look at; is going to perish. 30-32.

सप्तर्षीणां समीपस्थां यो न पश्यत्यरुन्धतीम् ।
ध्रुवमाकाशगङ्गां वा स न पश्यति तां समाम् ॥ ३३ ॥

He, who does not see the star Arundhati, which is near the saptarṣi (group of seven stars), who does not see the dhruva (pole star) or ākāśa-gañga (river of the sky/stellar galaxy), does not live for a year. 33.

मेघतोयौघनिर्घोषवीणापणववेणुजान् ।
शृणोत्यन्यांश्च यः शब्दानसतो न सतोऽपि वा ॥ ३४ ॥
निष्पीड्य कर्णौ शृणुयान्न यो धुकधुकास्वनम् ।
तद्वद्गन्धरसस्पर्शान् मन्यते यो विपर्ययात् ॥ ३५ ॥
सर्वशो वा न यो, यश्च दीपगन्धं न जिघ्रति ।
विधिना यस्य दोषाय स्वास्थ्यायाविधिना रसाः ॥ ३६ ॥
यः पांसुनेव कीर्णाङ्गो योऽङ्गे घातं न वेत्ति वा ।
अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् ॥ ३७ ॥
जानात्यतीन्द्रियं यश्च तेषां मरणमादिशेत् ।

He, who hears the sound of the cloud, sea waves, the vīna, paṇava and veṇu (flute) all (musical instruments) or such others even though it (sound) is not present; or does not hear the sound which is actually present; who does not hear the *dhukdhuk* sound when he blocks his ears with his fingers. Similarly with regard to smell, taste and touch; he who understands these in the opposite manner either fully or partially; he who does not understand the smell of the lamp wick (which is extinguished just then), who does not recognise the particular tastes (of drugs) which have been administered in accordance to the doṣa (to mitigate them) and those tastes which are consumed during health without observing the rules; he whose body gets coated with sand (dirty powder), who does not understand injury (cut, blow and such others) of his body, who without doing severe penance or yoga as per proper procedure, begins to experience of extra-sensory knowledge–all of them are going to die. 34–37½.

Svara riṣṭa (fatal signs concerned with the voice) :—

हीनो दीनः स्वरोऽव्यक्तो यस्य स्याद्गद्गदोऽपि वा ॥ ३८ ॥
सहसा यो विमुह्येद्वा विवक्षुर्न स जीवति ।

He, whose voice becomes low (feeble), peevish, inaudible, stammering or who is anxious to speak but loses his voice suddenly, does not survive. 38.

स्वरस्य दुर्बलीभावं हानिं च बलवर्णयोः ॥ ३९ ॥ ३९ ॥
रोगवृद्धिमयुक्त्या च दृष्ट्वा मरणमादिशेत् ।

Voice becoming feeble, along with loss of strength and colour (of the body), increase in the severity of the disease–these happening without any known cause–should be noted as (the signs) of the death.

अपस्वरं भाषमाणं प्राप्तं मरणमात्मनः ॥ ४० ॥
श्रोतारं चास्य शब्दस्य दूरतः परिवर्जयेत् ।

He, who in an unusual voice proclaims his own death repeatedly or he who hears such a sound (talk by others that he is going to die) should be avoided at a distance (the physician should refuse treatment to such persons since they are going to die.). 40.

Chāyā pratichāyā riṣṭa (fatal signs connected with shades and shadow) :—

संस्थावेन प्रमाणेन वर्णेन प्रभयाऽपि वा ॥ ४१ ॥
छाया विवर्तते यस्य स्वप्नेऽपि प्रेत एव सः ।

He, whose chāyā (shade) undergoes change (abnormal) in its features (shape), size, colour, or brilliance even in dreams (more so at other times) is a dead man. 41.

आतपादर्शतोयादौ या संस्थानप्रमाणतः ॥ ४२ ॥
छायाऽङ्गात्सम्भवत्युक्ता प्रतिच्छायेति सा पुनः ।
वर्णप्रभाश्रया या तु सा छायैव शरीरगा ॥ ४३ ॥

The form emanating from the body (or its parts) having the (natural) features and size, through the medium of sunlight (rays), mirror, water etc. is called pratichāya (shadow, image); it is not connected with colour and radiance, these (colour and radiance) are connected/related to the body only. 42–43.

Notes :—Pratichāyā is the shadow of the body created by sun's rays on the ground, the image seen in the mirror and water. It is of the same charactoristic features in shape, colour and radiance as of the body or its parts, when seen in the mirror or water. But the shadow created by sunlight varies in size in accordance with the time of the day. Some unusual changes occuring in the shadow and images also indicate the oncoming death, these are described further.

भवेद्यस्य प्रतिच्छाया छिन्ना भिन्नाऽधिकाऽऽकुला ।
विशिरा द्विशिरा जिह्मा विकृता यदि वाऽन्यथा ॥ ४४ ॥
तं समाप्तायुषं विद्यान्न चेल्लक्ष्यनिमित्तजा ।
प्रतिच्छायामयी यस्य न चाक्ष्णीक्ष्येत कन्यका ॥ ४५ ॥

He, whose shadow/image is found to be cut, torn, more in number, unsteady, headless, duble headed, irregular, distorted or unnatural should be considered as completing his life, if these are not due to known causes (intentional creation).

He, whose image is not seen in the eyes of others (image on the cornea of another man's eye) should be taken as completing his life. 44–45.

Chāya riṣṭa (fatal signs in shade/complexion) :—

खादीनां पञ्च पञ्चानां छाया विविधलक्षणाः ।
नाभसी निर्मलाऽऽनीला सस्नेहा सप्रभेव च ॥ ४६ ॥
वाताद्रजोऽरुणा श्यावा भस्मरूक्षा हतप्रभा ।
विशुद्धरक्ता त्वाग्नेयी दीप्ताभा दर्शनप्रिया ॥ ४७ ॥
शुद्धवैदूर्यविमला सुस्निग्धा तोयजा सुखा ।
स्थिरा स्निग्धा घना शुद्धा श्यामा श्वेता च पार्थिवी ॥ ४८ ॥
वायवी रोगमरणक्लेशायान्याः सुखोदयाः ।

The five chāyā (shade, complexion) related to the five mahābhūtas such as kha (ākāśa) etc. are each of different features; nābhas (related to ākāśa bhūta) is transparent blue, unctous and radiant; vātaja (related to vāyu bhūta) is dirty, crimson, blue, ash-like, dry and non-radiant; āgneyī (related to tejas bhūtas) is bright red, glistening and pleasing to look at; toyaja (related to ap bhūta) is like the pure vaiḍūrya, transparent, slightly unctous and good; pārthivī (related to pṛthvī bhūta) is stable, unctous, thick, transparent, black or white. Among these vāyavīya chāyā produces diseases, death or misery, while the others are for producing happiness (health). 46–48.

प्रभोक्ता तैजसी सर्वा, सा तु सप्तविधा स्मृता ॥ ४९ ॥
रक्ता पीता सिता श्यावा हरिता पाण्डुराऽसिता ।
तासां याः स्युर्विकासिन्यः स्निग्धाश्च विमलाश्चयाः ॥ ५० ॥
ताः शुभा, मलिना रूक्षाः सङ्क्षिप्ताश्चाशुभोदया ।

Prabhā (complexion) is of seven kinds viz, red, yellow, white, blue, green, yellowish–white and black; all these are described as related to tejobhūta. Among them, those which are spreading, radiating, unctous, and transparent are benovalent (doing good) and those dirty, dry, and brief (constricted, non-radiating)–are malevalent (doing harm). 49–50

वर्णमाक्रामति छाया प्रभा वर्णप्रकाशिनी ॥ ५१ ॥
आसन्ने लक्ष्यते छाया विकृष्टे भा प्रकाशते ।
नाच्छायो नाप्रभः कश्चिद्विशेषाश्चिह्नयन्ति तु ॥ ५२ ॥
नृणां शुभाशुभोत्पत्तिं काले छायासमाश्रयाः ।

Chāyā (shade), engulfs (māsks), the varṇa (coluor) while prabhā (complexion) brightens the colour; chāyā is noticeable (understood) from nearness (close by) whereas prabhā is noticeable even from a distance.

Neither, chāyā nor prabhā indicate at any time the special features of man, that is, his attaining good or bad (health or illhealth). But at that time (of death) they do so, getting associated with chāyā. 51–52½.

Kriyā riṣṭa (*fatal signs connected with activities*) :—

निकषन्निव यः पादौ च्युतांसः परिसर्पति ॥ ५३ ॥
हीयते बलतः शश्वद्योऽन्नमश्नन् हितं बहु ।
योऽल्पाशी बहुविण्मूत्रो बह्वाशी चाल्पमूत्रविट् ॥ ५४ ॥
यो वाऽल्पाशी कफेनार्तो दीर्घं श्वसिति चेष्टते ।
दीर्घमुच्छ्वस्य यो ह्रस्वं निःश्वस्य परिताम्यति ॥ ५५ ॥
ह्रस्वं च यः प्रश्वसिति व्याविद्धं स्पन्दते भृशम् ।
शिरो विक्षिपते कृच्छ्राद्योऽञ्चयित्वा प्रपाणिकौ ॥ ५६ ॥
यो ललाटात्स्रुतस्वेदः श्लथसन्धानबन्धनः ।
उत्थाप्यमानः सम्मुह्येद्यो बली दुर्बलोऽपि वा ॥ ५७ ॥
उत्तान एव स्वपिति यः पादौ विकरोति च ।
शयनासनकुड्यादेर्योऽसदेव जिघृक्षति ॥ ५८ ॥
अहास्यहासी सम्मुह्यन् यो लेढि दशनच्छदौ ।
उत्तरौष्ठं परिलिहन् फूत्कारांश्च करोति यः ॥ ५९ ॥
यमभिद्रवति च्छाया कृष्णा पीताऽरुणाऽपि वा ।
भिषग्भेषजपानान्नगुरुमित्रद्विषश्च ये ॥ ६० ॥
वशगाः सर्व एवैते विज्ञेयाः समवर्तिनः ।

He who walks by dragging his feet on the ground (scratching the ground) as though his feet have dropped off; who suddenly loses his strength though consuming good food in large quantity; he who eats very less but excretes large quantities of feaces and urine; who eats more but excretes less quantities of feaces and urine; he who eats less but suffer from (increase of) kapha, breathes out deep (long expiration) and rolls on the bed; who takes long expiration but has very short inspiration and becomes unconcious; he whose; respirations are short (shallow), chest is throbbing, and appears as though irregular; who rolls his head with difficulty, holds out his forehands contracting them; who has heavy perspiration on his forehead, looseness of joints, and tendons; he who becomes unconscious by standing up, whether he is strong or weak; he who sleeps with his face kept upward and moving his legs awkwardly; he who tries to hold the bed, chair, wall etc. which are actually not present; who laughs at things which do not evoke laughter or which are not to be laughed at; who faints and licks the lips, who licks the upper lip and produces whistling sound; he to whom either black, yellow or crimson shades run quick (manifest suddenly); who develops hatredness towards the physician, medicine, drinks, food, preceptors and friends–all these are to be considered as conquered by samavarti–the god of death. 53-60½.

(ग्रीवाललाटहृदयं यस्य स्विद्यति शीतलम् ॥ ६१ ॥
उष्णोऽपरः प्रदेशश्च शरणं तस्य देवताः ।)
[पूर्वरूपाणि सर्वाणि ज्वरादिष्वतिमात्रया ।
यं विशंति विशत्येनं मृत्युर्ज्वरपुरःसरः ॥ १ ॥]

He, whose neck, forehead and (region of) the heart are sweating and cold while the other parts are hot, is to be protected by the gods only. 61–61½.

He, who develops all the prodromal symptoms in diseases such as jvara (fever) etc. will succumb to death followed by fever. 1.

योऽणुज्योतिरनेकाग्रो दुःछायो दुर्मनाः सदा ॥ ६२ ॥
बलिं बलिभृतो यस्य प्रणीतं नोपभुञ्जते ।
निर्निमित्तं च यो मेधां शोभामुपचयं श्रियम् ॥ ६३ ॥
प्राप्नोत्ययो वा विभ्रंशं स प्राप्नोति यमक्षयम् ।

He, who has an aṇu-jyoti (very little of consciousness), who has many points (subjects of worry), who has bad complexion and a bad mind always; he for whose sake (desiring good) offerings of eatables are prepared but is not partaken by those birds, animals etc. which are offered; he, who without any cause, attains great intellegence, radiance, devetopment of the body and wealth, suddenly or loses all these suddenly, goes to the residence of yama (lord of death). 62–63.

गुणदोषमयी यस्य स्वस्थस्य व्याधितस्य वा ॥ ६४ ॥
यात्यन्यथात्वं प्रकृतिः षण्मासान्न स जीवति ।

Prakṛti (natural features), related to the guṇa (satva, rajas and tamas) or to the doṣās (vāta, pitta and kapha), whether of a healthy person or a sick person, if becomes abnormal, such a person does not live for six months. 64b–65a.

भक्तिः शीलं स्मृतिस्त्यागो बुद्धिर्बलमहेतुकम् ॥ ६५ ॥
षडेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः ।

Faith, good conduct, memory, charitable nature, intellegence and strength–these six qualities abandon the person who is going to die in six months. 65 b–66 a.

मत्तवद्गतिवाक्कम्पमोहा मासान्मरिष्यतः ॥ ६६ ॥

Gait, speech, tremors (movements of the body parts) and unconsciousness resembling those of an intoxicated person–are the features of the person going to die within a month. 66b.

नश्यत्यजानन् षड्रात्रात्केशलुञ्चनवेदनाम् ।
न याति यस्य चाहारः कण्ठं कण्ठामयादृते ॥ ६७ ॥

He, who does not understand the pain when his hair are plucked; he in whom the food does not pass through the throat, though he is not suffering from any disease of the throat–is going to die within six days. 67.

प्रेष्याः प्रतीपतां यान्ति प्रेताकृतिरुदीर्यते ।
यस्य निद्रा भवेन्नित्या नैव वा न स जीवति ॥ ६८ ॥

He, whose attendents turn against him, in whom fatures of a cadaver appear, who sleeps always or does not sleep at all (even for a moment) does not survive. 68.

वर्त्मापूर्यतेऽश्रूणां स्विद्यतश्चरणौ भृशम् ।
चक्षुश्चाकुलतां याति यमराज्यं गमिष्यति ॥ ६९ ॥

Orifices of tears getting filled up (become obstructed leading to absence of tears), palms and soles sweating profusely; eyes becoming unsteady–are the features of the person, going to the kingdom of yama (death). 69.

यैः पुरा रमते भावैररतिस्तैर्न जीवति ।

He, who does not relish things (food, activities etc) which he used to relish previouly–does not survive. 69½.

Vyādhilakṣaṇa riṣṭa (fatal signs in symptoms of diseases) :—

सहसा जायते यस्य विकारः सर्वलक्षणः ॥ ७० ॥
निवर्तते वा सहसा, सहसा स विनश्यति ।

He, in whom all the signs and symptoms of the oncoming disease manifest suddenly or disappear suddenly–dies soon. 70.

ज्वरो निहन्ति बलवान् गम्भीरो दैर्घरात्रिकः ॥ ७१ ॥
सप्रलापभ्रमश्वासः क्षीणं शूनं हतानलम् ।
अक्षामं सक्तवचनं रक्ताक्षं हृदि शूलिनम् ॥ ७२ ॥
सशुष्ककासः पूर्वाह्णे योऽपराह्णेऽपि वा भवेत् ।
बलमांसविहीनस्य श्लेष्मकाससमन्वितः ॥ ७३ ॥

Jvara (fever) which is powerful, deep seated (vitiating many tissues and organs), persistant, accompanied with delerium, giddiness and dyspnoea; fever in him who has emaciation or swelling (oedema) and loss of digestive capacity; in him who is not too emaciated but has obstruction of speech, redness of the eyes, pain in the heart; in him who has dry cough either in the morning or the evening and is deprived of strength, muscles and suffering from cough born of ślesma (kapha) (cough with expectoration) kills the patient. 71–73.

रक्तपित्तं भृशं रक्तं कृष्णमिन्द्रधनुष्प्रभम् ।
ताम्रहारिद्रहरितं रूपं रक्तं प्रदर्शयेत् ॥ ७४ ॥
रोमकूपप्रविसृतं कण्ठास्यहृदये सजत् ।
वाससोऽरञ्जनं पूति वेगवच्चाति भूरि च ॥ ७५ ॥
वृद्धं पाण्डुज्वरच्छर्दिकासशोफातिसारिणम् ।

Raktapitta (bleeding diseases), in which the blood coming out has colour such as bright, red, black, like those of the rainbow, coppery, yellow, or green; blood coming out from hair follicles; blood accumulating in the throat, mouth and

(region of) the heart; blood not staining the cloth, emitting foul smell; coming out in bouts and in large quantity in old persons and in those having anaemia, fever. vomitting. cough, swelling (dropsy) and diarrhoea is going to kill. 74–75½.

कासश्वासौ ज्वरच्छर्दितृष्णातीसारशोफिनम् ॥ ७६ ॥

Kāsa (cough) and śvāsa (dyspnoea) are fatal in person having fever, vomitting, thirst, diarrhoea and swelling (dropsy). 76.

यक्ष्मा पार्श्वरुजानाहरक्तच्छर्द्यंसतापिनम् ।

Yakṣmā (pulmonary tuberculosis) is fatal, in persons who are having pain in the flanks, flatulence; vomitting of blood and burning sensation at the back of the shoulders. 77.

छर्दिर्वेगवती मूत्रशकृद्गन्धिः सचन्द्रिका ॥ ७७ ॥
सास्रविट्पूयरुक्कासश्वासवत्यनुषङ्गिणी ।

Chardi (vomitting) is fatal, which has powerful bouts, the vomitted material having the smell of urine and feaces; glistening particles, blood, feaces and pus; associated with pain, cough, dyspnoea, and which is persisting for long duration. 78.

तृष्णाऽन्यरोगक्षपितं बहिर्जिह्वं विचेतनम् ॥ ७८ ॥

Tṛṣṇā (thirst) is fatal, in persons who are debilitated by other diseases, in whom the tongue is protruding and who are unconscions. 79.

मदात्ययोऽतिशीतार्तं क्षीणं तैलप्रभाननम् ।

Madātyaya (alcoholic intoxication) is fatal, in persons who are suffering from severe cold feeling, emaciation and whose face appears to be smeared with oil. 79½.

अर्शांसि पाणिपन्नाभिगुदमुष्कास्यशोफिनम् ॥ ७९ ॥
हृत्पार्श्वाङ्गरुजाछर्दिपायुपाकज्वरातुरम् ।

Arśas (haemorrhoids, piles) is fatal, in persons who have oedema in the hands, feet, umbilicus, rectum, scrotum and face; pain in the region of the heart, flanks and other parts of the body, vomitting, ulcerations of the rectum and fever. 80.

अतीसारो यकृत्पिण्डमांसधावनमेचकैः ॥ ८० ॥
तुल्यस्तैलघृतक्षीरदधिमज्जवसासवैः ।
मस्तुलुङ्गमषीपूयवेसवाराम्बुमाक्षिकैः ॥ ८१ ॥
अतिरक्तासितस्निग्धपूत्यच्छघनवेदनः ।
कर्बुरः प्रस्रवन् धातून निष्पुरीषोऽथवाऽतिविट् ॥ ८२ ॥
तन्तुमान् मक्षिकाक्रान्तो राजीमांश्चन्द्रकैर्युतः ।
शीर्णपायुवलिं मुक्तनालं पर्वास्थिशूलिनम् ॥ ८३ ॥
स्रस्तपायुं बलक्षीणमन्नमेवोपवेशयन् ।
सतृट्श्वासज्वरच्छर्दिदाहानाहप्रवाहिकः ॥ ८४ ॥

Atīsāra (diarrhoea) is fatal, when the feacal matter resembles (has colours like that of) piece of liver, mutton wash, peacocks feather, oil, ghee, curds, bone marrow, muscle–fat, fermented infusion, brain matter, soot, pus, fluid of vesavāra (a menu prepared from meat), mākṣika (iron pyrites); is either very red, very black, very unctous, with very foul smell, very thin/clear (like water); eliminated with severe pain, and with many colours; tissues expelled either without feacal matter or with large quantity of feacal matter; feaces containing thread (like bodies, invaded by flies, broken by dividing lines, containing glistening particles; who has protrusion of the rectal folds, anal orifice always remaining open, pain in the joints and bones; prolapse of the rectum, loss of strength, eliminating food (undigested) itself, accompanied with thirst, dyspnoea, fever, vomitting burning sensation, flatulence/distention of the abdomen and dysentery. 80–84.

अश्मरी शूनवृषणं बद्धमूत्रं रुजार्दितम् ।
मेहस्तृड्दाहपिटिकामांसकोथातिसारिणम् ॥ ८५ ॥
पिटिका मर्महृत्पृष्ठस्तनांसगुदमूर्धगाः ।
पर्वपादकरस्था वा मन्दोत्साहं प्रमेणिहम् ॥ ८६ ॥
सर्वं च मांससङ्कोथदाहतृष्णामदज्वरैः ।
विसर्पमर्मसंरोधहिध्माश्वासभ्रमक्लमैः ॥ ८७ ॥

Aśmarī (urinary calculus) kills, the person who has swelling of the scrotum, obstruction of urine and pain.

Meha (diabetes, polyurea) is fatal, in him who has thirst, burning sensation, eruptions (corbuncles), putrefaction of muscles (gangrene) and diarrhoea; pitaka (corbuncle) which are situated on vital spots, region of the heart, back, breasts, shoulders, rectum, head, joints, feet and hands. In him, who has no enthusiasm (for physical activities), and in all persons who have putrefaction of the muscles, burning sensation, thirst, toxicity, fever, visarpa (herpes), obstruction of vital organs, hiccup, dyspnoea, giddiness and exhaustion. 85–87.

गुल्मः पृथुपरीणाहो घनः कूर्म इवोन्नतः ।
सिरानद्धो ज्वरच्छर्दिहिध्माध्मानरुजान्वितः ॥ ८८ ॥
कासपीनसहृल्लासश्वासातीसारशोफवान् ।

Gulma (abdominal tumor) is fatal; when it is of large size, hard (stony), elevated like the tortoise shell, studded with prominent veins, accompanied with fever, vomitting, hiccup, tympanitis, pain (in the abdomen), cough, nasal catarrh, oppression in the region of the heart, dyspnoea, diarrhoea and swelling (dropsy). 88–89a.

विण्मूत्रसङ्गहृश्वासशोफहिध्माज्वरभ्रमैः ॥ ८९ ॥
मूर्च्छाच्छर्द्यतिसारैश्च जठरं हन्ति दुर्बलम् ।
शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् ॥ ९० ॥
विरेचनहृतानाहमानह्यन्तं पुनः पुनः ।

Jaṭhara (enlargement of the abdomen) kills a debilitated person when associated with suppression of urine and feaces, dyspnoea, oedema (dropsy), hiccup, fever, giddiness, vomiting and diarrhoea; whose eyes are swollen, penis is curved, body and skin are moist, abdomen getting enlarged again and again even after purgations. 89–91a.

पाण्डुरोगः श्वयथुमान् पीताक्षिनखदर्शनम् ॥ ९१ ॥

Pāṇḍuroga (anaemia) is fatal in the person who has oedema, yellow eyes, nails and vision. 91b.

तन्द्रादाहारुचिच्छर्दिमूर्च्छाध्मानातिसारवान् ।
अनेकोपद्रवयुतः पादाभ्यां प्रसृतो नरम् ॥ ९२ ॥
नारीं शोफो मुखाद्धन्ति कुक्षिगुह्यादुभावपि ।
राजीचितः स्रवंश्छर्दिज्वरश्वासातिसारिणम् ॥ ९३ ॥

Śopha (dropsy) is fatal, to the person who has drowsiness, burning sensation, anorexia, vomitting, fainting, flatulence, diarrhoea, and many complications; other secondary diseases; oedema spreading from the leg (upwards) in man and from the face (downwards) in woman, from the abdomen and genitals in both kills them; swelling having radial lines (striae), exudations, vomitting, fever, dyspnoea and diarrhoea (kills). 92–93.

ज्वरातिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये ।
दुर्बलस्य विशेषेण जायन्तेऽन्ताय देहिनः ॥ ९४ ॥
श्वयथुर्यस्य पादस्थः परिस्रस्ते च पिण्डिके ।
सीदतः सक्थिनी चैव तं भिषक् परिवर्जयेत् ॥ ९५ ॥
आननं हस्तपादं च विशेषाद्यस्य शुष्यतः ।
शूयेते वा विना देहात्समासाद्याति पञ्चताम् ॥ ९६ ॥

Fever and diarrhoea at the end of dropsy and dropsy at their end, in a weak person is going to kill him. The physician should reject him who has swelling (dropsy) of the feet, drooping of the calves and thighs getting exhausted. He whose face, hands and feet especially getting dried, or these getting swollen without the other parts of the body-is going to die within a month. 94–96.

विसर्पः कासवैवर्ण्यज्वरमूर्च्छाङ्गभङ्गवान् ।
भ्रमास्यशोफहृल्लासदेहसादातिसारवान् ॥ ९७ ॥

Visarpa (herpes) kills, the person who has cough, discolouration, fever, fainting, cutting pain in the body, giddiness, swelling of the face, oppression in the (region of the) heart, debility of the body and diarrhoea. 97.

कुष्ठं विशीर्यमाणाङ्गं रक्तनेत्रं हतस्वरम् ।
मन्दाग्नि जन्तुभिर्जुष्टं हन्ति तृष्णातिसारिणम् ॥ ९८ ॥

Kuṣṭha (leprosy) kills, the person whose body parts are falling off, eyes are red; has loss of voice, loss of digestive power, wounds vitiated by worms, thirst and diarrhoea. 98.

वायुः सुप्तत्वचं भुग्नं कम्पशोफरुजातुरम् ।

Vāyu (diseases caused by increase of vāta nervous, disorders) kills the patient, whose skin has lost the sensation, whose body is bent (curved/contracted) and having tremors, swelling and pain. 99a.

वातास्रं मोहमूर्च्छायमदास्वप्नज्वरान्वितम् ॥ ९९ ॥
शिरोग्रहारुचिश्वाससङ्कोचस्फोटकोथवत् ।

Vātāsra (gout) kills the person, who has delusion, fainting, toxicity, sleep (too much), fever, catching pain in the head, anorexia, dyspnoea, contractions, cracking noise and putrefaction (of the toes, fingers etc.). 99b–100a.

शिरोरोगारुचिश्वासमोहविड्भेदतृड्भ्रमैः ॥ १०० ॥
घ्नन्ति सर्वामयाः क्षीणस्वरधातुबलानलम् ।

All diseases are going to kill the person, who has disease of the head (head-ache), anorexia, dyspnoea, delusion, diarrhoea, thirst, giddiness, feeble voice, depletion of tissues, loss of strength and digestive power. 100b–101a.

वातव्याधिरपस्मारी कुष्ठी रक्त्युदरी क्षयी ॥ १०१ ॥
गुल्मी मेही च तान् क्षीणान् विकारेऽल्पेऽपि वर्जयेत् ।

Persons suffering from vāta vyādhi (nervous diseases) apasmāra (epilepsy), kuṣṭha (leprosy), raktapitta (bleeding diseases), udara (enlargement of the abdomen), kṣaya (tuberculosis), gulma (abdominal tumor), meha (diabetes) and who are weak, even though they have very few, mild abnormal symptoms, should be rejected. 101b–102a.

बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः ॥ १०२ ॥
यस्यातुरस्य लक्ष्यन्ते त्रीन् पक्षान्न स जीवति ।

Profound loss of strength and depletion of tissues, exacerbation of the diseases and anorexia, seen in the patient, such a person will not survive for three fortnights. 102b–103a.

वाताष्ठीलाऽतिसंवृद्धा तिष्ठन्ती दारुणा हृदि ॥ १०३ ॥
तृष्णया नु परीतस्य सद्यो मुष्णाति जीवितम् ।

Vātāṣṭhīla (enlargement of the prostate caused by increased vāta) which is very big and stands in the heart (abdomen to be more correct) causing severe pain and the patient troubled with severe thirst, takes away his life immediately. 103b–104a.

शैथिल्यं पिण्डके वायुर्नीत्वा नासां च जिह्मताम् ॥ १०४ ॥
क्षीणस्यायम्य मन्ये वा सद्यो मुष्णाति जीवितम् ।
नाभीगुदान्तरं गत्वा वङ्क्षणौ वा समाश्रयन् ॥ १०५ ॥
गृहीत्वा पायुहृदये क्षीणदेहस्य वा बली ।
मलान् बस्तिशिरो नाभिं विबद्ध्य जनयन् रुजम् ॥ १०६ ॥
कुर्वन् वङ्क्षणयोः शूलं तृष्णां भिन्नपुरीषताम् ।
श्वासं वा जनयन् वायुर्गृहीत्वा गुदवङ्क्षणम् ॥ १०७ ॥

Vāta producing looseness of the calf muscles, irregularity of the nose, or bending of the head in an emaciated person-is going to kill him immediately. Balī (vāta) getting localised in between the umbilicus and the rectum or the groins, producing catching pain in the rectum and (region of) the heart, in a weak person (is going to kill him immediately). Vāta causing suppression of the waste products, obstructing the head of the urinary bladder and the umbilicus, produces pain in the groins, thirst and diarrhoea or produces dyspnoea, catching pain of the rectum and groins (is going to kill him immediately). 104b–107.

वितस्य पर्शुकाग्राणि गृहीत्वोरश्च मारुतः ।
स्तिमितस्यातताक्षस्य सद्यो मुष्णाति जीवितम् ॥ १०८ ॥

Māruta (vāta) causing expansion of the tips of the ribs, catching pain in the chest, loss of movement of the chest and wide opened eyes–is going to kill him immediately. 108.

सहसा ज्वरसन्तापस्तृष्णा मूर्च्छा बलक्षयः ।
विश्लेषणं च सन्धीनां मुमूर्षोरुपजायते ॥ १०९ ॥

Sudden increase of fever, thirst, fainting (loss of consciousness), loss of strength, and looseness of bony joints appear in the person who is going to die soon. 109.

गोसर्गे वदनाद्यस्य स्वेदः प्रच्यवते भृशम् ।
लेपज्वरोपतप्तस्य दुर्लभं तस्य जीवितम् ॥ ११० ॥

Severe perspiration of the face and other parts at the time of letting out the cows (in the morning) and the person suffering from fever, coating (enveloping) the body (mild increase of the body temperature)–the life of such a man is definitely unobtainable. 110.

प्रवालगुलिकाभासा यस्य गात्रे मसूरिकाः ।
उत्पद्याशु विनश्यन्ति न चिरात्स विनश्यति ॥ १११ ॥

He, on whose body, masūrika (chicken-pox) appear resembling beads of pearls and disappear suddenly, dies soon. 111.

मसूरविदलप्रख्यास्तथा विद्रुमसन्निभाः ।
अन्तर्वक्राः किणाभाश्च विस्फोटा देहनाशनाः ॥ ११२ ॥

Visphoṭa (small-pox) erupting resembling the cotylidon of masūra (lentil) or bead of coral, having their mouth inwards and producing sound (on touch), is going to destroy the body. 112.

कामलाऽक्ष्णोर्मुखं पूर्णं शङ्खयोर्मुक्तमांसता ।
सन्त्रासश्चोष्णताऽङ्गे च यस्य तं परिवर्जयेत् ॥ ११३ ॥

He, whose eyes have kāmala (jaundice, deep yellow colour) and face full (with that colour or face swollen), loss of muscles in the temples, severe debility and (great) warmth in the body should be rejected. 113.

अकस्मादनुधावच्च विघृष्टं त्वक्समाश्रयम् ।

So also the person, whom vighruṣṭa (abrasion, wound) invades the skin suddenly (without any cause).

[चन्दनोशीरमदिराकुणपध्वाङ्क्षगन्धयः ।
शैवालकुक्कुटशिखाकुङ्कुमालमषीप्रभाः ॥ १ ॥
अन्तर्दाहा निरूष्माणः प्राणनाशकरा व्रणाः ।]
यो वातजो न शूलाय स्यान्न दाहाय पित्तजः ॥ ११४ ॥
कफजो न च पूयाय मर्मजश्च रुजे न यः ।
अचूर्णश्चूर्णकीर्णाभो यत्राकस्माच्च दृश्यते ॥ ११५ ॥
रूपं शक्तिध्वजादीनां सर्वांस्तान्वर्जयेद्व्रणान् ।
विण्मूत्रमारुतवहं कृमिणं च भगन्दरम् ॥ ११६ ॥

Vraṇa (ulcers) which emit odours like that of cañdana, uśīra, madira, (wine) kuṇapa (cadaver) and dhvāñkṣa (crow); colours like śaivāla (algae), kukkutaśikha (cocks comb), kumkuma, āla, and masī (soot); producing burning sensation inside but not hot to touch, that which is caused by vāta but not painful, that caused by pitta but not having burning sensation, that caused by kapha but not having pus, that situated on vital spots but not causing pain, that which is not fissured but appears as having fissures or filled with powdery material, that resembling a śakti (a kind of weapon), dhvaja (flag) etc., without any reason–all these should be rejected. Bhagandara (fistula-in-ano) through which faecal matter, urine and flatus is coming out and in which worms (bacteria) are present (should be rejected). 116.

घट्टयन् जानुना जानु पादावुद्यम्य पातयन् ।
योऽपास्यति मुहुर्वक्त्रमातुरो न स जीवति ॥ ११७ ॥

The patient who beats one knee joint with the other, raises the feet and drops it down, turns his face away (without any apparant reason) does not survive. 117.

दन्तैश्छिन्दन्नखाग्राणि तैश्च केशांस्तृणानि च ।
भूमि काष्ठेन विलिखन् लोष्टं लोष्टेन ताडयन् ॥ ११८ ॥
हृष्टरोमा सान्द्रमूत्रः शुष्ककासी ज्वरी च यः ।
मुहुर्हसन् मुहुः क्ष्वेडन् शय्यां पादेन हन्ति यः ॥ ११९ ॥
मुहुश्छिद्राणि विमृशन्नातुरो न स जीवति ।

He, who bites the tips of his nails, hairs, grass etc. with his teeth, who scratches the ground with a stick; beating one stone with another one, who has horripilations, thick urine, dry cough and fever; who laughs for a while and weeps the next moment, who kicks the bed with his legs, who intently examines the orifices (such as ears, nose, anus, urethra, mouth etc.) does not survive. 118–120a.

मृत्यवे सहसाऽऽर्तस्य तिलकव्यङ्गपिप्लवः ॥ १२० ॥
मुखे, दन्तनखे पुष्पं, जठरे विविधाः सिराः ।

Sudden appearance of tila (black moles), vyañga (black patches), piplu (discoloured rashes) on the face, flower-like spots on the teeth and nails, raised veins of different kinds (colours) on the abdomen–are for causing death of the patient soon. 120b–121a.

ऊर्ध्वश्वासं गतोष्माणं शूलोपहतवङ्क्षणम् ॥ १२१ ॥
शर्म चानाधिगच्छन्तं बुद्धिमान् परिवर्जयेत् ।
विकारा यस्य वर्धन्ते प्रकृतिः परिहीयते ॥ १२२ ॥
सहसा सहसा तस्य मृत्युर्हरति जीवितम् ।

Profound expiration, loss of body temperature, and severe pain in the groins not subsiding (with any treatment) should be rejected by the wise physician.

He, in whom abnormalities undergo sudden increase; the normalcy (natural constitutional characteristics) become destroyed suddenly, his life will soon be taken away by death. 121–123a.

यमुद्दिश्यातुरं वैद्यः सम्पादयितुमौषधम् ॥ १२३ ॥
यतमानो न शक्नोति दुर्लभं तस्य जीवितम् ।

He, for whose sake, the physician tries to obtain the medicines but does not succeed in getting them–such a persons life is definitely hard to retain. 123b–124a.

विज्ञातं बहुशः सिद्धं विधिवच्चावचारितम् ॥ १२४ ॥
न सिध्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम् ।

He, in whom the medicine which is well known, found effective many times and administered according to proper procedure-still does not prove effective, there is no other treatment for him. 124b–125a.

भवेद्यस्यौषधेऽन्ने वा कल्प्यमाने विपर्ययः ॥ १२५ ॥
अकस्माद्वर्णगन्धादेः स्वस्थोऽपि न स जीवति ।

Either the medicine or food, prepared for a person, undergoing change into the opposite, in their colour, smell etc, without any (other) reason-such a person does not survive even if he is a healthy man. 125b–126a.

निवाते सेन्धनं यस्य ज्योतिश्चाप्युपशाम्यति ॥ १२६ ॥
आतुरस्य गृहे यस्य भिद्यन्ते वा पतन्ति वा ।
अतिमात्रममत्राणि दुर्लभं तस्य जीवितम् ॥ १२७ ॥

If in the patients house, the fire gets extinguished even though there is no breeze, and presence of sufficient fuel; things (such as vessels, furniture etc.) break or fall down in great bouts, the life of such a patient is difficult to be retained. 126b–127.

यं नरं सहसा रोगो दुर्बलं परिमुञ्चति ।
संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते ॥ १२८ ॥

He, who is very debilitated and whose diseases disappear suddenly, such a persons life is surely uncertain-considers Ātreya. 128.

कथयेन्न च पृष्टोऽपि दुःश्रवं मरणं भिषक् ।
गतासोर्बन्धुमित्राणां न चेच्छेत्तं चिकित्सितुम् ॥ १२९ ॥

The physician, though questioned, should not inform the details of the death of the patient to thc relatives and friends of the patient who are liable to become griefstriken (get shocked by the news). 129.

यमदूतपिशाचाद्यैर्यत्परासुरुपास्यते ।
घ्नद्भिरौषधवीर्याणि तस्मात्तं परिवर्जयेत् ॥ १३० ॥

In a patient who is going to die soon, the attendants of Yama (lord of death), the piśācās (goblins) etc. destroy the potency of the medicines; hence such a patient should be rejected. 130.

आयुर्वेदफलं कृत्स्नं यदायुर्ज्ञे प्रतिष्ठितम् ।
रिष्टज्ञानादृतस्तस्मात्सर्वदैव भवेद्भिषक् ॥ १३१ ॥

In the physician, who understands the knowledge of life, the entire effects of Āyurveda is treasured; without the knowledge of riṣṭa (fatal signs) it is incomplete, hence the physician should always be well conversant with it. 132.

मरणं प्राणिनां दृष्टमायुः पुण्योभयक्षयात् ।
तयोरप्यक्षयाद्दृष्टं विषमापरिहारिणाम् ॥ १३२ ॥

Death is sure to be seen in living beings at the expiry of the period of life and effects of benovalent deeds (good actions of previous and present lives) or of both; even without expiry of these two (period of life and effect of benovalent acts) death may ensue by unavoidable irregularities (incidents which occurs accidentally).

Notes :—Arunadatta enumerates the following as some unavoidable events : assault by wild animals, animals in heat and bouts of anger; bites by snakes, scorpions etc., eating poisonous roots, fruit etc., falling from a precipice, mountain peak, treetop, fast moving animals, vehicles, etc. To that list we may also add natural calamities such as lightning, thunderbolt etc., events which destroy communities such as wars, epidemics etc.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां द्वितीये शारीरस्थाने विकृतिविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter named Vikṛti vijñanīya-knowledge of fatal signs—fifth in Śārīra sthāna of Aṣṭāñga hṛdaya sambita, composed of srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter—6

DŪTĀDI VIJÑĀNĪYA (*knowledge about the messenger etc.*)

अथातो दूतादिविज्ञानीयं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We, shall now expound the chapter Dūtādi vijñānīya-knowledge about the messenger etc. (omens, dreams); thus said Ātreya and other great sages.

पाखण्डाश्रमवर्णानां सवर्णाः कर्मसिद्धये ।
त एव विपरीताः स्युर्दूताः कर्मविपत्तये ॥ १ ॥

The messenger (the person who comes to call the physician to visit the patient) if belonging to the same class as of the pākhaṇḍa (low caste), āṣrama (stages of life) and varṇa (caste) portends success in treatment; but if he belongs to a different class, he portends failure in treatment. 1.

Notes :—Pākhaṇḍa is the name of people belonging to a low caste who were serving as slaves of the persons of higher castes. Asrama means the four stages of life-brahmacarya (studentship), gṛhastha (householder), vānaprastha (forest dweller) and sanyāsa (ascetic). Varṇa refers to the four castes—brāhmaṇa, kṣatriya, vaiśya and śūdra.

Aśubha dūta—(*inauspicious messenger*)

दीनं भीतं द्रुतं त्रस्तं रूक्षामङ्गलवादिनम् ।
शस्त्रिणं दण्डिनं षण्ढं मुण्डश्मश्रुजटाधरम् ॥ २ ॥
अमङ्गलाह्वयं क्रूरकर्माणं मलिनं स्त्रियम् ।
अनेकं व्याधितं व्यङ्गं रक्तमाल्यानुलेपनम् ॥ ३ ॥
तैलपङ्काङ्कितं जीर्णविवर्णार्द्रैकवाससम् ।
खरोष्ट्रमहिषारूढं काष्ठलोष्टादिमर्दिनम् ॥ ४ ॥
नानुगच्छेद्भिषग्दूतमाह्वयन्तं च दूरतः ।

The physician should not follow the messenger, such as; he who is depressed, frightened, in hurry, exhausted, speaking harsh and inauspicious words, carrying weapons, or baton; who is impotent, of shaven head and mustache, or having big locks of hairs; whose very name itself is inauspicious, who is committing cruel acts; is dirty, a woman messenger, more than one; a sick person, of mutilated body, putting on red coloured garlands and unguents; smeared with oil or mud on the body; wearing old (torn), discoloured, wet cloth and single cloth; who is seated on a donkey, camel, or buffalo; who is beating (hitting) wood, stone etc. and who is beckoning from a distance. 2–5a.

अशस्तचिन्तावचने नग्ने छिन्दति भिन्दति ॥ ५ ॥
जुह्वाने पावकं पिण्डान् पितृभ्यो निर्वपत्यपि ।
सुप्ते मुक्तकचेऽभ्यक्ते रुदत्यप्रयते तथा ॥ ६ ॥
वैद्ये दूता मनुष्याणामागच्छन्ति मुमूर्षताम् ।

The messenger who comes when the physician is thinking or speaking inauspicious, when he is naked, tearing or cutting things, lighting the fire, offering oblations to the manes, sleeping, untied his hairs, taking oil bath, weeping and unclean; such a man is the messenger of a person who is going to die. 5b–7a.

विकारसामान्यगुणे देशे कालेऽथवा भिषक् ॥ ७ ॥
दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ।

The physician should not treat the patient whose messenger is similar to the sick person (sufferin~ from the diseases) who approaches in such place and time which are similar to the sickness (of the patient). 7b–8a.

Notes :—Similar to the sick person–means both the patient and his messenger suffering from the same or similar disease. Similar place and time means the patient suffering from a disease of kapha and his messenger meeting the physician near a reservoir of water, and in the morning, both these being similar in nature to kapha; patient suffering from disease of pitta origin and his messenger meeting the physician near fire, and in the midday both these being similar in nature to pitta.

स्पृशन्तो नाभिनासास्यकेशरोमनखद्विजान् ॥ ८ ॥
गुह्यपृष्ठस्तनग्रीवाजठरानामिकाङ्गुलीः ।
कार्पासबुससीसास्थिकपालमुशलोपलम् ॥ ९ ॥
मार्जनीशूर्पचैलान्तभस्माङ्गारदशातुषान् ।
रज्जूपानत्तुलापाशानन्यद्वा भग्नविच्युतम् ॥ १० ॥

तत्पूर्वदर्शने दूता व्याहरन्ति मरिष्यताम् ।
तथाऽर्धरात्रे मध्याह्ने सन्ध्ययोः पर्ववासरे ॥ ११ ॥
षष्ठीचतुर्थीनवमीराहुकेतूदयादिषु ।
भरणीकृत्तिकाऽऽश्लेषापूर्वाऽऽर्द्रापित्र्यनैर्ऋते ॥ १२ ॥

The messenger who, at the very first appearance before the physician is seen touching (his own) umbilicus, nose, teeth, mouth, hairs of the head and of the body, nails, secret parts (genitals, anus), back, breasts, neck, abdomen, and the ring finger; cotton, lead, bone, skull, pestle, stone, broom, winnowing basket, old cloth, ash of cloth, burning coal, wick made of cloth, husk, rope, leather foot wear, ropes of the balance etc., which are broken or displaced; such persons are surely messengers of the dieing person.

So also he, who approaches (the physician) at midnight, midday, sunrise and sunset, on a crucial (bad) day; on the sixth, fourth, and ninth days (of the two fortnights), on days of rise of rāhu and ketu, on days of stars like bharaṇi, kṛttikā, aśleṣā, pūrvā, ārdrā, paitra (maghā) and nairṛta (mūla). 8–12.

यस्मिंश्च दूते ब्रुवति वाक्यमातुरसंश्रयम् ।
पश्येन्निमित्तमशुभं तं च नानुव्रजेद्भिषक् ॥ १३ ॥
तद्यथा विकलः प्रेतः प्रेतालङ्कार एव वा ।
छिन्नं दग्धं विनष्टं वा तद्वादीनि वचांसि वा ॥ १४ ॥
रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान् ।
स्पर्शो वा विपुलः क्रूरो यद्वाऽन्यदपि तादृशम् ॥ १५ ॥
तत्सर्वमभितो वाक्यं वाक्यकालेऽथवा पुनः ।
दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ॥ १६ ॥

If, the physician finds the time to be inauspicious when the messenger tells details of the patientś condition or sees inauspicious omens at that time, then he should not go with such a messenger. Such (inauspicious omens) are : the messenger being one of mutilated body, appears like a cadaver, adorned like a dead man, speaking of torn, burnt or lost objects, of pungent taste, very strong smell or cadaveric smell; of touch such as, very hard or cruel or a similar one; either earlier to or along with and repeatedly with the intimation of details of the patient. 13–16.

Pathi aśubha nimitta–(inauspicious omens on the way)

हाहाक्रन्दितमुत्क्रुष्टमाक्रुष्टं स्खलनं क्षुतम् ।
वस्त्रातपत्रपादत्रव्यसनं व्यसनीक्षणम् ॥ १७ ॥
चैत्यध्वजानां पात्राणां पूर्णानां च निमज्जनम् ।
हतानिष्टप्रवादाश्च दूषणं भस्मपांसुभिः ॥ १८ ॥
पथश्छेदोऽहिमार्जारगोधासरटवानरैः ।
दीप्तां प्रति दिशं वाचः क्रूराणां मृगपक्षिणाम् ॥ १९ ॥
कृष्णधान्यगुडोदश्विल्लवणासवचर्मणाम् ।
सर्षपाणां वसातैलतृणपङ्केन्धनस्य च ॥ २० ॥
क्लीबक्रूरश्वपाकानां जालवागुरयोरपि ।
छर्दितस्य पुरीषस्य पूतिदुर्दर्शनस्य च ॥ २१ ॥
निःसारस्य व्यवायस्य कार्पासादेररेरपि ।
शयनासनयानानामुत्तानानां तु दर्शनम् ॥ २२ ॥
न्युब्जानामितरेषां च पात्रादीनामशोभनम् ।

Hearing sounds like hā, hā (screams of torture etc.), of very high pitch (such as of explosion, splitting, thunderbolt), of great anger, of slipping or falling down, of sneezing; of loss of dress, umbrella, footwear etc.

Seeing persons in danger (being tortured, murdered), sinking of the holy tree, flags and filled vessels; person announcing in high pitch the death of some one or loss of something; the physician getting sorrounded either by ash or sand (mud); snake, cat, lizard, ignumon or monkey crossing his path in front of him; voice of cruel animals and birds coming from the east, sight of black grains, jaggery (mollasses), butter milk, salt, alcoholic beverages, leather (hides and skin), black mustard, muscle–fat, oil, grass (or hey), slush (mud), fuel, a eunuch, cruel man, man of lowest class; a net, or cage, a person who is vomitting, defaecating, emitting foul smell; one who is unwitnessable (terrific, grotesque, frightening, etc.), who is devoid of vitality, engaged in copulation, vendor of cotton etc., enemy; bed, chair, vehicle etc. being seen with the legs up while others like the vessels, etc. seen with their legs (or mouths) bent down–all these are inauspicious. 17–23a.

पुंसंज्ञाः पक्षिणो वामाः स्त्रीसंज्ञा दक्षिणाः शुभाः ॥ २३ ॥
प्रदक्षिणं खगमृगा यान्तो, नैवं श्वजम्बुकाः ।

Birds with masculine names (and of masculine gender) sitting on the left side (to the physician walking on the road) and those with feminine names (and of feminine gender) on the right side are auspicious; birds and animals going from the left to the right is auspicious, but not so with the dog and jackal; 23b–24a.

अयुग्माश्च मृगाः शस्ताः शस्ता नित्यं च दर्शने ॥ २४ ॥
चाषभासभरद्वाजनकुलच्छागबर्हिणः ।
अशुभं सर्वथोलूकविडालसरठेक्षणम् ॥ २५ ॥

Animals in group of even number are auspicious. Seeing cāṣa, (blue jay), bhāsa (vulture), bharadvāja (sky lark), nakula (mangoose), chāga (goat) and barhi (peacock) is always auspicious whereas seeing ulūka (owl), biḍāla (cat), saraṭha (heron) is always inauspicious. 24b–25.

प्रशस्ताः कीर्तने कोलगोधाहिशशजाहकाः ।
न दर्शने न विरुते, वानरर्क्षावतोऽन्यथा ॥ २६ ॥

Hearing the voice of the boar, lizard, snake, rabbit and chameleon is auspicious, while their look and weeping is not so; whereas those of the monkey and bear is otherwise. 26.

धनुरैन्द्रं च लालाटमशुभं, शुभमन्यतः ।
अग्निपूर्णानि पात्राणि भिन्नानि विशिखानि च ॥ २७ ॥

Seeing the rainbow in front is inauspicious whereas at other places (back or on the sides) is auspicious; seeing pots filled with fire, which are broken and which are empty is inauspicious. 27.

Gṛhapraveśa nimitta (omen at the house of the patient) :—

दध्यक्षतादि निर्गच्छद्दृश्यमानं च मङ्गलम् ।
वैद्यो मरिष्यतां वेश्म प्रविशन्नेव पश्यति ॥ २८ ॥

Curds, rice grains used for auspicious rites etc. (flowers, perfumes, turmeric, camphor) and such other auspicious things being brought out (of the patients house at the time when the physician enters the house) is seen only in the house of the patient who is going to die. 28.

दूताद्यसाधु दृष्ट्वैवं त्यजेदार्तमतोऽन्यथा ।
करुणाशुद्धसन्तानो यत्नतस्तमुपाचरेत् ॥ २९ ॥

Having witnessed inauspicious omens such as the messenger etc. (described so far) the physician should reject such a patient, but on seeing auspicious ones he should treat him with compassion and good will. 29.

Śubha nimitta (auspicious omens) :—

दध्यक्षतेक्षुनिष्पावप्रियङ्गुमधुसर्पिषाम् ।
यावकाञ्जनभृङ्गारघण्टादीपसरोरुहाम् ॥ ३० ॥
दूर्वार्द्रमत्स्यमांसानां लाजानां फलभक्षयोः ।
रत्नेभपूर्णकुम्भानां कन्यायाः स्यन्दनस्य च ॥ ३१ ॥
नरस्य वर्धमानस्य देवतानां नृपस्य च ।
शुक्लानां सुमनोवालचामराम्बरवाजिनाम् ॥ ३२ ॥
शङ्खसाधुद्विजोष्णीषतोरणस्वस्तिकस्य च ।
भूमेः समुद्धृतायाश्च वह्नेः प्रज्वलितस्य च ॥ ३३ ॥
मनोज्ञस्यान्नपानस्य पूर्णस्य शकटस्य च ।
नृभिर्धेन्वाः सवत्साया वडवायाः स्त्रिया अपि ॥ ३४ ॥
जीवञ्जीवकसारङ्गसारसप्रियवादिनाम् ।
हंसानां शतपत्राणां बद्धस्यैकपशोस्तथा ॥ ३५ ॥
रुचकादर्शसिद्धार्थरोचनानां च दर्शनम् ।
गन्धः सुसुरभिर्वर्णः सुशुक्लो मधुरो रसः ॥ ३६ ॥
गोपतेरनुकूलस्य स्वनस्तद्वद्गवामपि ।
मृगपक्षिनराणां च शोभिनां शोभना गिरः ॥ ३७ ॥
छत्रध्वजपताकानामुत्क्षेपणमभिष्टुतिः ।
भेरीमृदङ्गशङ्खानां शब्दाः पुण्याहनिःस्वनाः ॥ ३८ ॥
वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः ।
पथि वेश्मप्रवेशे च विद्यादारोग्यलक्षणम् ॥ ३९ ॥

Curds, rice grains used for auspicious rites, niṣpāva, priyañgu, madhu (honey), sarpi (ghee), yavaka, anjana, bell, lamp, lotus, dūrva grass, fresh fish and meat, lāja (fried paddy), fruits, eatables, gems, elephant, vessels which are full, virgin, chariot, prosperous man, gods, kings, virtuous man, fly wick of white hairs, white cloth, white horse, and white conch, ascetics, the twice born, the head dress, garlands, svastika sign, fertile land, fire with flames, pleasing foods and drinks, carts full of men; cows, horses and women with their offsprings; birds which hoot malodiously such as jivañjīva

(partridge), sārañga (ring neck parakeet), sārasa (crane), haṁsa (swan), śatapatra (peacock or parrot), a solitary animal kept fastened (to a peg), sight of the armlet (jewellary), mirror, siddhārtha (white mustard), gorocana (ox gall), pleasing perfumes, things of white colour, things of sweet taste, bellowing of the bull and the cow which are in pleasant mood; pleasing and melodious words of animals (pets), birds and men (friends etc.); umbrella, flags and banner being held high; words of praise and good wishes, sound of kettle drum, cymbal and conch, sacred incantations, uttering of vedic hymns, comforting breeze from the left moving towards the right–all these seen by the physician either on the way or at the time of entering the house of the patient are the signs of health (auspicious omen portending health of the patient). 30–39.

इत्युक्तं दूतशकुनं स्वप्नानूर्ध्वं प्रचक्ष्मते ।

So far were described the good and bad of the messenger and omens; further the good and bad dreams. 40a.

Aśubha svapna (*inauspicious dreams*) :—

स्वप्ने मद्यं सह प्रेतैर्यः पिबन् कृष्यते शुना ॥ ४० ॥
स मर्त्यो मृत्युना शीघ्रं ज्वररूपेण नीयते ।
रक्तमाल्यवपुर्वस्त्रो यो हसन् ह्रियते स्त्रिया ॥ ४१ ॥
सोऽस्रपित्तेन महिषश्ववराहोष्ट्रगर्दभैः ।
यः प्रयाति दिशं याम्यां मरणं तस्य यक्ष्मणा ॥ ४२ ॥
लता कण्टकिनी वंशस्तालो वा हृदि जायते ।
यस्य तस्याशु गुल्मेन यस्य वह्निमनर्चिषम् ॥ ४३ ॥
जुह्वतो घृतसिक्तस्य नग्नस्योरसि जायते ।
पद्मं स नश्येत्कुष्ठेन चण्डालैः सह यः पिबेत् ॥ ४४ ॥
स्नेहं बहुविध स्वप्ने स प्रमेहेण नश्यति ।
उन्मादेन जले मज्जेद्यो नृत्यन् राक्षसैः सह ॥ ४५ ॥
अपस्मारेण यो मर्त्यो नृत्यन् प्रेतेन नीयते ।
यानं खरोष्ट्रमार्जारकपिशार्दूलसूकरैः ॥ ४६ ॥
यस्य प्रेतैः शृगालैर्वा स मृत्योर्वर्तते मुखे ।
अपूपशष्कुलीर्जग्ध्वा विबुद्धस्तद्विधं वमन् ॥ ४७ ॥
न जीवति अक्षिरोगाय सूर्येन्दुग्रहणेक्षणम् ।
सूर्याचन्द्रमसोः पातदर्शनं दृग्विनाशनम् ॥ ४८ ॥

He, who dreams of drinking wine with the dead, being dragged by the dog will soon be dragged away by death in the guise of jvara (fever). He, who dreams of wearing red coloured garlands, his body is coloured red, wearing red cloth, is laughing and being overpowerd by women will die from asrapitta (bleeding disease). He, who dreams of going towards the west riding on a buffalo, horse, boar, camel or donkey, is going to die from yakṣma (pulmonary tuberculosis). He, who dreams as though thorny creepers, bamboo or palm tree has grown from (the region of) his heart dies from gulma (abdominal tumour) soon. He, who dreams of offering oblations to fire which is not burning, his body smeared with ghee, of being naked, and lotus growing from his chest, dies soon from kuṣṭha (leprosy and other skin diseases). He, who dreams of drinking different kinds of fats (oil, ghee, marrow etc.) in the company of men of lowest caste, is going to die from prameha (diabetes). He, who dreams of drowning in water and dancing in the company of rākṣasa, is going to die from unmāda (insanity). He, who dreams of dancing with and being carried away by the dead, dies from apasmāra (epilepsy). He, who dreams of riding on the donkey, camel, cat, monkey, śārdula (leopard), pig, spirit of the dead or jackal, is inside the mouth of the death. He, who dreams of eating sweet pudding, pastries and vomitting similar things after waking from sleep, does not survive. He, who dreams of seeing the eclipse of the sun and moon gets diseases of the eyes and seeing the sun and moon falling down destroys the eye (vision). 40b–48.

मूर्ध्नि वंशलतादीनां सम्भवो वयसां तथा ।
निलयो मुण्डता काकगृध्राद्यैः परिवारणम् ॥ ४९ ॥
तथा प्रेतपिशाचस्त्रीद्रविडान्ध्रगवाशनैः ।
सङ्गो वेत्रलतावंशतृणकण्टकसङ्कटे ॥ ५० ॥
श्वभ्रश्मशानशयनं पतनं पांसुभस्मनोः ।
मज्जनं जलपङ्कादौ शीघ्रेण स्रोतसा हृतिः ॥ ५१ ॥
नृत्यवादित्रगीतानि रक्तस्रग्वस्त्रधारणम् ।
वयोऽङ्गवृद्धिरभ्यङ्गो विवाहः श्मश्रुकर्म च ॥ ५२ ॥
पक्वान्नस्नेहमद्याशः प्रच्छर्दनविरेचने ।
हिरण्यलोहयोर्लाभः कलिर्बन्धपराजयौ ॥५३॥

उपानद्युगनाशश्च प्रपातः पादच्चर्मणोः ।
हर्षो भृशं प्रकुपितैः पितृभिश्चावभर्त्सनम् ॥५४॥
प्रदीपग्रहनक्षत्रदन्तदैवतचक्षुषाम् ।
पतनं वा विनाशो वा, भेदनं पर्वतस्य च ॥५५॥
कानने रक्तकुसुमे पापकर्मनिवेशने ।
चितान्धकारसम्बाधे जनन्यां च प्रवेशनम् ॥५६॥
पातः प्रासादशैलादेर्मत्स्येन ग्रसनं तथा ।
काषायिणामसौम्यानां नग्नानां दण्डधारिणाम् ॥५७॥
रक्ताक्षाणां च कृष्णानां दर्शनं जातु नेष्यते ।

Bamboo, creepers etc. growing on the head, birds alightning on it, (head), head being shaven; surrounded by crows, vultures etc. or by the spirit of the dead, piśāca, women, drāviḍas, āndhrās, and those who eat cow's flesh; getting entangled among vetra (water reed/cane), creepers, bamboo, grass or thorns; sleeping on a ravine or burial ground, falling on a heap of sand or ash; drowning in water, slush etc; being carried away by swift current in rivers; getting engaged in dancing, playing musical instruments and singing; wearing red colored, garlands and dress; increase of age and of body parts; getting anointed with oil and taking bath, getting married; engaged in shaving the mustache, eating cooked foods fats and wine, engaged in vomitting and purging; acquiring gold and iron, getting defeated in dice (gambling) and sports; destruction, loss of both the pillows, (one of the head and the other of the feet); falling off (loss of) the skin of feet; being in ectacy of joy, getting rebuked by the angry manes (dead ancestors), falling or loss of bright lamp, planets, star, teeth, gods or the eyes; splitting of the mountains; entering into forests with red flowers, places of sinful acts, places concerned with the funeral, of darkness, of torture and that of the mother (probably the temple of mother goddess where animals are slaughtered); falling from the (terrace of) palace, mountain (peak) etc; getting held up by a fish, seeing persons who are ascetics, cruel, nude, holding baton, of reddish eyes and of black body-none of these should be seen in dreams. 49–58a.

कृष्णा पापाननाचारा दीर्घकेशनखस्तनी ॥५८॥
विरागमाल्यवसना स्वप्ने कालनिशा मता ।

Seeing a woman who is black, sinful, not performing traditional rites (indulging in misconduct); having long hairs, nails and hanging breasts, wearing discoloured garlands and dress–is like seeing kālaniśā (goddess of death). 58b–59a.

मनोवहानां पूर्णत्वात्स्रोतसां प्रबलैर्मलैः ॥५९॥
दृश्यन्ते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम् ।
अरोगः संशयं प्राप्य कश्चिदेव विमुच्यते ॥६०॥

Bad dreams occur due to the blockage of the manovahā srotas (channels of the mind) by the strong (aggravated, greatly increased), malās (doṣās); by these (dreams) the person if a patient is going to die and if not a patient, he becomes uncertain about his health or life; very few of such persons escape from death. 59b–60.

Svapna bheda and phala (kinds and effects of dreams) :—

दृष्टः श्रुतोऽनुभूतश्च प्रार्थितः कल्पितस्तथा ।
भाविको दोषजश्चेति स्वप्नः सप्तविधो मतः ॥६१॥

The seen (witnessed), the heard, the experienced, the desired, the imagined, the futuristic (going to happen in future) and that born from (aggravated) doṣa—thus the dream is of seven kinds. 61.

तेष्वाद्या निष्फलाः पञ्च यथास्वंप्रकृतिर्दिवा ।
विस्मृतो दीर्घह्रस्वोऽति पूर्वरात्रे चिरात्फलम् ॥६२॥
दृष्टः करोति तुच्छं च गोसर्गे तदहर्महत् ।
निद्रया वाऽनुपहतः प्रतीपैर्वचनैस्तथा ॥६३॥

Of them, the first five are fruitless (ineffective, do not produce good or bad effects). So also those which are similar (in nature) to ones own constitution (natural temperament), those which are forgotten soon and those which are either too long or too short. Those seen in the early part of the night yeild their result after a long time and in small measure; those seen at the time of letting the cows out (that is in the early morning) gives the result on the same day and in great measure; so also those which are not carried away (destroyed) either by sleep (person getting sleep again after the dream) or by unhelpful words (awakened by harsh words of others). 62–63.

यातिं पापोऽल्पफलतां दानहोमजपादिभिः ।
अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैव यः पुनः ॥६४॥
पश्येत्सौम्यं शुभं तस्य शुभमेव फलं भवेत् ।

Bad dreams become less effective by indulging in charity, sacrifice, incantations etc.

He, who sees good (auspicious) dreams immediatly after an inauspicious one, will derive the good effect only. 64–65a.

Śubha svapna (*auspicious dreams*) :—

देवान्द्विजान्गोवृषभान्जीवतः सुहृदो नृपान् ॥६५॥
साधून् यशस्विनो वह्निमिद्धं स्वच्छान् जलाशयान् ।
कन्याः कुमारकान् गौरान् शुक्लवस्त्रान्सुतेजसः ॥६६॥
नराशनं दीप्ततनुं समन्ताद्रुधिरोक्षितम् ।
यः पश्येल्लभते यो वा छत्रादर्शविषामिषम् ॥६७॥
शुक्लाः सुमनसो वस्त्रममेध्यालेपनं फलम् ।
शैलप्रासादसफलवृक्षसिंहनरद्विपान् ॥६८॥
आरोहेद्गोश्वयानं च, तरेन्नदह्रदोदधीन् ।
पूर्वोत्तरेण गमनमगम्यागमनं मृतम् ॥६९॥
सम्बाधान्निः सृतिर्देवैः पितृभिश्चाभिनन्दनम् ।
रोदनं पतितोत्थानं द्विषतां चावमर्दनम ॥७०॥
यस्य स्यादायुरारोग्यं वित्तं बहु च सोऽश्नुते ।

He, who sees (in dream) gods, the twice born, (brāhmaṇa), the living cow, or bull; friends, kings, persons of good nature and prosperous, fire with flame, reservoirs of water which are clean; the virgin, young boys, those who are white, wearing white dress and of radiant complexion; rākṣasas who are besmeared with blood; of bright complexion and devouring human beings; the umbrella, mirror, poison (roots such as aconite etc.), meat, white flowers, white cloth, body smeared with dirt, fruits; climbing on hills, palaces, fruit trees; riding on lion, man, elephant, bull or horse; swimming in a river, lake or sea; travelling either to the east or north, copulating with a forbidden women, death (of some one else), getting relieved from troubles, being praised by the gods and dead ancestors, weeping, uplifting the sinners and subdueing those who hate-attains long life, health and great wealth. 65–71a.

मङ्गलाचारसम्पन्नः परिवारस्तथाऽऽतुरः ॥७१॥
श्रद्दधानोऽनुकूलश्च प्रभूतद्रव्यसङ्ग्रहः ।
सत्त्वलक्षणसंयोगो भक्तिर्वैद्यद्विजातिषु ॥७२॥
चिकित्सायामनिर्वेदस्तदारोग्यस्य लक्षणम् ।

The patient endowed with auspicious conduct, having attendants of similar qualities, having faith (in the physician and treatment), helpful with plenty of money, combined with good qualities, obedience in the physician, and the twice born (brāhmaṇa), enthusiastic (optimistic) about the treatment-these are features of health (the sick person getting back his health). 71b–73a.

इत्यत्र जन्ममरणं यतः सम्यगुदाहृतम् ॥७३॥
शरीरस्य ततः स्थानं शारीरमिदमुच्यते ॥७३½॥

As birth and death of the human body have been described in this section, it is called as Śārīra sthāna. 73–73½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने दूतादिविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter named Dūtādi vijñanīya, the sixth in Śārīra sthāna of Aṣṭāñga hṛdaya samhita composed by srimad Vāgbhata, son of sri vaidyapati Śimhagupta.

समाप्तं चेदं द्वितीयं शारीरस्थानम् ।

Thus ends Śārīra sthāna–the second section.

APPENDIX-I

INDEX OF DIET ARTICLES AND DRUGS

(sū = sūtrasthāna, śā = śārīrasthāna, Aru = Aruṇadatta, Hem = Hemādri.)

(only one reference furnished)

-A-

Abhayā-sū. 15/35-harītaki Terminalia chebula Retz.
Abhīru-sū. 6/170-śatāvarī-Asparagus racemosus Willd.
Abhiṣuka-sū. 6/120-fruit-Pistacia vera Linn.
Accha surā. sū 3/12-surāmaṇḍa-scum of beer.
Āḍhakī-sū, 6/17-Cajanus indicus Spreng.
Agāradhūma-sū. 27/37-chimney soot.
Agni-sū. 15/17-citraka-Plumbago zeylanica Linn.
Agnimantha-sū. 14/23-Premna integrifolia Linn.
Aguru-sū. 15/43-Aquillaria agallocha-Roxb.
Ahi-sū. 6/47-snake.
Ahikañcuka-śā. 1/83-snake peel.
Aiñdrāmbu-śā. 5/4-rain water.
Airavata-phala-sū. 6/138-nāranga-Citrus reticulata Blanch.
Ajā kṣīra/payas-sū. 5/24-goatś milk.
— māmsa sū. 6/63-goatś flesh.
— mūtra-sū. 5/82-goatś urine.
— puriṣa-sū; 30/17-goatś excreta.
Ajājī-sū. 15/33-jīraka-Cuminum cyminum Linn.
Ajamodā-sū, 15/33-Carium roxburghiana-Dc.
Ājya-sū. 19/58-ghee/butterfat.
Akṣa-sū. 6/158-vibhītakī-Terminalia belerica Roxb.
— taila-sū. 5/60-oil of Vibhītaki.
Akṣoḍa phala-sū. 6/120-Juglans regia Linn.
Āla-sū. 21/18-haritāla-mineral-orpiment. Yellow sulphide of arsenic.
Alābu-sū. 25/3-Lagenaria vulgaris Linn.
Alarka-sū. 15/28-śvetārka-Calotropis gigantea R. Br.
Āluka-sū. 6/94. yam/tuber of many Dioscorea species.
Āma-raw, uncooked, unripe material.

Āmalaka-sū. 6/158-Phyllanthus emblica Linn.

Āmapayas-sū. 5/28-uncooked milk.

Amaradāru-Amarāhva-sū. 15/43-Cedrus deodar Roxb.

Ambaṣṭhā-sū. 15/38-pāṭhā (Aru)-Cissampelos pariera Linn. mayūraśikha (Hem) Tamarix articulata Vahl.

Ambhas-sū. 1/13-water.

Ambhoja-sū; 24/18-kamala., Nelumbium speciosum Willd.

Amlakāñjika-sū. 8/48-fermented gruel.

Amlavetasa-sū. 10/25. Garcinia pedunculata Roxb.

Amlikā-sū. 6/139-Tamarindus indicus Linn.

Āmra-sū. 6/128. Mangifera indica, Linn.

Āmrāta phala-sū. 6/137-Spondias mangifera Willd.

Amṛtā sū. 6/75-Tinospora cordifolia Miers.

Amśumatī-sū. 6/168-śāliparṇī-Desmodium gangeticum D. C.

Amśumatīdvaya-śāliparṇī & pṛṣniparṇī.

Anañtā-sū. 15/6.37-durālabhā (Aru & Hem) Alhagi camelorum Fisch.

Añjana-sū; 10/32-srotoñjana-Antimony sulphide.

— yugma-sū. 15/37-srotañjana & sauvīrāñjana.

Añkola/añkoṭa phala-su. 6/120-Alangium lamarcki Linn.

Anna-sū. 18/43-food, cooked rice.

Anupāna-sū. 18/51-an after-drink.

Anu yava-sū. 6/15-small barley-Hardeum vulgare Linn.

Apāmārga-sū. 10/29-Achyranthes aspera Linn.

Apeya jala sū. 6/6-8-non-potable water.

Apūpa-sū. 6/42-baked cake/roasted flour paste.

Āragvadha. sū. 15/17-Cassia fistula Linn.

Araḷu-śā; 2/7-syonāka-Oroxyllum indicum Vent. Aillanthus excelsa Roxb.

Āraṇika-sū. 15/24-agnimañtha-Premna integrefolia Linn.

Ārdraka-sū. 6/164-green ginger-Zinziber officinalis Linn.

Ārdrikā-sū. 6/109-green coriander leaves-Coriandrum sativum Linn.

Ariṣṭa-sū. 5/70-71-fermented decoction.

Ariṣṭa-sū. 6/75-nimba-Azadirachta indica Juss.

Arjaka śāka-sū. 6/106/surasā-Ocimum gratissimum Linn.

Arjuna-sū. 15/41-Terminalia arjuna Roxb.

Arka-sū. 15/28-Calotropis procera Ait-R Br.

Āruka phala-sū. 7/37-bhallataka-Semecarpus anacordium Linn.

Asana-sū. 15/19-Pterocarpus marsupium Roxb.

Āsava–sū. 5/74–fermented infusion.
Aśmabheda-Aśmañtaka–sū. 15/24–śā. 2/54–Saxifraga ligulata Wall.
Asphota–sū. 30/9–Girikarnika (Aru) Clitora ternatea Linn.
Kovidara (Hem) Bauhinia variegata. Linn.
Āsuriśāka–sū. 6/106–Brassica nigra Linn.
Aśva–horse.
— kṣīra–sū. 5/27–horses milk.
— māmsa–sū. 6/48 horses meat.
— mūtra–sū. 5/82 horses urine.
— śakṛt–sū. 30/17–horses dung.
Aśvagañdhā–śā. 2/50 Withania somnifera Dunal.
Aśvakarṇa sū. 15/19–kuśika–Diptero carpus turbinatus Geartn.
Aśvamāra/aśvaghna–sū. 19/72–Narium indicum Mill.
Aśvatara–animal–sū. 6/48–Mule.
Aśvattha–sū. 21/16–Ficus religiosa Linn.
Atasī–śā. 2/25 Linum usitatissimum Linn.
Āṭarūṣaka–sū. 10/29–vasa-Adhatoda vasaka–Nees.
Aticchatrā–sū. 29/31–visanika (Aru) Gymnema sylvestre-R.Br.
Śatapuṣpā (Hem) Anethum sowa-kurz.
Atiguhā–sū. 29/31–śāliparni (Aru) Desmodium gangeticum Dc
Prisniparni (Hem) Uraria pecta Desv.
Atisṛtā paya–sū. 5/29–over-boiled milk.
Ativiṣā–sū. 15/35–Aconitum heterophyllum Wall.
Ātmaguptā–sū. 15/6–Mucuna pruriens Dc
— phala–sū. 6/22–fruit of atmagupta.
Audbhida lavaṇa–sū. 6/148–salt obtained from soil.
Auṣtraka kṣīra–sū. 5/25–camel's milk.
Avalguja śāka–sū. 6/75–Psoralea corylifolia Linn.
— bija–sū. 7/26–seeds of avalguja.
Avi ghṛta–sū. 5–42–sheep's ghee.
— ksīra–sū. 5/26–sheep's milk.
— māmsa–sū. 6/54–sheep's meat.
— mūtra–sū. 5/82–sheep's urine.
— śakṛt–sū. 30/17–sheep's excreta.
Ayah/ayas–sū. 10/29–iron.

-B-

Babhru–sū 6/48–large mungoose.
Badaraphala–sū. 6–120–fruit of Zizyphus jujuba Plank.

Bahala/bahula-sū. 15/45-śigru-Moringa ptergosperma. Geartn.
— pallava-sū. 15/21-tender leaves of sigru.
Bahurasá-sū. 15/45-ikṣu-Saccharum officinarum. Linn.
Baibhitakī surā-sū. 5/49-beer prepared from the bark of vibhitaki, Terminalia balerica Roxb.
Baka-sū. 6/51-bird-heron.
Bakara-sū. 6/45-bird-small crane.
Balā-sū. 6/16a-Sida cordifolia Linn.
— dvaya-sū. 15/5-balā & atibalā.
— traya-sū. 10/23-balā, atibalā & nāgabalā.
Balāka-sū. 6/51-bird-domoiselle crane.
Bālamūlaka-sū. 8-42-tender/young raddish-Raphinus sativus Linn.
Bālvaja-sū. 1/87-1. Eleucine indica Geartn.
2. Imperata arundanacae Cyrill.
Bāṇa-sū. 15/17-nīlasahacara. Barleria strigosa Willd.
Bārhata bīja-sū. 15/4-seeds of bṛhati-Solanum indicum Linn.
Barhi-bird. śā. 2/18-peacock.
Bāṣpa śāli-sū. 6/6-a kind of rice, Oryza sativa Linn.
Bāṣpika-sū. 7/25-hiñgupatrī. Gardenia gummifera-Linn.
Bastāñtrī-sū. 15/45-vṛṣagañdha (Aru) Ipomea pescaprea-Sw.
vṛddhadāru (Hem) Argyrea speciosa-Swet.
Bhadradāru-sū. 15/5-Cedrus deodara. Loud.
Bhallātaka phala majja-sū, 6/134. fruit marrow of Semecarpus anacordium-Linn.
— asthi-sū. 15/40 seed of Semecarpus anacordium-Linn.
Bhallūka-sū. 15/24-syonāka-Oroxylum indicum Vent.
Bhaṇḍī-sū. 15/19-śirīṣa-Albizza lebbeck Benth.
Bhārñgi-sū. 15/28-Clerodendron serratum Linn.
Bhāsa-sū. 6/49 bird-white headed vulture.
Bhavya-sū. 10/26-Dellinia indica Linn.
Bheka-sū. 6/47-frog.
Bhṛṇgāhvā bird-sū. 6/46-forktailed shrike.
Bhūkanda-sū. 6/114-mushroom.
Bhūmyaṁbu-sū. 5/4-underground water.
Bhūnimba-sū. 15/17-Andrographis paniculata Nees.
Bhūrja-sū. 15/19-Betula bhojpatra Wall.

Bhūtakeśī–sū. 15/30–māmsi (Aru) Nardostachys jatamansi-D.C.
nirguṇḍī (Hem) Vitex nigundo Linn.

Bhūtṛṇa–sū. 15/30–atichatrā (Aru) not identified correctly bhūrika (Hem) cymbopogon citratus D. C.

Biḍa lavaṇa–sū; 6/146–black salt.

Bileśayaḥ–sū. 6/47–animals living in burrows.

Bilva phala sū. 6/25–fruit of Aegale marmelas Linn.

— peśika–sū. 15/38–marrow of fruit of bilvā.

Bimbī phala–sū. 10/24–fruit of Coccina indica W & A.

Bisa–sū, 6/91–rhizome of Nelumbium speciosum Willd.

Brahmacāriṇī–sū. 29/31–sravaṇī muṇḍi-Sphaeranthus indicus Linn.

Bṛhat pancamūla–see pancamūla.

Bṛhatī–sū. 6/76–Solanum indicum Linn.

Bṛhatī dvaya–sū. 6/79–bṛhatī and kaṇṭakārī.

Buka–sū. 15/24–bakapuṣpa-Iśvaramallika. Osmanthus fragrans Loud.

-C-

Cakora–sū. 6/44–bird–greek phaesant.

Cakrāhva–sū. 6/51–bird–ruddy sheldrake.

Camera–sū. 6/51–animal–yak.

Cañcuśāka–sū; 6/85–Corchorus fascicularis-Lam.

Caṇḍā–sū. 15/43–kopana (Aru) Angelica glouca-Edgw.

Cañdana–sū; 3/20–Santalum album Linn.

Cañdrika matsva–sū; 6/53–a kind of fish.

Cāñgeri śāka–sū. 6/74 oxalis corniculata-Linn.

Carmasāhvā–sū, 15/45–satala. Acacia concinna. D. C.

Cāṣa–sū; 6/49–bird–blue jay.

Cātaka–sū; 6/60–bird–tree sparrow.

Catasra parṇī–sū. 10/23–śāliparṇī, pṛṣniparṇī, māṣaparṇī and mudgaparṇī.

Caturjātaka–sū; 6/160–tvak, patra, elā, and nāgakeśara.

Cavikā–sū; 6/165–Piper chaba Hunter.

Chāgakarṇā–sū; 15/19 ajakarṇā, Dipterocarpus tubbinatus Geartn.

Chatrā–sū; 29/31–śatapuspa, Anethum sowa. Kurz.

Chinnaruhā–sū. 15/45–gudūcī, Tinospora cordifolia Miers.

Cilīcima matsya–sū; 6/67 a kind of red fish.
Cittī–sū. 6/93–śāka–a variety of Chinopodium album Linn.
Cīna (vṛīhī)–sū. 6/6/9–a variety of paddy-Oryza sativa Linn.
Cīnakaśāka–sū. 6/87–Cucumis utilissimus Roxb.
Cirabilva–sū. 6/98–Holoptela integrifolia Planch.
Cirbhaṭa–sū. 6/89–Cucumis memordica Roxb.
Citrā–sū 15/1–Mūṣakaparṇī (Aru) Ipomea remiformis Chois
Kaṭupaṭola (Hem) Trichosanthes diocia-Roxb.
Citraka–sū. 1/166–Plumbago zeylanica Linn.
Coca–sū. 3/31–panasa (Aru) Artocarpus heterophyllus Lam.
nārikela (Hem) Cocos nucifera Linn.
Coca–sū. 15/43–Tvak-Cinnamomum tamala Nees.
Coraka–sū. 15/43–grañthiparṇī-Angelica glouca Edgew.
Cukra–sū. 10/26–Fermented gruel.
Culuki–sū. 6/53–animal-Porpoise.
Cuñcu–sū. 6/85–śāka-See Cañcu.

-D-

Dadhi–sū. 5/29–thick sour milk/curdled milk/yoghart/curds.
Dāḍima phala–sū. 6/117–Fruit of Punica grantum Linn.
Dahana–sū. 15/1–citraka-Plumbago zeylanica-Linn.
Dakṣa–sū. 30/17–bird-Cock.
— śakṛt–sū. 30/17–excreta of cock.
Dañtaśaṭha–sū. 6/138–jambīra–Citrus limonum Spreng.
Dañti–sū. 15/45–Baliospermum monatum Muell-Arg.
Darbha–sū. 15/21. Eragrotis cynasuroides-Beau.
Dardura vrīhi–sū. 6/9 a kind of paddy-Oryza sativa. Linn.
Darpa–sū. 3/11–Kastūri-musk.
Dāru–sū. 15/3–devadāru-Cedrus deodara Roxb.
Dārvī–sū. 15/4–dāruharidrā-Barberis aristata-D. C.
Daśamūla–sū. 15/3–ten roots. viz–
1. Bilva. 2. Agnimañtha. 3. Syonāka. 4. Kāśmarya.
5. Pāṭala. 6. Śāliparṇī. 7. Pṛṣṇiparṇī. 8. Bṛhatī.
9. Kaṇṭakāri. 10. gokṣura.
Dātyūha–sū. 6/46–bird-gallinule.
Devadālī–sū. 15/1–Luffa echinata Roxb.
Devadhūpa–sū. 15/43 sarjarasa-resin of Vateria indica Linn.
Devāhva/devāhvaya–sū. 15/3–see daru.
Dhāna–sū. 6/38. fried grams or grains.
Dhānakā–sū. 15/16–Dhānyaka-Coriandrum sativum-Linn.

Dhanvayāsa-sū. 10/29-Alhagi camelorum Fisch. Fagania arabica Linn.

Dhānyaka-sū. 15/16-see dhānaka.

Dhānyāmla-sū. 5/79-sour rice-wash, fermented gruel.

Dhāroṣṇa payas-sū. 5/29-fresh warm milk directly from the udder.

Dhātaki-sū. 15/38-Wood fordia floribunda-salis/W. fruiticosa Kurz.

Dhātrī-sū. 3/51. āmalakī-Phyllanthus emblica Linn.

Dhava/dhavaka-sū. 15/19-Anogeissus latifolia-Wall.

Dhāvanīya-sū. 20/38-bṛhati and kaṇṭakāri together.

Dhūmika-sū. 6/49-bird-owlet.

Dhūpa-sū. 3/13. sarala niryāsa-resin of Pinus longifolia Roxb.

Dhyāmaka-sū. 15/43-devadagdhaka (Aru), rohiṣatṛṇa (Hem)-Cymbopogon Schoenanthus-Linn.

sū. 21/14-kaṭtriṇa (Hem)-Cymbopogon citratus-D. C.

Dīpyaka-śā. 2/41-ajamoda-Apium graveolens Linn.

Dīrghaśūka śāli-sū. 6/1-a kind of paddy-Oryza sativa Linn.

Dīrghavṛntā-sū. 17/8-tiṇṭuka-Oroxyllum indicum-Vent.

Divyodaka-sū. 8/43-rain water, pure water.

Drākṣā phala-sū. 6/136-grape-Vitis vinefera Linn.

Dravantī-sū. 15/45-unduru karṇika (Aru), dantibheda (Hem) a variety of Croton tiglium-Linn.

Dugdha-see kṣīra.

Durālabhā-śā. 2-8-Fagonia arabica Linn, Alhagi camelorum Fisch.

Dūrvā-sū. 15/16-Cynodon dactylon Pers;

Dūṣaka śāli-sū. 6/2-a kind of paddy-Oryza sativa Linn.

Dvīpī-sū. 6/48-animal. Panther.

sū. 15/32-citraka. Plumbago zeylanica Linn.

Dviniśā-sū. 15/40-haridrā and dāruharidrā.

Dvi tikta-sū. 15/40-kaṭuka and kākatikta/kākajangha (Aru) Kaṭuka and Karañjika (Hem.)

-E-

Edagaja śāka-sū. 6/94-Cassia tora Linn.

Elā. sū. 15/1. Elettaria cardomomum Maton.

Elādvaya/elāyugma. sū. 15/43-sukṣma elā and sthūla elā.

Elāvāluka-sū. 15/26-Prunus cerasus Linn.

Eṇa–sū. 6/43/67–animal-black deer.
Eraṇḍa–sū. 6/169–Ricinus communis Linn.
Eraṇḍa taila–sū. 5/57–castor oil.
Ervāru–sū. 6/89–Cucumus utilissimus Roxb.

–G–

Gairika–sū. 10/32–mineral;-red ochre.
Gaja mūtra–sū. 5/82–elephant's urine.
Gandhana vṛīhi–sū. 6/9 a kind of paddy-Oryza sativa Linn.
Gaṇḍīram–sū. 15/33–snuhī-Euphorbia nerrifolia Linn.
Gañgāmbu–sū. 5/2–rain water.
Gataśoka–su. 15/26–aśoka-Saraca indica Linn.
Gauda surā., Gauda arista–sū. 5/74–Liquor prepared from treacle/jaggery.
Goura daṇḍa–śā. 1/39–not identified correctly.
Goura śāli–sū. 6/2 a kind of white rice–Oryza sativa Linn.
Gaura sarṣapa–sū. 22/19–Brassica compestriss Var.
Gavākṣī–sū. 15/2–Iñdravāruṇī-Citrullus colocynthis Schrd.
Gavaya–sū. 6/51–animal, goyal ox.
Gavedhuka śāka–sū. 6/93–Coix lachrymajobi Linn.
Gavyam–sū. 5/21–cow's milk.
Ghana–sū. 14/22–mustā. Cyperus rotundus Linn.
Ghoṇṭa–sū. 15/17 pūga (Aru) Areca catechu Linn.
Badari (Hem) Zizyphus jujuba Lam.
Ghṛta–sū. 5/37–ghee, butterfat.
Ghuṇapriyā–sū. 15/33–ativiṣā. Aconitum heterophyllum Wall.
Girivartaka–sū. 6/45–bird-mountain quail.
Gokṣīra–sū. 5/21–cow's milk.
— māmsa–sū. 6/65–cows or ox flesh.
— mūtra–sū. 5/82. cows urine.
— rocanā–śā, 3/37. ox gall/ox bile.
— śakṛt–sū. 30/17–cow dung.
Godhā–sū. 6/47/67–animal.-Iguana lizard.
Godhūma–sū. 6/15–wheat-Triticum vulgare. Linn.
Gojihvā śāka–sū. 6/77–Onosma bracteatum Wall.
Gokarṇa mṛga–sū. 6/43–cow-eared deer.
Gokaṇṭaka, Gokṣura–sū. 15/24–gokṣura-Tribulus terristris Linn.
Gonarda.–sū. 6/45–bird-hill partridge.
Gopasutā–sū. 15/9 sarivā. Hemedesmus indicus Roxb.
Gopī–sū. 20/38–kṛṣṇa sārivā-Ichnocarpus fruitescens. R. Br.

Gṛdhra–sū. 6/49–bird–vulture.
śakṛt–sū. 30/17–excreta of the vulture.
Gṛanjana (ka)–sū. 6/112–Daucus carrota-D C.
Guḍa. sū. 5/47–molassess/jaggery/treacle.
Guḍucī–sū. 10/29–Tinospora cordifolia Meirs-ex-Hook.
Guggulu–sū. 15/43–Resin of Balsamodendron mukul Hook.
Guhā–sū. 29/31–priṣṇiparṇī. Uraria logopoides-Dc.
Gundrā. sū.–15/6–padaeraka (Aru) Typha elephantina Roxb.
Guṇṭha–sū. 15/24–vṛttatṛṇa, (Aru.) Typha angustata. Bory & chab.

-H-

Haimavatī–sū. 15/40. śveta vacā. Acorus calamus Linn.
Hamsa–sū. 6/51–bird. Common mute swan.
Hamsodaka–sū. 3/52–rain water, pure potable water.
Hapuṣā–sū. 14/26 Juniperus communis-Linn.
Hareṇu–sū. 23p 15. reṇuka–1. Piper aurantiacum.-Wall.
2. Symphorema poluandrum-Wight.
3. Vitex agnus castus-Linn.
4. Clitora ternatea.-Linn.
Haricandana–sū. 3/40–pītacañdana. Santalum album Linn.
Haridrā–sū. 15/35–Curcuma longa Roxb.
— dvaya–su. 15/35–haridrā and dāruharidrā.
Hāridra–sū. 7/41–a kind of yellow plant or tuber, not identified.
Hariṇa–sū. 6/43–animal–deer.
Hārita–sū. 6/47–bird. a kind of pigeon.
Harītakī–sū. 6/153–Terminalia chebula-Retz.
Hastinīkṣīra–sū. 5/27. elephant's milk.
Hāyanaka śāli–sū. 6/6–a kind of rice-Oryza sativa. Linn.
Hema–sū. 10/22–metal-gold.
Hemadugdhā–sū. 15/2–Argemona mexicana Linn.
Hiñgu–sū. 6/152–Asafoetida, resin of Ferula foetida. Regl.
Himam–sū. 20/37–cañdana–Santalum album Linn.
Hiraṇya puṣpī–śā. 1/83–lāñgalī-Gloriosa superba Linn.
Hṛsva pañcamūla–sū. 6/168–
1. śāliparṇi. 2. pṛsniparṇī. 3. bṛhati.
4. kañṭakārī and 5. gokṣura.

-I-

Ikṣu–sū. 5/42–sugar cane–Saccharum officinarum, Linn.
Ikṣu rasa–sū. 5/44–sugar cane juice.

Iñdrāvha–sū. 6/45–bird. hedge sparrow.
Iñdravṛkṣa–sū. 30/9–kutuja (Aru) Holerrhina antidysenterica Wall.
Arjuna (Hem) Terminalia arjuna-W. & A.
Iñdrayava–sū. 15/17–seeds of kutaja. Holerrhina antidysenterica Wall.
Iṣikā–sū. 21/19–kāśa–Saccharum spontanueum Linn.
Itkaṭa–sū. 15/24–a kind of grass. Sesbania bispinosa F. & R.

-J-

Jala-water–sū. 15/43–Hrībera-Coleus vettiveroides Jacob.
Jalada–sū. 15/35–mustā-Cyperus rotundus Linn.
Jaladāṁbu–sū. 3/23–water boiled with musta.
Jalaukā–sū. 26/35–animal-leech.
Jaṁbīra–sū. 6/106. Citrus limon Linn. Burm.
Jaṁbūphala–sū. 6/127–Eugenia jambolana–Lam.
Jaṁbu dvaya–sū. 15/41–Rāja jaṁbu-Eugenia jambolana-Lam. and kṣudra jaṁbu-Eugenia heyneana-Wall.
Jaṁbuka–sū. 6/49. animal-Jackal.
Jaṭilā–sū. 29/31–Nardostachys jatamansi–D. C.
Jātīrasa–sū. 15/43. bola. resin of Commiphora myozha (Nees) Engl.
Jatu–sū. 28/36. lākṣā. shell lac.
Jatumukha vrīhi–sū. 6/8. a kind of paddy. Oryzasativa Linn.
Jayā. agnimañth. Premna integrifolia Linn.
— dvaya–sū. 14/21. Agnimañtha. Premna integrefolia Linn. and kṣudrāgnimañtha-Clerodendron phlomoides Linn.
Juñjhu śāka–sū. 6/94–not identified correctly.
Jingiṇī–sū. 15/26–kṛṣṇaśālmalī (Aru)-Salmalia malabarica Schott.
Modaki (Hem)-Odina woodier-Roxb.
Jīraka–sū. 15/34–Cuminum cyminum. Linn.
Jīvaka–sū. 6/170. Microstylus wallachii-Lindl.
Jīvana pañcamūla–sū. 6/170–(1) Abhīru. (2) vīra. (3) jīvañtī, (4) jīvaka. (5) ṛṣabhaka.
Jīvañjīvaka–sū. 6/46–bird. chukar.
Jīvanta śāka–sū. 6/94–not identifed correctly.
Jīvantī śāka–sū. 6/86–Leptedenia reticulata. W & A.

Joñgaka–sū. 15/19–aguru. Aquillaria agallocha Roxb.
Jūrṇa/jūrṇāhvā–sū 14/21–Sorgum vulgare–Linn.
Jvālā vṛīhi–sū. 6/9–a kind of paddy-Oryza sativa Linn.
Jyotiṣmatī–sū. 21/17–Celastrus paniculatus Willd.

-K-

Kacchura–sū. 15/38–dhañvayāsa-Fagonia arabica-Linn.
Kadalī–sū. 15/26–Musa sapientum–Linn.
Kadaṁba–sū, 15/41–Anthocephalus cadamba-Miq.
Kādamb–sū. 6/51–bird. grey legged goose.
Kadara–sū. 15/19–śvetakhadira-Acacia suma Kurz·
Kāka–sū. 25/4–bird-crow.
Kākajañgha–sū. 30/10 Peristrophe bicalyaculata Nees.
Kākamāci–sū. 6/74–1. śārngeṣṭa (Aru) Cardiospermum halicacabum. Linn. 2. karañjika (Hem) Caesalpinia bonduccella-Fleming.
Kākaṇḍolaphala–sū. 6/22–kaṭabhī/svetasirisa, Albizzia procera Benth.
Kākolī–sū. 15/8–Roscoea prucera Wall.
dvaya/kakolayau–kākoli-Roscoea procera Wall. and kṣīrakakoli-Roscoea procera Wall. Mimusops kauki Linn.
Kakubhā–sū. 2/2–arjuna-Terminalia arjuna W & A.
Kāla loha–sū. 14/24–metal-iron.
Kalama śāli–sū. 6/1–a variety of rice, Oryza sativa Linn.
Kalamālā–sū. 15/30–arjaka-Ocimum basilicum Linn.
Kālamuṣkaka–sū. 30/8–Schrebera sweitinoides Roxb. Elaedendron glaucum-Pers.
Kalaṁba śāka–sū. 6/93–Ipomea aquatica Frosk.
Kālanusārya–śā. 2/49–utpalasārivā (Aru) Hemedesmus indicus R Br.
Kālaśāka–sū. 6/97–Cochorus capsularis Linn.
Kalaśī–sū. 15/35–Priṣniparṇī-Uraria logopoides-Dc.
Kalāya–sū. 6/18–Pisium sativum Linn.
Kalhāra–sū. 3/35–Nymphea alba Linn.
Kāliñda–sū. 6/87–Citrullus vulgaris Schrd.
Kaḷingaka–sū. 15/19–iñdrayava. seeds of Holerrhina antidysenterica Wall.
Kālīyaka–sū. 22/20–pīta cañdana (Hem) Coscinium fenestratum Gartn;
dāru haridrā-Berberis aristata Dc.

Kāloḍya–sū. 6/92–Padmabīja. seeds of Nelumbium speciosum Willd.
Kamala–sū. 3/35–Nelumbium speciosum Willd.
Kaṁpilla (ka)–sū. 15/2–raktāṅga-Mellatus philippinensis Muell-Arg.
Kāmsya–sū. 7/37–metal-bronze.-bell metal.
Kaṇā–sū. 15/1–Piper longum. Linn;
Kāṇakapota–sū. 6/60–bird. wood pigeon.
Kanakakṣīrī–sū. 30/21–Argemona mexicana Linn.
Kāncana śāli–sū. 6/2–a kind of rice-Oryzasativa Linn.
Kaṇḍūkarī–sū. 15/9–Mucuna prurens D. C.
Kaṅgu–sū. 6/11–Panicum italicum-Linn.
Kaṅgu–sū. 7/32–Priyaṅgu (Hem) Aglalia roxburgiana W & A.
Kaṅka–sū. 25/4–bird-heron.
Kāṅtā–śā. 2/4–gaṅdha priyaṅgu-Prunus mahaleb Linn.
Kāṅtāra ikṣu–sū, 5/46–a kind of sugarcane–Saccharum officinarum Linn.
Kapiñjala–sū. 6/44–bird-grey partride.
Kapittha phala–sū. 6/126–Feronia elephantum Correa. F. limonia (Linn) Swingle.
Kapītana–sū, 15/41–Thespesia populnea-Correa.
Kapota. sū. 6/47–bird-pigeon.
Karamardak–sū. 6/138–Carissa carrandas Linn.
Karaṁbha–sū. 15/24–uttamāranī-Pergularia extensa N. E. Br.
Kāraṇḍava–sū. 6/51–bird–Coot.
Karañja–sū. 15/1–Pongamia glabra. Vent.
    yugma/dvaya–sū. 15/17–karañja–Pongamia glabra Vent.
    pūtikaranja. Caesalpinia bonducella Fleming.
Kāravella śāka–sū. 6/80–Memordica chirantia Linn.
Kardama śāli–sū 6/3–a kind of paddy-Oryza sativa. Linn.
Karīra–sū. 6/77–Capparis aphylla. Roth/C. desidua Edgew.
Karkaṅdhu–sū. 6/137–Zizyphus nummularis W & A.
Karkāru śāka–sū 6/87–Cucumis melo Linn.
Karkśa śāka–sū. 6/78–Kaṁpillaka. Mallotus philippinensis Muell-Arg.
Karkaṭa–sū. 5/52–animal-Crab.
Karkoṭa śāka–sū. 6/76–Memordica mixa Roxb.
Kārmuka–sū. 15/30. atimuktaka. Hiptage bengalensis Kurz.
Karṇikāra–śā. 3/93–āragvadha-Cassia fistula Linn.

Kārpāsa–sū. 25/34–Gossypium herbacum. Linn.
Karpūra–sū. 3/20–camphor-oil extract of Cinnamomum camphora Nees.
Kāśa–sū. 15/24–Saccharum spontaneum. Linn.
Kāsamarda–sū. 6/100–Cassia occidentallius Linn.
Kaseruka śāka–sū. 6/92–Seirpus kysoor Roxb.
Kāsīsa dvaya–sū. 15/23–Dhātukasīsa & Puṣpakāsisa, mineral-ferrous sulphate.
Kāṣmarī/kāṣmarya–sū. 6/122–Gmelina arborea Linn.
Kaṭabhī–sū. 7/25–svetasirisa-Albizza procera. Benth.
Kataka phala–sū. 15/13–Strychnos potatorum Linn.
Kaṭhillam kaṭhillaka–sū. 6/78–rakta punarnavā-Boerhavia diffusa Linn.
Kaṭphla–sū. 15/13–rohiṇī/somavalkā (Aru)-Myrica nagi-Thumb.
— sū. 15/26–kumuda/rohiṇibheda (Aru)-Careya arborea. Roxb.
Kaṭuka–sū. 10/38–Picorrhiza kurroa Royle.
Kaṭu taila–sū. 7/41–sarṣapa taila–oil of Brassica nigra. Linn.
Kaṭvañga–sū. 15/33–syonāka–Oroxyllum indicum-Vent.
Kaṭvī–sū. 14/25–see kaṭuka rohini.
Kaṭutraya–see trikaṭu
Kauñteya. Kauñtī–sū. 21/14–harenu-Piper aurantiacum-Wall.
Kebukam, Kembukam–sū. 6/78–Costus speciosus-Koem.
Kelūṭa–sū. 6/92–jalodumbara-a variety of Ficus glomerata Roxb.
Khaḍgamṛga–sū. 6/51–animal-rhinocerus.
Khadira–sū. 15/19–Acacia catechu Willd.
Khala–sū. 16/34–butter–milk processed with spices etc.
Khāṇḍava–sū. 3/30–syrup of fruits of all tastes.
Khaṇḍasitā–sū. 5/49–sugarcandy.
Khara–sū. 6/48–animal–donkey.
mūtra–sū. 5/82–urine of donkey.
śākṛt–sū. 30/17–dung of donkey.
Kharabusa–sū. 15/30–marubaka. Ocimum basilicum Linn.
Kharjūra phala–sū. 6/119–dates-Phoenix sylvestris Linn.
Kharjūra ariṣṭa–sū. 5/73–liquor made from dates.
Khapura–sū. 15/43–śallakiniryāsa, kunduraka : resin of Boswellia serrata Roxb.
Kilāṭa–sū. 5/41–inspissated milk.

Kiñjalka–sū. 20/37–Padmakesara–stamen of lotus flower, Nelumbium speciosum-Willd.
Kiṇva–2/25. brewing yeast, sediment of wine.
Kodrava–sū. 6/10–Paspalum scorbiculatum. Linn.
Kokila–sū. 6/46–bird. Indian cuckoo.
Kola phala–sū. 6/139–fruit of Zyziphus jujuba Lamk.
Kola majjā–sū. 6/124–marrow of jujuba fruit.
Koli–sū. 15/41–badari–Zyziphus nummularia W & A.
Koradūṣa–sū. 6/13–see kodrava.
Kośātakī, Kośavatī–sū. 6/78–Luffa acutangula Roxb.
Kośātakidvaya–sū. 15/1–Kośātakī and Rāja kośātakī-Luffa aegyptica Mill-Hook. and Luffa cylindrika Linn.
Krakara–sū. 6/45–bird. a kind of partridge.
Kramuka–sū. 15/19–pūga (Aru)-Areca catechu. Linn.
su. 15/45–Paṭṭikā rodhra (Hem) : Symplocos crataegoidesBuch.
Krauñca–sū. 15/51–bird-pond curlew.
Krauñcādana–sū. 6/91–Tamedam (Aru)-Tembulika. (Hem)-Scirpus articulatus Linn.
Kravyāda māmsa–sū. 6/62–meat of carnivorus animals.
Krimighna. } sū. 15/1
Krimihara. } sū. 20/38–Vidaṅga. Embelia ribes. Burm.
Krimijit. } sū. 10/38
Kṛśarā–sū. 7/38–rice boiled along with sesamum, green gram etc.
Kṛṣṇa–su. 10/35. pippalī-Piper longum Linn.
Kṛṣṇa–sū. 10/27–lavaṇa-black salt.
Kṛṣṇa tila–sū. 6/23–Sesamum indicum Linn.
Kṛṣṇa vrīhi–sū, 6/8–black paddy-Oryza sativa. Linn.
Kṛtarasa–sū. 3/45–meat soup processed with spices. etc.
Kṛtavedhana–sū. 15/3–Luffa acutangula-Roxb.
Kṣārā–sū 6/151–alkalies.
Kṣaireya–sū. 7/41–pudding prepared with milk.
Kṣavaka–sū. 15/30–Centipīda minima Linn.
Kṣīra–sū. 5/20–milk.
Kṣīrapaka–sū. 30/16–Khaṭika-clay.
Kṣīrinyau–sū. 10/24–kāñcanakṣīrī (Aru) Argemona mexicana Linn.
kṣīrakākoli-(Hem)-Roscoea-procera Wall.
Dugdhika. (Hem). Euphorbia hirta Linn.
Kṣīrodbhāva navanīta–sū. 5/36–butter obtained from milk.
Kṣaudra–sū. 3/20–honey.

Kṣauma–sū. 27/48–any product of Atasi (usually fibre or cloth). Linum usitatissumum Linn.
Kṣudrasahā–sū. 10/24–Pṛṣṇiparṇi–Uraria picta. Desv.
Kucaila/kurcika śāka–sū. 6/77–pāthabheda. a variety of Cissampelos Periera. Linn.
Kūcīkā/kūrcīkā–sū. 5/41–precipitate of buttermilk.
Kukkubha–sū. 6/41–bird. wild cock.
Kukkuṭa–sū. 6/59–bird. domestic fowl.
Kukkutāṇḍa–sū. 7/26–hens egg.
Kukkuṭāṇḍaka vrīhi– ū. 6/8–a variety of paddy.
Kulahala–sū. 15/30–alaṁbuṣā (Aru) muṇḍī (Hem)-Spheranthus indicus-Linn.
Kulaka–sū. 6/77–kākatiñduka. Strychnos nuxvomica Linn.
Kulattha–sū. 6/9–Dolichos biflorus Linn.
Kuliñgaka–sū. 6/49–bird. tree-sparrow.
Kulmāṣa–sū. 7/42–steam coaked pulses.
Kumbha–sū. 15/2–tṛvṛt. Ipomea terpethum R. Br.
Kumbhīra–sū. 6/52–animal-true gharial.-crocodile.
Kuṁkuma–sū. 15/43–kesara. Crocus sativus-Linn.
Kumuda–sū. 6/91–Nymphea alba-Linn.
Kuñda–sū. 15/72–Jasminum pubescens willd.
Kuñduruka–sū. 21/15–śallaki niryāsa-gum of Boswellia serrata Corb.
Kurañga–sū. 6/43–animal–Roe deer.
Kuraṇṭak–sū. 15/24–Barleria preonitis. Linn.
Kurara–su. 6/49–bird. Osprey.
Kūrcīkā–sū. 5/41–see kucika.
Kūrma–sū. 6/52–animal-tortoise.
Kurubāha–sū. 6/44–bird-a species of wild fowl.
Kuruṭaka śāka–sū. 6/93–śitivāraka-Marselia minuta Linn.
Kuruviñda–sū. 6/10–a variety of paddy. Oryzasativa. Linn.
Kuśā dvaya–sū. 15/24–sthula kuśa Desmostycha bipinnata Stapf.
sūkṣma–Saccharum spontaneum. Linn.
Kūṣmāṇḍa–sū. 6/78–Beninkasa cerifera. Savi.
Kūṣmaṇḍaka śāli–sū. 6/1–a kind of rice.
Kusumbha śāka–sū. 6/101–Carthamus tinctorium Linn.
Kusumbha taila–sū. 5/61.–oil of Kusumbha seeds.
Kuṣṭha–sū 15/5–Soussera lappa-BC & Hf.
Kuṭaja–sū. 15/3–Holerrhina antidysenterica Linn.
Kuṭajodbhava–sū. 15/35–seeds of kuṭaja.

Kuṭarana–sū. 15/45–śukla trivṛt–Ipomea terpethum-R. Br.
Kuṭheraka śāka–sū. 6/106–vaikuṇṭhaka-Ocimum basilicum Linn.
Kutili–sū. 6/76–Corchoras capsularis Linn.
Kuṭiñjara śāka–sū. 6/93–Digeria muricata Linn.
Kutsitāmba–sū. 15/26–kadamba-Anthocephalus Cadamba Mig.
Kuṭumbaka śāka–sū. 6/93–droṇapuṣpī-Leucas cephalates Spreng.

–L–

Lāja–sū. 6/36–fried paddy.
Lākṣā–sū. 21/16–lac. crust on Cocus lacca. Kerr.
Lakṣmaṇā–śā. 1/41–not identified correctly.
Lakṣmaṇam–sū. 6/94–madhuyaṣṭika–Glycerhiza glabra-Linn.
Lakṣmī–sū. 29/31–Padmacāriṇī (Aru)-Clerodendrum indicum Linn.
samī (Hem)-Prospopis spicigera-Linn.
Lakuca–sū. 6/140–Artocarpus lakoocha Roxb.
Lambā–sū. 15/1–Kaṭutumbi-Lagenaria vulgaris Ser.
Laṅgala śāli–sū. 6/3–a kind of rice.
Laśuna–sū. 6/109–Allium sativum–Linn.
Latā–śā. 2/55–gandhapriyangu. Callicarpa macrophylla Vahl.
Laṭvā–sū 6/47–bird. a species of house sparrow.
Latvāka śāka–sū. 6/93–guggulusāka-Balsmodendron mukul Hook.
Lāva–sū. 6/44–bird-common quial.
Lāvakhya vrībi–sū. 16/8–kind of paddy-Oryza sativa. Linn.
Lavaṇa. sū. 6/143–salt.
Lohavala śāli–sū. 6/3–a kind of rice-Oryza sativa-Linn.
Loṇika śāka–sū. 6/93–Portulaca quadrifida-Linn.
Lopāka–su. 6/49–animal-fox.

–M–

Madana–sū. 15–1–phala-Randia dumetorum Lamk.
— sū. 21/14–bees wax.
Madanīya hetu–sū. 15/37–dhātaki-Woodfordia flouribunda Sals.
Madgu–sū. 6/51–bird-small cormorant.
Mādhava–sū. 3/22–wine prepared from honey.
Mādhavī–sū. 3/33–vasantī-Hiptage bengalensis-Kurz.

Madhu–sū. 5/51–honey.
Madhu śarkarā–sū. 5/51–solidified honey.
Madhu udaka–sū. 8/49–honey water.
Madhuhā–sū. 6/49–bird-honey buzzard.
Madhuka–sū. 15/1–Glycerhiza glabra Linn.
Madhūka–sū. 15/41–Bassia latifolia–Roxb.
Madhūka sāra–sū. 15/4–essence of flowers of Madhūka.
Madhuparṇikā–śā. 2/56–guḍūcī-Tinospora cordifolia Meirs-Hook.
Madhurasā–sū. 15/17–murva-Marsedenia tenacissima W & A.
Madhusravā–sū. 15/15–muràṅgi (Aru)-Moringa pterygosperma Gearth.
mūrvā (Hem)-see mūrva.
Madhavambu–sū. 3/23–honey water.
Madhvāsava–sū. 5/75–fermented liquor prepared from honey.
Madhyama pañcamūla–sū. 6/169– 1. balā. 2. punarnavā. 3. eraṇḍa. 4. mudgaparṇī. 5. māṣaparṇī.
Madya–sū. 5/62/65–wine. intoxicating alcoholic beverages.
Mahā medā–sū. 10/23, 15/8–Polygonatum verticillotum Wall.
Mahā sahā–sū. 10/24–māṣaparṇī-Teramnus labialis Spreng.
Mahā ṣāla–sū. 3/33–Shorea robusta Greatn.
Mahā śāli–sū. 6/1–a kind of rice Oryza sativa Linn.
Mahā vrīhi–sū. 6/8–a kind of paddy-Oryza sativa Linn.
Mahat vṛksa–sū. 30/9–snuhī-Euphorbia nerrifolia Linn.
Mahat mūlaka–sū 6/103–big variety of Raphinus sativus Linn.
Mahat pañcamūla–sū. 6/167– 1. bilva. 2. kāśmarya. 3. tarkārī, 4. pāṭalā. 5, tiṇṭuka.
Mahiṣa–sū. 6/50–animal-buffalo.
    kṣīra–sū. 5/23–buffalos milk.
    māmsa–sū. 6/50, 8/40–buffallos flesh.
    mūtra–sū. 5/82–buffallos urine.
Mahisa śāli–sū, 6/2–a kind of rice-Oryza sativa-Linn.
Maireya–sū. 7/40–liquor prepared from kharjūra. (dates)
Majjā–sū. 5/61–bone marrow.
Makara–sū. 6/53–animal-crocodile.
Mākṣika–sū. 7/40–honey.
Makuṣṭaka–sū. 7/32–Phaseolus aconitefolius Jacq.
Mālati–sū. 17/8–Jasminum grandiflorum Linn.

Māmsa varga–sū. 6/43–group of meat.
Māmsa, sevya–sū. 6/68–edible meat.
asevya–sū. 6/68–non-edible meat.
Māmsāda māmsa–sū. 14/35–meat of carnivorus animals.
Māmsī–sū. 15/14–Nardostachys jatāmansi-Dc.
Mahadruma–sū. 15/37–śālmalī-Bombax malabaricum-Dc.
Maṇḍa–sū. 6/26–scum of boiled rice; of any liquid-ghee etc.
Maṇḍūka parṇī śāka–sū. 6/76–brāhmi-Centella asiatica Linn.
Māṇimañtha–sū. 19/44=saiñdhava-Rock salt.
Mañjiṣṭhā–śā. 1/61–Rubia cordifolia Linn.
Manohvā–sū. 21/18–mineral, realgar, Arsenous red sulphide.
Mañtha–sū. 7/41–drink prepared from cornflour, milk, sugar, etc.
Mānuṣakṣīra–sū. 5/26–human milk.
Mārdvīka–sū. 5/72–a liquor prepared from grapes.
Marica–sū. 15/33, 6/61–Piper nigrum Linn.
Mārjāra–sū. 6/48–animal-cat.
Mārṣa śāka–sū. 6/93–Amaranthus blitum. Linn.
Māṣa–sū. 6/21–Phaseolus radiatus–Roxb/P. mungo-Linn.
Māṣa dvaya–sū. 11/32–māṣa-Phaseolus mungo-Linn.
and rājamāṣa-Vigna catiang-Walp.
Maṣaka–sū. 5/92–Vastula (Aru). not identified correctly.
Māṣaparṇī–sū. 15/8–Teramnus labialis-Spreng.
Mastu–sū. 5/53–water of curds-whey.
Mosūra–sū. 6/17–Ervum lens-Linn/Lens culinaris-Linn.
Matsya–sū. 6/52–Fishes.
Matsyaṇḍika–sū. 5/49–crystal sugar.
Mātuluñga phala–sū. 6/131–Citrus medica Linn.
Medā–sū. 10/23–Polygonatum verticillatum-All.
Medā dvaya–sū. 15/8–medā and mahāmedā.
Medas–sū. 5/61–fat.
Meṣaśṛngī–sū. 15/19–Gymnema sylvestre-R. Br.
Miśi–sū. 15/3–Foeniculum vulgare–Mill.
Moca–sū. 6/119=Kadalī-Musa sapientum-Linn.
— sū. 15/26–śallakī-Boswella serrata. Linn.
Mocarasa–sū. 15/37–gum of sallakī.
Modaka–sū. 8/45–sweet pudding made from cornflour & jaggery.
Mokṣaka–sū. 30/8–Kālamuṣkaka-Schrebera swietenoides-Roxb
Moraṭa–sū. 15/21–mūrva. Marsedenia tenacissima W & A.

Morața, morana-5/41-fermented buttermilk.
Mṛdvīkā-sū. 8/43-see drākṣā.
Mṛga-sū. 6/43-antelope, deer.
Mṛga mātraka-sū. 6/43-reddeer, fawn.
Mṛgaliṇḍaka phala-su. 6/138-vibhitaka Terminalia belerica Roxb.
Mṛṇāla-sū. 6/91-stem of lotus plant. Nelumbium speciosum Willd.
Mudga-sū. 6/18-Phaseolus aureus Roxb.
Mudgaparṇī-sū. 15/8-Phaseolus trilobus Ait.
Muktā-sū. 10/32-pearl.
Mukūlaka-sū. 6/120-a fruit resembling dantīphala (Aru & Hem)-not identified correctly.
Mūlaka-sū. 6/102-Raphinus sativus Linn.
Muñjāta-sū. 6/83-a tuber. Orchis latifolia Linn.
Mūrvā-sū. 15/33-Marcedenia tenecissima. W & A.
Mūṣaka-sū. 6/48-animal-rat/mouse.
Muṣkaka-sū. 15/32-mokṣaka Schrebera sweitenoides Roxb.
Mustā-sū. 15/40-Cyperus rotundus-Linn.
Mūtra-sū. 5-82-Urine (of animals like the cow, goat, sheep, ass, horse, etc.

-N-

Nadījala-sū. 5/8-river water.
Nāḍī kalayaśāka-sū. 6/77-sakulākṣāka (Aru), matsyākṣī (Hem) Alternanthera sessiles. R. Br.
Nāgabalā-sū. 10/23-Sida veronica folia Linn.
Nāgadantī-sū. 15/28-parva puṣpī-Croton oblongifolius Roxb.
Nāgāhvā-sū. 15/14 } Mesua ferrea Linn.
Nāgakeśara-sū. 15/41 }
Nāgara-sū 6/163-Zinziber officinale Linn.
Nakra-sū. 6/53-animal-Crocodile.
Naktamālā-sū. 10/29-Karañja. Pongamia glabra. Vent.
Nala-sū. 15/24-Arundo donax. Linn.
Nalada-sū. 21/13-Nardostachys jatāmansi-Dc.
Nālika śāka-sū. 6/93-Ipomoea acquatica-Forsk.
Namaskarī-sū. 15/38-Mimosa pudica-Linn.
Narikelodaka-sū. 5/19-tender coconut water.
Nata-sū. 15/5-Valeriana wallichii-Dc.
Nava dhānya-sū. 6/25-freshly harvested grains.

Navanīta–sū. 5/35–butter.
Nidigdhikā–śā. 2/58–Kaṇṭakāri–Solanum xanthocarpum.
Nikocaka phala–sū. 6/20 saralaphala (Aru)-Pinus longifolia Roxb.
Nikumbha–sū. 15/2–dañtī–Balispermum monatum-Muell-Arg.
Nīlī Nīlīnī sū. 15/2–Indigofera tinctoria Linn.
Niṁba–sū. 15/1–Melia azadirachta. Linn.
Niṁba taila–sū. 5/60–oil of nimba-Neem oil.
Niśā–sū. 21–17–Curcuma longa Linn.
Niśā dvaya–su. 15/40–Haridrā & dāruharidrā.
Niṣpāva–sū. 6/25–Dolichos lablab-Linn.
Nīvāra–sū. 6/10–Hygroryza aristata–Nees.
Nyagrodha–sū. 15/41–Ficus bengalensis-Linn.
Nyañku–su. 6/50–animal-hog deer.

-O-

Odana–sū. 6/26–boiled rice.

-P-

Padma–sū. 15/37–kamala-Nelumbium speciosum-Linn.
Padmacāriṇī-padma–sū. 15/37.
sthalapadma-Ionidium suffruiticosum-Ging.
brahmayaṣṭika–Clerodendrum indicum-Linn.
Padmaka–sū. 15/12–Prunus puddam-Roxb.
Padminī–sū. 3/39–see padma.
Palakyā/palañkya śāka–sū. 6/84–Spinacia oleracea-Linn.
Palāṇḍu–sū. 6/112–Allium cepa-Linn.
Pāmsu lavaṇa–sū. 6/149–salt from alkaline soil.
śāli–sū. 6/6–a kind of rice–Oryza sativa-Linn.
Pañca kola–sū. 6/166–pippalī, pippalīmūla, cavya, citraka, nāgara.
Pañcamūla—
  a. Mahat/bṛhat–su. 6/167–1. bilva, 2. kāṣmarya, 3. tarkāri, 4. pāṭalā, 5. tuṇṭuka.
  b. Madhyama–sū. 6/168–1. balā. 2. punarnavā, 3. eraṇḍa, 4. māṣaparṇī, 5. mudgaparṇī.
  c. Hrasva/laghu–su. 6/168–1. bṛhati, 2. kaṇṭakārī, 3. śāliparṇī, 4. pṛśniparṇī, 5. gokṣura.
  d. Jivana–sū. 6/170– 1. abhiru, 2. vīra, 3. jīvañtī, 4. jīvaka. 5. ṛṣabhaka.

e. Tṛṇa–sū. 6/171–1. darbha, 2. kāśa, 3. ikṣu, 4. śara, 5. śāli.
Pañcāñgula–sū. 15/9–eraṇḍa. Recinus communis. Linn.
Pañcasāra–sū. 3/31–syrup prepared from fruits.
Pāṇḍuśāli–sū. 6/2–a kind of rice-Oryza sativa. Linn.
Paravataka vrīhī–sū. 6/8–a kind of paddy.
Pāribhadraka–sū. 30/8–Erythrina variegata Linn.
Paripelava–sū. 15/26–Kuṭannaṭa (Aru)-Cyperus rotundus Linn.
Kṣudramusta (Hem)-Cyperus scariosus R. Br.
Parpaṭa–sū. 6/76–Fumaria officinalis-Linn.
Pārtha–sū. 15/24–suvarcalā (Aru)-Gynandrois pentaphyllaps DC.
ādityabhaktā (Hem)-Cleome viscosa Linn.
Parūṣakaphala–sū. 6/136–Grewia asiatica–Linn.
Paśugañdha–sū. 15/34–ajagandha–Gynandropsis gynandra-Linn.
Pāṭalā–sū. 3/32–Stercospermum souvelens-Dc.
— vrīhi–sū. 6/10–a kind of paddy. Oryza sativa-Linn.
Patañga śāli–sū. 6/3–a kind of rice. Oryza sativa. Linn.
Pāṭhā–sū. 6/72–Cissampelos periera-Linn.
Pāṭhīna matsya–sū. 6/52–boal fish.
Pathyā–sū. 8/43–harītaki-Terminalia chebula-Retz.
Paṭola–sū. 6/79–Trichosanthes diocia–Roxb.
Patra–sū. 15/43–tamalapatra. Cinnamomum tamala-Nees.
Patrāḍhya–sū. 7/43–bird-peacock.
Pattañga–sū. 27/48–Cesalpinia sappan-Linn.
Pattūra śāka–sū. 6/100–matsyākṣī (Aru), lohamāra (Hem).
Alternanthera sessalis-Linn.
Pauṇḍraka ikṣu–sū. 5/45–a kind of sugar cane-see iksu.
Payaḥ–sū. 5/20–milk.
Pāyasam–sū. 7/38–milk pudding.
Payasyā–sū. 2/54–kṣīravidāri-Ipomea digitata-Linn.
Peyā–sū. 6/28–thin rice gruel.
Phala–sū. 15/17–madanaphala-Randia dumetorum-Lam.
Phalatraya–see triphala.
Phalgu phala–sū. 6/120–Ficus carica-Linn.
Phalinī–sū. 15/14–priyañgu (Aru) see priyañgu.
Phaṇijjaka–sū. 15/30–marubaka-Origanum majorana-Linn.
Phāṇita–sū. 5/47–half kooked treacle.
Phena–sū. 24/15–samudraphena-Sepia officinalis.

Pīlu–su. 6/130–Salvadora persica Linn.
Piṇḍālu–sū. 6/105–Dioscorea alata. Linn.
Piṇyāka–sū. 6/40–(a) sweet eatable prepared from sesamum and molasses.
(b) sesamum residue after taking out the oil.
Pippala–sū. 15/41–aśvattha. Ficus religiosa-Linn.
Pippalī–sū. 6/161 Piper longum. Linn.
Pippalīmūla–sū. 6/165. root of pippalī.
Pītataila–sū. 15/28–kākādanī (Aru) Abrus precatorius-Linn.
jyotiṣmatī (Hem)-Celastrus paniculatus-Willd.
Pitta–sū. 10/30–30/18–bile (of animals and birds).
Piyāla–sū. 15/41–Buchanania latifolia-Roxb.
Pīyūṣa–sū. 5/41–milk during the first week of calving.
Plakṣa–sū. 14/41–Ficus lacor-Buch-Ham.
Plava–sū. 6/51–bird. Pelican.
sū. 20/38–gopāladamanaka (Aru), kṣudramusta (Hem)-Cyperus scariosus-R. Br.
Prakīryā–sū. 15/19–pūtikarañja. Cesalpinia bonducella. Fleming.
Pramoda ṣāli–sū 6/2–a kind of rice.
Pratyakpuṣpī–sū. 15/28–apāmārga-Achyranthes aspera Linn.
Pravāla–sū. 10/32–Coral.
Priyāla phala–sū. 6–121–Buchanania latifolia-Roxb.
Priyañgu–sū. 6/12–dhānya-Setaria indica-Bear.
Priyañgu–sū. 15/6–Callicarpa macrophylla Vahl.
gañdhapriyañgu-prunus mahaleb Linn.
Pṛṣata–sū. 7/33-animal. spotted deer.
Pṛṣniparṇī–śā. 2/56–Uraria picta-Desv.
Pṛthuka–sū 6/37–paddy half cooked & flattened.
Pṛthvīkā–sū. 15/4-hiñgupatrī. Gardenia gummifera-Linn.
Punarnavā–sū. 6/169–Boerhovia diffusa. Linn.
Puṇḍarīka śāli–sū. 6/2–a kind of rice-Oryza sativa-Linn.
Puṇḍra śāli–sū. 6/2–a kind of rice. Oryza sativa-Linn.
Puṇḍrāhvā–sū. 15/12–Prapouṇḍarīka-Cassia absus-Linn.
Punnāga–sū. 15/43–Colophyllum inophyllum-Linn.
Pūrāṇaghṛta–sū. 5/40–ghee old by many years.
— guḍa–sū. 5/48–molasses old by many years.
— godhuma–sū. 3/20–old wheat.
— yava–sū. 3/20–old barley.

Puṣkara–sū. 7/40–padma. Nelumbium speciosum. Willd.
Puṣkaramūla–1. Iris germanica-Linn.
2. Inula racemosa-Linn.
3. Iris florentina-Linn.
Puṣpāñjana–sū. 15/37–rītipuṣpam-(Aru) Compound of zinc; brass.
Pūtika–sū. 30/9–pūtikarañja (Aru). Cesalpinia bonducella. Linn.

-Q-

Quatitha jala–sū. 5/18–boiled water.

-R-

Rāga–sū. 3/30–syrup having sweet, sour and salt tastes.
Rājādana–sū 6/119 -phala-Mimuspos hexandra. Roxb.
Rājāhvam–sū. 15/13–karṇikāra (Aru)-Cassia fistula Linn.
rājādana (Hem) Mimuspos hexandra Roxb.
Rājakṣavaka. sū. 6/72–Centipeda orbicularis-Loud.
Rājamāṣa–sū. 6/18–Vigna cylindrica. skeels/V. catiang-Walp.
Rajanaka–sū. 15/45–kampilla. Mallotus philippenensis Muell-Arg.
Rajani, Rajani dvaya–sū. 10/29–see haridra.
Rajata–sū. 10/26–metal-silver.
Rājī–sū. 6/54–fish with stripes.
Raktacandana–sū. 15/16–Pterocarpus santalanus–Linn.
Rakta śāli–sū. 6/1. a kind of red rice. Oryza sativa-Linn.
— vartma–sū. 6/44–bird-red jungle fowl.
— yaṣṭika–sū. 21/17–mañjiṣṭā. Rubia cordifolia-Linn.
Rasa–sū. 6/32–juice of meat, soup, broth.
Rasālā–sū. 6/35–a drink having curds, sugar, fruits, and spices.
Rasāñjana–sū. 2/5–extract of Berberis aristata. DC.
Rāsnā–sū. 15/3- 1. Pluchea lanceolata-Oliver.
2. Vanda roxburghii-R.
3. Inula racemosa-Hook.
Rasona–sū. 10/35–Allium sativum. Linn.
Ṛddhi–sū. 15/12–śrāvaṇī (Aru)-Sphaeranthus indicus–Linn.
Reṇuka–su. 20/37–see harenu.
Ṛkṣa–sū. 6/43–animal–blue deer.
sū. 6/48–animal-bear.

Rodhrā–sū. 15/26–Symplocos crataegoids-Buch.

Rodhra yugma–sū. 15/41– 1. rodhra–Symplocos crataegoides Buch.
    2. śābararodhra -Symplocos racemosa. Roxb.

Rodhraśūka śāli–sū. 6/1–a kind of rice. Oryza sativa-Linn.

Rohita–sū. 6/67–Fish-red carp.

Romaka–sū. 6/149–lavaṇa–salt from lake.

Ṛṣabhaka–sū. 6/170–Microstylis wallachii Lindl.

Rujākara–sū. 15/21–hintala (Aru) Kṛṣṇasaireyaka-Acanthus-ilicifolius-Linn.

Ruru–sū 6/50–animal-barking deer.

–S–

Śābara rodhra–sū. 15/26–Symplocos racemosa-Roxb.

Ṣadāphala–sū. 15/41–Udumbara-Ficus racemosa. Linn.

Śaḍgrañtha–sū. 9/26–vacā. Acorus calamus-Linn.

Sagarāṁbha–sū. 5/2–sea water.

Sahādvaya/sahe–sū. 10/24–Mahasahā-śāliparṇī, Desmdium gangeticum, Dc.
    Kṣudra sahā/pṛsṇiparṇī. Uraria picta. Desv.

Sahacarā–sū. 15/24–Barleria cristata. Linn.

Sahakāra–sū. 3/21–āmra-Mangifera indica Linn.

Śaila jala–sū. 5/13–water flowing down from the mountain.

Saiñdhava–sū. 6/144–Rock salt.

Saireyaka-sairyaka–sū. 15/17–Barleria prionitis-Linn.

Saireyaka yugma–sū, 15/21– 1. kurubaka-Barleria cristata-Linn.
    2. kuraṇṭaka-Barleria prionits-Linn.

Śāka varga–sū. 6/72–group of vegetable plants.

Śāka–sū. 15/13–śākataru (Aru) Tectona grandis Linn.

Śakṛt–sū. 30/17–excreta.

Saktu–sū. 6/38–corn flour.

Śakulādanī–sū. 6/77–Kaṭukā. Picrorrhiza kurroa Royle.

Śakunāhṛta śāli–sū. 6/1–a kind of rice-Oryza sativa-Linn.

Śāla–sū. 15/19–Shorea robusta. Geartn/Vateria indica-Linn.

Śāli–sū. 6/ 1/4–rice–Oryza sativa-Linn.

Śālīparṇī–sū. 10/23–Desn odium gangeticum : Dc.

Śallakī–sū. 21/15–Boswella serrata. Roxb.

Śālmalī–sū. 2/25–Bombax ceiba. Linn; Salmalia malabarika-Schott.

Śālūka–sū. 6/91–padmamūlam (Aru) root of. Nelumbium speciosum-Willd.

Samañga–sū. 15/37–Mimosa pudica Linn.

Śambora–sū. 6/43–animal-sambhar deer.

Śambūka–sū. 6/53–animal-common snail.

Śamī–sū. 6/130–Prospopis cineraria-Druce.

Samudra jala–sū. 5/4–sea water.

— lavaṇa–sū. 6/147–sea salt-common salt.

— phena–sū. 24/15–seafoam. Sepia officinalis.

Śamyāka–sū. 15/2–āragvadhā-Cassia fistula-Linn.

Śaṇḍākī śukta–sū. 5/78–fermented drink prepared from fried paddy balls mixed with spices.

— vaṭaka sū. 6/34–balls of fried paddy mixed with spices and dried in sun.

Śañkha–sū. 6/53–krimi. animal of conch.

Śañkha–sū.–24/16–conch shell.

— nābhi–sū. 30/16–central part of conch shell.

Śañkhini–sū. 15/2–yavatika (Aru). not identified correctly Nilini (Hem). Indigofera tinctoria. Linn.

Śapharī–sū. 6/53–a kind of small fish.

Saptachada { sū. 15/17 –Alstonia scholaris R. Br.
Sapta parṇā { sū. 29/76

Saptalā–sū. 6/75–Acacia concinna. Dc.

Śara–sū. 6/171–Saccharum munja. Roxb.

Śarabha–6/43–animal-kashmir deer.

Śārada vrīhi–sū. 6/9–a kind of paddy-Oryza sativa-Linn.

Saraḷā–sū. 15/26–Pinus roxburghii-Sargent.

Sārambu–su. 3/23–water boiled with the pith of trees such as cañdana, asana etc.

Sārāmukha śāli–sū. 6/1–a kind of rice, Oryza sativa. Linn.

Sārapāda–sū. 6/46–bird-stork.

Sārapuñkha–sū. 25p 33–Tephrosia purpurea-Linn.

Sārasa–sū. 6/51–bird-saras crane.

Sarasī–sū. 15/30–tumbuparni (Aru), kapittha parni (**Hem**) not correctly identified.

Sārikā–sū. 6/46–bird. common mynah.

Śārivā śāli–sū. 6/2–a kind of rice-Oryza sativa. Linn.

Sarjarasa–sū. 21/14–rāḷa. resin of Vateria indica-Linn.

Sarjikā/svarjikā–sū. 30/21–alkali. Sodium carbonate.

Śarkarā. sū. 5/50–sugar.

Śārkara madya–sū. 5/73–liquor prepared from sugar.

Śārñgeṣṭā–sū. 6/75–angaravalli-bhārngi-Clerodendron serratum Spreng.

Sarpis–sū. 7/36–ghee, butter-fat.

Sarṣapa ṣāka–sū. 6/101–Brassica compestis-Linn.

Sarṣapa taila–sū. 5/59–mustard oil, Brassica compestris-Linn.

Śaśa–sū. 6/56–animal. rabbit.

Śaśaghnī–sū. 6/49–bird-golden eagle.

Śaśāñka kiraṇa–sū. 3/82–paste of rice flour fried in oil used as a snak.

Śaṣṭika śāli–sū. 6/6 paddy maturing in sixty days.

Śātāhvā–su. 17/2–Anethum sowa Kurz.

Śataparvaka ikṣū. sū. 5/46–a kind of sugar cane.

Śataparvikā–sū. 7/25–vacā-Acorus calamus-Linn.

Śatāvarī–sū. 6/99–Aspargaus racemoses–Willd.

Śaṭhī–sū. 6/72–Hedychium spicatum (Ham) Smith.

Satīna–sū. 6/72–Pisium sativum. Linn.

Sauvarcala–sū. 6/145–a kind of salt.

Sauvīrāñjana–sū. 2/5–ore. Antimony sulphide.

Sauvīraka phala–sū. 1/120–badara-Zizyphus jujube/Z. sativa-Geartn.

Sauviraka madya–sū. 5/80–liquor prepared from dehusked barley.

Sevyā–sū. 7/20–uśīra-Andropogon muricatus-Retz.

Siddhārtha–sū. 15/33–goura sarṣapa-Brassica compestris. Linn.

Sīdhu–sū. 5/74–liquor prepared from sugar cane juice.

Śigru–sū. 6/106–Moringa pterygospermum, Geartn.

Śikharī–sū. 15/45–apamarga. Achyranthes aspera Linn.

Śikhī–sū. 6/58-bird-peacock.

Śilājatu–sū. 14/23–bitumen. mineral exudate from rocks.

Śimbī dhānya–sū. 6/17–legumes-pulses.

Simha–sū. 6/48–animal. lion.

Simhī–sū. 22p/19–bṛhatī-Solanum indicum. Linn.

Śimśipā–sū. 15/19–Dalbergia sissoo Roxb.

Sinduvāra sinduvārita–sū. 7/25–Vitex nigundo Linn.

Śirīṣa–sū. 15/4–Albizza lebbeck Roxb.

Śirṇavṛñta–sū. 6/90–trapusa. Cucumis sativus Linn.

Sīsa–sū. 10/27–metal-lead.

Śiśira–sū. 15/11. cañdana-Santalum album Linn.
— dvaya–sū. 15/11–śveta cañdana. Ṣantalum album-Linn. and rakta cañdana. Pterocarpus santalinus-Linn.
Śiśumāra. sū. 6/53–animal-dolphin or alligator.
Sitā–sū. 21/16–sugar.
Śīta–sū. 15/37–cañdana-Santalum album. Linn.
Sītabhīru śāli–sū. 6/3–a kind of rice-Oryza sativa-Linn.
Śītapāki–sū. 15/6–guñjā-Abrus precatorius–Linn.
Ślesmātaka–sū. 6/20–Cordia dichotoma–Frost.
Snuk/snuhī–sū. 15/2 Euphorbia nerrifolia-Linn.
Somavalkā–sū. 15/41–śvetakhadira (Aru)-Acacia suma Kurz. kaṭphala (Hem)-Myrica nagi Thumb.
Sphṛkkā–sū. 15/43–Anisomeles malabarica–R. Br.
Śrāvaṇī yuga–sū. 10/24–śrāvaṇī-Sphaeranthus indicus-Linn. and mahāsrāvāṇī-Sphaeranthus amaranthoides Burm.
Śresṭhā–śā. 1/160–Triphala-see triphala.
Śrīvāsaka–sū. 15/43–saraḷa niryāsa-resin of Pinus longifolia-Roxb.
Śrīveṣṭaka–sū. 21/14–sarala-Pinus longifolius-Roxb.
Sṛmara–sū. 6/51–animal-wild boar.
Sṛṅgāṭaka śāka–sū. 6/92–Trapa bispinosa–Roxb.
Sṛṅgavera–sū. 3/23–green ginger-Zinzeberis officinale-Linn.
Śṛṅgaverāmbu–sū. 3/23–water boiled with ginger.
Śṛṅgī–sū. 15/12–Karkatasrngi-Pistacia integerrima-Stew.
Srotoñjana/srotoja–sū. 24/15–ore-Antimony sulphide.
Sruva vṛkṣa–sū 15/17–vikankata-Flacourtia ramonichi-Hert.
Sthauṇeya–sū. 15/43–Clerodendron infortunatum-Linn.
Sthirā–sū. 14/25–śāliparṇī-Desmodium gangeticum-Dc.
— dvaya–sū. 15/6–śāliparṇi & pṛṣṇiparṇī.
Sudhāśma–sū. 30/12–ore-Limestone.
Sugañdhakāśāli–sū. 6/1–a kind of rice-Oryza sativa-Linn.
Śuka–sū. 6/46–bird-parrot.
Śūkadhānya–sū. 6/1–group of corns with spike.
Śūkaśāli–sū. 6/2–a kind of rice-Oryza sativa-Linn.
Śukta sū. –6/76–fermented liquor prepared from tubes, fruits, honey etc.
Śukti–sū. 6/53–animal-shell oyster.

Śukti-sū. 15/43-oyster shell, mother of pearls.
Śūlyamāmsa-sū. 3/20-meat. piereed to an iron rod and burnt
in fire.
Sumanā puṣpa-sū. 19/72-jātī-Jasminum grandiflorum-Linn.
Sumukhā-sū. 6/105-kaṭupatraka (Aru), kuṭheraka (Hem).
Ocimum basicilicum-Linn.
Suniṣaṇṇaka-sū. 6/72-Marselia minuta Linn.
Sūpa-sū. 7/34-soup.
Surā-sū. 5/67-Beer. liquor prepared from flour.
Surabhi-sū. 20/38-śallakī (Aru)-Boswellia serrata. Roxb.
— rāsna (Hem)-Pluchea lanceolata-Oliver.
Suradāru. 2/54-Cedrus doedara-Roxb.
Śurāla-sū. 15/4-sarjarasa. resin of Vateria indica-Linn.
Śūraṇa-sū. 6/113-Amorphophallus companulatus-Blume
Śurasā-sū. 6/108-tulasī-Ocimum sanctum-Linn.
— yuga-sū. 15/30-śveta surasā, & kṛṣṇa surasā.
Śūrpaparṇī-sū. 6/169-māṣaparṇī-Teramnus labialis-Spreng.
— dvaya-sū. 15/9-māṣaparṇī-Teramnus labialis-
Spreng.
mudgaparṇī-phaseolus trilobus-Ait.
Sūsā-sū. 6/72-kāsamarda-Cassia occidentalis-Linn.
Sūṣavi-sū. 15/17-kāravella (Hem). Memordica chirantīa-Linn.
kāravi/pāniyavallī (Aru)-Carum carvi-Linn.
Survarcālā-sū. 6/93-sūryavarta śāka-1. Gynandropsis penta-
phylla. Dc
2. Cleome viscosa-Linn.
3. Cleome monophylla-
Linn.
Suvarṇa/svarṇa-sū. 3/97-metal-gold.
Suvarṇatvak-sū. 21/17-āragvadha (Hem)-Cassia fistula-Linn.
Śvadamṣṭrā-śā. 2/56-goksura-Tribulus terrestis-Linn.
Svarjikā kṣāra-sū. 30/21-ore-Alkali-sodium carbonate.
Svarṇakṣīrī-sū. 15/45-Argemona mexicana-Linn.
Śvāvid-sū. 6/47-animal-Porcupine.
Śvetā-sū. 21/18-kiṇihī, apāmārga-Achyranthus aspera-Linn.
— yugma-su. 15/28-kinihī-Albizza procera (roxb) Benth.
and kaṭabhi/kumbhī-Careya arborea-Roxb.
Śvetabṛhatī-śā. 1/40-Solanum xanthocarpum-Schrd & Wendl.
Śvetavāha-sū. 15/19-arjuna-Terminalia arjuna-W & A.
Śyāmā-sū. 15/45-kṛṣna trivṛt. Operculina terpethum-R. Br.

Śyamaka sū. 6/11–dhānya-Panicum frumenticium-Roxb.
Śyena sū. 6/49–bird-hawk.

–T–

Taḍāgajala–sū. 5/13–water of pond or lake.
Tagara–sū. 15/33–Valeriana wallachii-Dc.
Taila–sū. 5/55–oil of sesamum seeds, any oil such as of aksa, eranda, kusumbha, nimba, sarsapa, uma (atasi) etc.
Takra–sū. 5/33–buttermilk.
Takrariṣṭa–sū. 16/34–Fermented buttermilk.
Tāla–sū. 6/119, 122–Borassus flabeliformis-Linn.
Tālapatri–sū. 30/22–musalī (Hem)-Śvetamusalī-Asparagus adsendens-Roxb.
    kṛṣṇamusalī-Curculigo orchioides-Geartn.
Tālīsa–sū. 7/20–Abies webbiana-Lindle.
Tāmra–sū. 7/27–metal-copper.
Tāmracūda–sū. 6/45–bird-cock.
Tāmravallī-śā. 2/54–manjistha. Rubia cordifolia Linn.
Taṇḍula–sū. 22/20–śāli-Oryza sativa Linn.
Taṇḍulīyaka–6/83–Amaranthus spinosus Linn.
Tapanīya śāli–sū. 6/3–a kind of rice.
Tāpasa vṛkṣa–sū. 15/28–Balanites roxburghii Planch.
Tarakṣu–sū. 6/48–animal-hyena.
Tarkāri–sū. 6/97–agnimanthā. Premna integrefolia-Linn.
Tārkṣya śaila–sū. 15/4–śuṣka rasañjana-dry extract of Berberis aristata-Dc.
Tavakṣīrī–sū. 30/51–arrow root powder. Maranta arundinacae-Linn.
    Curcuma angustifolia-Roxb.
Tejinī–śā. 2–42–Zenthoxylum alatum-Roxb.
Tīkṣṇaka–śā. 1/88–marica-Piper nigrum Linn.
Tīkṣṇa vṛkṣa–sū. 15/45–pīlu-Salvadora persica Linn.
Tiktā dvaya–sū. 15/40–kaṭukā-Picrorrhiza kurroa Royle.
    kākatiktā
    kākajaṅgha } Peristrophe bicalyculata-Nees.
Tila–sū. 6/23–Sesamum indicum. Linn.
Tila parṇikā–sū. 6/76–badaraka. Zyziphus jujuba-Lam.
    piṇyāka–sū. 6/34–sesamum and jaggery pounded together.
    taila–sū. 5/55–oil of sesamum.
Tilvaka–sū. 15/2–lodhra-Symplocos racemosa Roxb.

Timiṅgila-sū. 6/53-animal-whale.
Tiṇḍiśa śāka-sū. 6/87-Citrullus vulgaris Var.
Tiniśa-sū. 15/19-Ougeinia dalbergoides Benth.
Tiṇṭuka/tuṇṭuka-Oroxylum indicum-Vent.
Tittiri-sū. 6/45-bird-Black partridge.
Trapusā-sū. 6/87-Cucumis sativus Linn.
Trāyantī-sū. 10/28-Gentiana kurroo Royle.
Trihima-sū. 15/19-(1) candana. (2) rakta candana (3) dāru-haridrā.
Trijātaka-sū. 6/160-(1) tvak. (2) patra. (3) elā.
Trikaṭu-(1) śunṭhi. (2) marica, (3) pippali.
Tripādi-sū. 15/9-hamsapādi-Adiantum lunilatum-Burm.
Triphalā-sū. 6/159-(1) harītakī, (2) vibhītakī, (3) āmalakī.
Trivṛt-sū. 15/3-Operculina terpethum Linn.
Tṛṇa pañcamūla-sū. 6/171-see pañcamūla.
Truti-sū. 15/40-ela-Elettaria cordomommum Maton.
— dvaya-sū. 15/4- 1. śūkṣma elā. Cordomommum Maton.
2. sthula elā-Amomum subulatum-Roxb.
Tūda phala-sū. 6/138-amrataka-Spondias mangifera-Willd.
Tugā/Tugākṣirī-sū. 15/12-vamśarocana (Hem) - Bamboo manna.
Tumba-sū. 6/89-alābu-Lagenaria vulgaris-Ser.
Tūrnaka śāli. sū. 6/1-a kind of rice.
Turuṣka-su. 15/43-silhaka-resin of tree Liquidamber Orientalis-Miller.
Tuśodaka-sū. 5/80-liquor prepared from barley with husk.
Tutthaka-sū. 15/23-Kharpara (Aru) mineral. ore of zinc.
Tuvarī-sū. 29/34-āḍhākī-Cajanus indicus Spreng.
Tvak-sū. 20/37-bark of Cinnamomum zeylanicum-Blume.

-U-

Udakīryā-sū. 15/28-1. karañja (Aru)-Pongamia glabra. Vent.
2. pūtīkarañja (Hem)-Cesalpinia bonducella-Fleming.
3. karañjī (Bhāvaprakash)-Holopetelia integrifolia Planch.
Udamantha-sū. 3/48-syrup prepared from flour and sugar having more of water.

Uddālaka vrīhi–sū. 6/9–a kind of paddy-Oryza sativa. Linn.
Udra–sū. 6/53–animal, Otter.
Udumbara–sū. 10/31–Ficus glomerata Roxb.
Ugrā–sū. 8/15–vacā. Acorus calamus Linn.
Ujvala vrīhi–sū. 6/9–a kind of paddy.
Ulūka–sū. 6/49–bird-owl.
Umā–sū. 6/24–atasī. Linum usitalissimum-Linn.
— taila–sū. 5/61–Linseed oil.
Upacakraka–sū. 6/44–bird-a species of partridge.
Upodaka–sū. 6/84–mayālī, khaṇḍa pālañkyā (Aru). Spinacia oleracea Linn.
potakī (Hem)-Basella rubra Linn.
Urubūka–sū. 24/18–eraṇḍa-Ricinus communis. Linn.
Urumāṇaphala–sū. 6/121–Prunus armeniaca-Linn.
Uṣaka–sū. 15/23–Vṛṣaka (Aru), Kṣaramṛttika (Hem). alkaline mud.
Ūṣaṇa–sū. 7/35–marica-Piper nigrum. Linn.
Uśīra–sū. 15/11–Vetiveria zizanoides-Linn.
Uṣṭra–sū. 6/48–animal-camel.
— kṣīra–sū. 5/25–camels milk.
— mūtra–sū. 5/82–camels urine.
— śakṛt–sū. 30/17–camels dung.
Utkārika–sū. 8/45–a menu prepared from wheat flour fried in oil.
sū. 17/6 a poultice made of wheat flour.
Utkaṭa–sū. 15/24–ikṣu (Hem) a kind of sugar cane-see iksu.
Utkrośa–sū. 6/51–bird-fishing eagle.
Utpala–sū. 6/91–Nymphaea stellata willd.
kañda–sū. 6/91–tuber of N. stellata.
sārivā–śā. 2/55–kṛṣṇasārivā. Hemedesmus indicus R. Br.

-V-

Vacā–sū. 15/33–Acorus calamus Linn.
Vālaka sū. 10/28–Colus vettiveroides-Jacob.
Valla–sū. 7/32–niṣpāva. Dolicos lablab-Linn.
Vaṁśa–sū. 17/7–Bambusa arundinacea Willd.
karīra–sū. 7/99–young shoots of Bambusa arundinacea.
yava–sū. 5/45–a kind of sugar cane. Saccharum officinarum. Linn.
Vānara–sū. 6/48–animal-monkey.

Vanatiktaka–sū. 6–77–Vatsaka (Aru)-Holerrhina antidysenterica-Wal.
Kirātatikta (Hem)-Swertia chirata-Buch.

Vañjula–sū. 15/41–Vetasa. Salix capra-Linn.

Vāñtāda–sū. 6/49–animal-dog.

Vanyam–sū. 15/6–kuṭannata (Aru)-Cyperus rotundus-Linn.
ksudramusta (Hem) Cyperus scariosus-R.Br.

Varā–sū. 15/32–triphala.

Varāha–sū. 6/50–animal-boar.

Varaka vrīhi–sū. 6/9–a kind of paddy-Oryza sativa. Linn.

Varam–sū. 10/27–saindhava salt.

Vāraṇa–sū. 6/50–animal-elephant.

Varaṇaka–sū. 17/7–kaṇṭaki karañja-Cesalpinia bonduella-Fleming.

Varāñga tvak–sū. 21/14–bark of Cinnamomum zeylanicum-Blume.

Varaṭa–sū. 6/45–bird. a kind of swan.

Varī–sū. 20/38–śatāvarī-Asparagus racemoses-Willd

Varmi–sū. 6/53–a kind of fish.

Varṣābhū–sū. 6–97–the two kinds of punarnavā–
1. rakta punarnava-Boerhaevia diffusa. Linn.
2. śveta punarnavā-Trianthema-portulacastrum-Linn.

Vartaka–sū. 6/45–bird-Indian button quail.

Vartaka śāka–sū. 6/77–Solanum melongena-Linn.

Vartika–sū. 6/44–bird-bush quail.

Vartīra–sū. 6/44–bird-rain quail.

Varuṇa–sū. 6/97–Tamāla (Aru). Garcinia morella. Desr.

Vāruṇī sū. 5/68–surā maṇḍa-scum of beer.

Vasā. sū. 5/61–fat in the muscle.

Vāsa/vāsaka–sū. 6/76–Adhatoda vasaka. Nees.

Vāstūka–sū. 6/73–Chenopodium album. Linn.

Vaṭa–sū. 24/18–Ficus bengalensis. Linn.

Vātama phala–sū. 6/120-123–Prunus amygdalus-Batsch.

Vatsaka–sū. 15/33–kuṭaja-Holerrhina antidysenterice-Wall.

Vāyasa–sū. 6/49–bird-crow.

Vella–sū. 15/4–vidañga. Embelia ribes Burm.

Vellañtara–sū. 15/24–uśīra (Aru), Andropogon muricatus. Retz.

Vesavāra–sū. 6/41–minced meat steam–cooked and mixed with spices, salt or ghee, molasses etc. or steam cooked vegetables, pulses, etc. mixed with spices.

Vetasa–su. 26/9–Salix caprea Linn.

Vetrāgra śāka–sū. 6/76–sprout of Calamus tenuis Roxb.

Vibhītaka–sū. 6/158–Terminalia belerica-Roxb.

Viḍañga–sū. 15/30–Embelia ribes Burm.

Vidārī–sū. 6/85–Pueraria tuberosa-Dc.

Vidula–sū. 15/1–Vetasa-Salix caprea-Linn.

Vilepī–sū. 6/26/29–rice gruel having more of boiled rice grains.

Virā–sū. 6/170–kākoli. Roscoea procera. Wall.

Viraḷā–sū. 15/41–Tiñdukī-Diospyros tomentosa–Roxb.

Viṣākhyā–sū. 15/40–śuklakañda (Aru)-Aconitum heterophyllum-Wall.

Viśālā–sū. 15/1–iñdravaruṇī Citrullus colocyanthes–Schred.

Viśalyā–sū. 15/28–Lāñgali-Gloriosa superba-Linn.

Viṣamuṣṭī–sū. 15/30–karkoṭī/mahānimba (Aru)-Strychnos nuxvomica-Linn.

Viṣāṇikā–sū. 15/21–meṣaśṛñgī–Gymnema sylvestre-R. Br.

Vṛddhī–sū. 15/12–mahasravani (Aru)-Sphaeranthus indicus-Linn.

Vrīhī–sū. 6/8–paddy-Oryza sativa. Linn.

Vṛka–sū. 6/48–animal-wolf.

Vṛkṣādanī–sū. 15/24–Horanthus longiflorus-Desr.

Vṛkṣaka–sū 30/9–see kuṭaja.

Vṛkṣāmla–sū. 6/29–Garcinia indica–Chois.

Vṛṣa–sū. 6/80–see vāsaka.

Vṛṣakarṇī–sū. 15/30–mūṣakakarṇī. Ipomea reniformis-Chois.

Vṛścikālī–sū. 15/9–see mesarngi.

Vṛścīva–sū. 15/9–see punarnavā.

Vyādhighātī–sū. 15/45–āragvadhā. Cassia fistula Linn.

Vyāghra–sū. 6/48–animal-tiger.

Vyāghranakha–sū. 15/43–snail shell. Helix aspera.

Vyāghrī dvaya–sū. 10/30–bṛhatī-Solanum indicum-Vent. and kaṇṭakarī. Solanum xanthocarpum-Schrd.

Vyoṣā–sū. 15/4. trikatu.

Vyuṣita jala–su. 5/18–water stale by more than a day.

-Y-

Yāsa śarkarā–sū. 5/50–sugar from dhañvayāsa plant
1. Alhagi camelorum-Fuch.
2. Fagonia arabica-Linn.

Yaṣṭi/yaṣṭimadhu–sū. 15/11
yaṣṭhyāhvam–sū. 15/35 } Glycerhiza glabra-Linn.

Yava–sū. 6/13–dhānya. barley-Hardeum vulgare-Linn.

Yava śukta–fermented liqor made from barley.
surā. sū. 5/49–beer prepared from barley.

Yavakaśāli–sū. 6/5–kind of rice-Oryza sativa-Linn.

Yavakṣāra–sū. 6/150–alkali prepared from spikes of barley.

Yavānī–sū. 14/25–Trachyspermum ammi-Linn.

Yavaśāka–sū. 6/94-Hrsvapatra cillī-Chenopodium album-Linn.

Yojanavallī–sū. 15/37–manjiṣṭhā-Rubia cordifolia-Linn.

Yuktā–sū. 15/26–rāsna. see rasna.

Yūṣa–sū. 6/33–soup of grains, pulses, meat etc.

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Corrigendum

Page No.	Line No.	Incorrect	Correct
xviii	24	in Tibetan	into Tibetan
,,	25	languge	language
5	24	(verification)	(virilification)
52	2	propitiary	pripitiatory
65	7	increases	decreases
67	27	—	*add* The word "cures" before the word 'rashes'
76	25	reduces the urine	reduces the disorders of urine
86	20	—	*add* The word "non-unctous" after "absorbent"
99	29	—	*add* The words–"sweet and sour in taste" after the word "vāta"
114	5	in a lotus	on a lotus
119	14	sexual prowers	sexual prowess
123	25	implicity	implicitly
129	18	—	*add* The word "only" after "occurs"
142	2	soon	seen
173	5	trangress	avoid
180	18	previous	grievious
198	16	**ग्राहिमेद्यादि**	**ग्राहिभेद्यादि**
228	28	—	*add* The word "svāhā" after "samudgate"
270	9	(to be held....	should be held....
,,	22	poison, alkalies and	poison, burns by alkalies and
284	23	(time required to utter a soft syllable)	(vide, verse 33 of chapter 22)
338	29	—	*delete* The word "sthagika"
344	11	diminishes	dimunition
345	6	**ग्निवणान्व**	**ग्निघर्गिन्ब**
353	2	araka samhita	caraka samhita
353	7	echnical	technical
357	18	a series of births	a cycle of births
362	15	venerial	veneral
407	31	proceding dhatu	preceding dhatu

Page No.	Line No.	Incorrect	Correct
461	10	of even number	of un-even number
464	11	(abdominal tumu)	(abdominal tumor)
474	2	cittī	cillī
476	11	Gauda sura	Gauḍa surā
486	6	Mahādruma	Mānadruma
486	24	Mosūra	Masūra
489	11	Gynandrois pentaphyllaps	Gynandropis pentaphylla
493	6	Śambora	Śambara
504	24	Ascyotana	Ascotana
506	20	pala	–pāta
515.A.	17	xvi	xxii
	18	xi	xvii
	19	v. vii,	xi; xiv;
	20	x	xvi
	30	xvii	xxiii
515.B.	10	xix	xxv
516	3	xviii	xxiv
	4	xv	xxi
517.B.	28	xvii	xxiii
	30	xviii	xxiv
	34	xv	xxi
518.A.	8	xv	xxi
B.	31	xviii	xxiv
519.B.	11	xi	xvii
	21	xvi	xxii
	32	xix	xxv
520.A.	35	xix	xxv
520.B.	11	xv	xxi
	21	xviii	xxiv
521.A.	2	vi, vii,	xii
	3	x	xvi
	4	vi, vii	xii
	5	xix	xxv
521.B.	3	xviii	xxiv

—o—